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O'CONNOR.

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ipt of The Catholic Directory Quarterly (1901) of the United

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London. Saturday. March 16 1901. our ideas about this matter, but we

VOLUME XXIII.

taking very kindly to China's repreentative, Minister Wu. They dine ceased to exert a stimulating influence and wine him, and so far have not dis covered that this particular " heathen Chinese "is pecular for "ways that are Chinese "is pecular for "ways that are of the euchre party upon our youth. dark and tricks that are vain." Let us, if we must, keep the cards for neighbors suffer Mr. Wu to talk so disparagingly of their civilization—to say for instance that "lynching is strictly an American institution." Perhaps he is looked upon see a block haps he is looked upon as a kind of A PRAISEWORTHY UNDERTAK. Oriental toy or as one not exactly qualified to read a lesson in ethics. Butiwhatever the reason, his immunsome bronchial trouble.

THE SPHERE OF WOMEN.

emancipation from much that makes a amateur censorship of a committee. have no objection. But less noiseand do not place the pedestal in the mud

The women, however, who are not emancipation they desire. In countless homes they are as queens, not be cause they can talk glibly and strid ently on all things knowable, but because they prefer to be simply women ; and we can assure them that in beautifying and reforming the planet, they do more in one day than the publicyears. The one is ministering to the

MAX O'RELL.

when Max O'Rell appeared in the literary world as a celebrity of the first use their own judgment in the gray world. He was shrewd, brilliant, selection of reading matter, may magnitude. He was shrewd, brilliant, witty, anything in fact that his enterprising manager could think of for the benefit of the public. The multitude flocked to hear him, and departed echoing the managerial statements. Perhaps people were surprised that a Frenchman could speak English so prettily and rejuvenate antique funnyisms so artistically: but the fact remains that his fame and bank-book grew larger with each recurring month. Since then he has been talking more or less intermittently on the feminine, or rather imparting bits of sapience to all branches of the sex, from the mother in law down to the simpering maiden of unknown age. A man, stuff and expect it to be free from the AGAINST RELIGIOUS INTOLER touch of banality. But his retaining while a specialist, rightly or wrongly acknowledged as such, is apt to have an admiring public as an audience, the versatile individual may play to empty banches. So many of we have a specialist, rightly or wrongly acknowledged as such, is apt to have a to fix an address at the annual banquet of St. Andrew's Episcopal Association at Yonkers, N. Y. last week, Dr. J. E. Price, Presiding Elder of the Method ist. Church, declared that it was a blot on the fair name of England and the a certain vogue goes to show that, benches. So many of us know a little United States that religious tolerance of everything that it is a positive delight to meet with one who knows Roman Catholic or a Jew cannot attain everything about something.

CARD-PLAYING.

firm upholders of the "euchre party ' as the most effective means of satisfy-We are not a whit censorious, but lies its mysterious attraction for so many; and we know that the " proceeds" often find their way into respect. able coffers. Bishop Spalding says that games and other amusements doubtless have their uses, especially the banner for the evangelization of for the young and for all who are the entire world." feeble in body or in mind. Whatever we may think of the scholarly prelate's statement we can agree that card p'ay. man race is not so. - De Bouffiers.

The Catholic Record. ing is not the most ennobling of pastimes. We may be old fashioned in think that the individuals who fritter MINISTER WU AND THE U. S. away hours on cards have very little The citizens across the border are knowledge of the worth of life, and that the chiefest means to raise money has upon its members. Moreover, we have gravedoubts as to the salutary influence

The Saturday Review of New York takes issue with the procedures of the ty from hostile criticism is a tribute to American courtesy and a consoling proof that the individual who was but a constitue ago very positive as to the solution of the courtest and a consoling proof that the individual who was but a check time ago very positive as to the solutions and the courtest and a consoling proof that the individual who was but a check to the word by the Church, the constitution of the word by the character of the constitution of the word by the character of the constitution of the word by the character of the constitution of the word by the character of the constitution of the word by the character of the constitution of the word by the character of the constitution of the word by the character of the w superiority of the United States over all which they consider as dangerous to other peoples, must be suffering from morality or offensive from a literary point of view. Judging from some of the works that have passed under the ban we are inclined to believe that the members must be ultra purists or per-Amidst the dreary humbug that one chance too intensely in earnest to be given. sees betimes in the public prints there mindful of all the rules of good taste is nothing more nauseating than the and equitable criticism. Still we are disquisitions on the emancipation of not disposed to admit with the Review women. Emancipation from what? that books which bears either the name The divorce court grants them indeed of a respectable author or the imprint emancipation from decency, and the of a respectable publisher may well be ceaseless rounds of social dissipation exempted from the additional and

female lovable and loved. What else The average publisher, though emdo they want, these acidulated spin- inently respectable, is, we ween, little sters and undomesticated matrons? troubled by a sense of responsibility to And lo! an answer comes from a the public. The question upon which woman's advocate: "Woman must he concentrates his attention is: "Will be expiated, has always been held by be placed on a pedestal." Well, we the production pay?" If so he will forthwith and as rapidly as possible Church. place it in the market. It may, as some productions that have obhankering after notoriety have all the tained considerable vogue, be saturated with immorality; but a word of protest will be drowned by the out-

unconventional and psychological. Boston, we have no hesitation in comselection of reading matter, may thereby be debarred from the perusal of much that is unprofitable and hurtful. "I need scarcely tell you," said Brother Azarias, 'that the great bulk of novels of the day are of the lightest froth. It were intellectual suicide to spend one's time and waste ones energies unraveling improbable plots or watching puppets of the mind-mere wax works-dance before one through page after page and volume after volume, leaving it difficult to determine which is deserving of most censure, the presumption of the writer in rushing into print, his bad taste, or the mongrel language in which he expresses himself.

In an address at the annual banquet is so narrow that a man known as a

to any high effice.

"Religious tolerance is the first essential of Christianity," said he.
"Differences of creed arise from vari-We wonder why some societies are every man, no matter if he does differ from us in his theological views We are all striving for the same end. I say it is a shame on England and the ing a desire for legitimate recreation.

We are not a whit censorious, but a bar to some of the highest offices. si mply at a loss to understand wherein It is a shame they will bar from many high offices any man just because he

bears the name of Catholic or Jew.
"We cannot turn our forces against each other. We must do better. I believe the twentieth century will see

Men may be ungrateful, but the hu-

INDULGENCES.

A Lucid Explanation of This Catholic Doctrine-Proof of Its Reasonableness.

To the current number of the "Nineteenth Century and After,' Right Rev. Bishop Hediey, of Newport, South Wales, contributes a lucid explana-tion of the Catholic doctrine of inculgammergau. After reading Bishop poral punishment which often remains Hedley's exposition one is almost tempted to place the offending contrib. It is the Catholic doctrine that, by utor previously referred to in the rank of the Church's benefactors.

celesiastical definition of the word inother with the justification she has for her doctrine and practice. Dr. Hed-ley takes the words of the catechism as dulgence is the remission of the temporal punishment which often remains due to sin after its guilt has been for-

The Catholic view is that, even after the guilty stain has been taken away, and the dread sentence is no longer to be feared, some punishment may still remain. This punishment could not be "everlasting" or "eternal." It would come to an end some time. It is would come to all the poral "punishment, as opposed to "eternal."

The Lutheran and Calvinistic idea

of "sin" goes far to explain the view held by many outside the Church that the Church, and from it sprung the "canonical penances" of the early Sin, although forgiven, had to be punished in this world or in the next.

Punishment in the world to come meant Purgatory; punishment anticipated in this world meant the diminution of the pains of Purgatory, if not penchant to admire what they style Hence, in those times the murderer and the adulterer were made to under-Whilst we may not agree with all the criticisms of the literary censors of pany of the faithful in and out of church; and it was taught that every platform females can do in a thousand mending their courage in taking up a kind of suffering or adversity, whether mending their courage in taking up a sent by God through the circumstances good and much needed work and in of life, or voluntarily taken up, had race, the other to personal vanity and expressing the hope that their exmisguided ambition.

| expressing the hope that their exmisguided ambition. | the power of expiation. It must not be supposed that God was imagined to of the country. Their efforts may be a despotic and capricious tyrant thave no restraining effect upon confirmed fiction guzzlers, but by Scripture, in which it is true that Many of our readers will remember the young who are permitted the Divine justice does require the last words, what is meant by the "treasure rapacity of the German questors or the fering, to be efficacious, must be accepted by the heart, and that its value consists in turning the heart to God, in intensifying spiritual acts, and in purifying the passions and appetites. Since the Church possesses the power to impose a canonical penance, she al-

so is able to remit one ; in this latter act of jurisdiction we have an "indulgence." The Church, moreover, claims the power of remitting penalthe power of the Keys," did not hesitate to free her children from the penances that remained due to sin, penances none the less real because she had ceased to emphasize them by her own penalties.

PLENARY AND PARTIAL. In this way is explained the pecu-

liar phraseology of the grants of an indulgence. For indulgences are either "plenary," that is, full, or partial. The word "plenary" explains itself.
It means the complete remission of all the temporal punishment to which a ding the satisfactions of the saints to penitent may be liable in the sight of those of our Divine Saviour we are im-God at the time. The partial indulggences are always expressed in terms of time, as an indulgence of a year, or

forty days, etc.

These terms of time are taken from the ancient penitential dicipline of the Church. To receive an indulgence of a year, for example, is to have remitted to one so much temporal punishment as was represented by a year's and, I think, a very natural one—that canonical penance. If you ask me to it is more glorious to Jesus Christ to define the amount more accurately, I say that it cannot be done. No one knows how severe or how long a Purgatory was, or is, implied in a hundred done of the same dred days of canonical penance. Indeed, the very expression itself indi-cates a penalty subject to variation: It was on the day before the night of for a year of one sort of punishment is not equivalent to a year of another. that God sent this message to Ezec-Divine justice and mercy. What the Carbolic Church teaches is, first, that Divine justice and mercy. What the Catholic Church teaches is, first, that she can make plenary remission of punishment; and, secondly, that the partial indugences, although we do not know what they exactly avail to remit, do most usefully and mercifully the real meaning of grant of an in-

remit in some degree those chastise dulgence a poena eiculpa. The ex- of these things, they should be legally ments which are deserved.

CHURCH'S CLAIM JUSTIFIED. Having thus explained, the meaning attached by the Church to the word indulgence, the Bishop passes on to indicate the line of reasoning by which the Church justifies her claim to the prerogative of granting indulg-ences. He sets out by laying down the doctrine that the souls of Christians ences. This article, it may be interesting to note, was procured by the publishers of the above magazine and given prominent place in its pages on account of protests voiced by Cardinal Vaughan and others with regard to a false and malicious statement made in a previous issue by the contributor of an article on the Passion Play at Oberammergau. After reading Bishon poral punishment which often remains are subject by the will of Jesus Christ

the will and commission of Christ and through the merits of His Blood, the Premising his remarks with the Church, through her pardon, has the power of loosing a soul, not only (as in the Sacrament of Penance) from sin itself, but also from that punishment which it would otherise have to under go either on this earth or in Purga tory. This is the whole doctrine of indulgences. As will be seen it is not a doctrine that stands by itself or that an answer to the first question: "in- can be considered apart from the two great Catholic doctrines of inherent righteousness through Christ's Blood by repentance, and the prerogative of the pastorate to bind and loose. Those who dispute these two dogmatic and fundamental articles will also dispute the doctrine of indulgences. But it is surely not claiming too much to assert that, if they are admitted, they alone, taken together, suffice to make it reasonable and valid.

SOME POPULAR FALLACIES. meeting some of the more usual popular and sin's remission. . . The fallacies in regard to induigences doctrine of the induigences keeps His answer to the statement that the "temporal punishment after remission of guilt" is impossible. The belief all sufficiency of the merits of Christ to of guilt" is impossible. The belief all sufficiency of the merits of Christ to that sin, even when pardoned, had to forgive, satisfy and remit all sin and its punishment is a denial of the smallest claim that guilt and punishment are remitted otherwise than through the merits of Christ.

cause, there may not be secondary and more sensitive to the defilement causes—causes, prinisters or instruments-which derive all their efficacy and virtue from Christ's merits, but are true and efficient causes all the same? * * * The sacerdotal and intercessory theories, I am aware, are bitterly denounced by many. I have no objection to their being argued against; but to denounce them as derogating from the sufficiency of Christ's sacrifice or the completeness of His sat isfaction is a simple misunderstanding.

The Church not only uses the power of the Keys to remit, but considers that she has something to offer which satis-fies. Whence does she get the " satisfaction," when she dispenses and which God accepts as expiation for the souis

certain supply and abundance of spiritual advantages which it is in the the Church's power to dispense. It exists in the invisible treasury of God's holy will and acceptance. It consists primarily and completely of the merit and satisfaction of Christ our Saviour. It includes also the superfluous merit ence." The Church, moreover, claims the power of remitting penalties which she herself has not inflicted, and on the falling into disuse of canonical penance the Church, "stretching her hand into the unseen, and using the power of the Keys," did not hesitate the wants it all for himself; because, the wants it all for himself; because, the wants it all for himself; because, and the state of the superfluous merit. the more he merits on earth (by Christ's grace) the greater his glory in heaven. But, speaking of mere satisfaction for punishment due, there cannot be a doubt that some of the saints have done

> plate the punishment due to their own sins. It is this "superflu-ous" explation that accumulates in the treasure of the Church." These principles, writes the Bishop, do away with the objection that by adpeaching the all sufficiency of His sat-

more than was needed in justice to ex-

Our view is, on the contrary, that He has not only superabundantly satisfied for all men's guilt and sin, but that He has imparted the efficacy of "satisfaction" to the works of His sainle as to second. to the works of His saints as to secondary agencies. The Catholic view is nificent kosmos of subordinate agency than to be Himself the sole, as He is the primary, effective cause. Can anyone doubt that this great principle

planation afforded by most theological writers is that the words do not pretend to remit guilt and that, in order to gain any indulgence, the "state of grace" is necessary.

On the words do not pretend to remit guilt and that, in order to gain any indulgence, the "state of grace" is necessary. grace "is necessary.

Many Catholic writers think—and I

Many Catholic writers think-and I ing the law into their ewn hands, agree with them-that it is a condensed wreckers and ursurping functions form of expressing the two points which should properly be reserved for which the grant of a great indulgence the State." always contains-the remission of punishment (as explained) and the removal of reservation of jurisdiction in the confessional. To understand the latter point, it must be remembered that for an indulgence confession is required. Now, in the middle ages, and to a certain extent at this day, there are a number of heinous descriptions of sin which an ordinary priest has no power over (in the confessional), but which the Bishop, or even the Holy Father, "reserves" to his own juris diction. This is often very hard upon the penitent—and it is intended to be hard. But, at a jubilee, or great indulgence, this reservation is generally taken off, so that any confessor can deal with any sins whatsoever. There seems to be little doubt that the expression a poena et culpa was a stock phrase conveying in a condensed and convenient form what I have stated. And if it was ever used by a Pope, or if it is ever used again, this was, or will be, its significance.

NOTHING TO HIDE

In conclusion, the Bishop makes it clear that the doctrine of induigences and its practical outcome are not things that the Church wishes to conceal or to apologize for.

On the contrary, Catholics are con-vinced that the preaching and the practice of induigences are of the utmost profit to the souls of Christians, religiously, morally and devotionally. The reviewer next applies himself to They protect the true doctrine of sin and sin's remission. . . . The alive the grand truth that a soul may be holy and yet may be liable to pun-ishment; may be in that state deserv ing of everlasting bliss, and yet not

pure enough to be admitted at once.
. . . The doctrine of indulgences keeps up faith in the world to come.

Morally the practice of Indulgences, The whole question is, whether, al-ways supposing that Christ is the first religious ways. If the doctrine of indulgences is liable to abuse, it shares in this respect with many of the most Divine and profitable ordinances that our Redeemer has left us. If the practice of that teaching has been abused, the Sovereign Pontiff and the Bishops, and the vast body of the clergy and laity, are united in a firm determination to put down all such abuses, as far as human endeavor can do so But the doctrine and the practice will go on. We are anxious that non-Catholics should understand our position, and when they do, it will certain ly be found that their opposition and dislike are grounded not on the beus? The expression, as I need not say, is metaphorical. It signifies a affect the fundamental doctrines of the religion of Jesus Christ.

MRS NATION'S CRUSADE

Cardinal Gibbons Condemns Her Lawless Methods.

Cardinal Gibbons has an interview on Mrs. Nation's crusade in Kansas and his own position on the temper-ance question in the Baltimore Sunday Herald. He has been paying close attention of late to the developments of Mrs. Nation's anti-liquor crusade. In an authorized interview the Cardinal cave expression, with great earn-estness, to the views which he holds regarding total abstinence in general and Mrs. Nation's movement.

"I have never been able to convince myself," said the Cardinal, "that what we call total abstinence is essectial to moral ty. The moderate and occasional use of alcoholic liquors is not to be condemned. In countries like France and Italy, where the people, as a rule, drink wine, no serious harm results from the practice. Even in Rome-even at the Vaticanwine is not prohibited, and as we know, the Papal doctors themselves prescribe it for His Holiness.

"Then, again, I long since came to understand that, putting aside the point of principle, it was virtually impossible to enforce a total abstinence law in a large community or in a State. Lock at Maine, as an instance, and you will see how true this is. The attempt to enforce such a law must consequently lead to one of the worst things-illegality or hypocrisy; pos sibly to both.

"Turning to Kansas and speaking as a Catholic and an American, I am free to confess that the disturbances which have occurred there since the These things are veiled from our sight and are among the hidden things of will save it, for My own sake, and for crusade have filled me with pain, sorrow and astonishment. Either the

"You ask," continued the Cardinal, answering a remark of his interviewer, "whether, in the words used by Louis Napoleon to excuse his usurpation, there may not be moments when it is permissible to sortir de la legalite pour rentrer dans le droit? (To float legality for the sake of right) That is, of course, only another way of suggesting that the end may justify the wish, to subscribe to any such theory. At the same time I admit that if, as a result of Mrs. Nation's violence, the llegalities and evils now existing in

Kansas should be cured, I shall rejoice.

"But meanwhile there is no blinking facts, and the chief fact is this—that it is shameful and regrettable to see Kansas, by which I mean the gov-ernment of Kansas, leaving correction of public evils, if they be evils, to pos-sible well meaning but assuredly mistaken hands of women.

"You ask me again," said the Cardinal, meeting another objection, 'how, if the government neglects its evident duty, the evils can be righted nnless by violence and protests like Mrs. Nation's?' The point you raise is natural and proper. My answer is that it should not be necessary in a self respecting community for women to have recourse to such violence. The State should act promptly and thoroughly. I am strongly of opinion that the wisest action it could take would be the repeal of the total abstinence laws and the substitution of measures more surely calculated to

help morality.
"What measures, you may say. Well, to begin with, the cost of liquor licenses should be made exceedingly high. In Maryland I have suggested that the price of a license should be \$1,000 Next, rigorous care should be exercised to insure the issuing of such licenses only to reputable and de-cent citizens. Next, I should counsel the strict limitation of the number of saloons in every district and the in-fliction of a severe fine for the first violation by saloonkeepers of the condigranted. On the repetition of the offence I should suggest the absolute withdrawal of offending saloonkeepers licenses. Similar measures have been adopted with good results in the State of Maryland. Why should they not

prove equally efficacious in Kansas? Do not imagine that because I deplore and condemn the irregularities of Mrs. Nation and her friends, I cannot sympathize with the motives that prompt them. I can quite understand how painful and horrible it must be for wives and mothers to see men wast havior of the mediaeval pardoners, the ing their substance and making beasts of themselves in the liquor their violence women do but unsex themselves Redress for public ills should be provided by the regularly constituted authorities, and by them

LUTHER AND POLYGAMY.

When, on the advice of his friend, Carlstadt, a disciple of the new gospel, became the husband of two wives, Luther wrote to Chancellor Bruck : "I indeed acknowledge that I cannot forbid it when one marries many wives, for it does not contradict the Scriptures" (De Wette, 459) I think that everybody is acquainted with the fact that the landgraff, Philip Von Hessen, received a dispensation from Luther to marry another woman in the life of his lawful wife under the condition that it be kept secret: "I understood and hoped that he (Philip Von H.) will take an ordinary honest girl and keep her secretly in a house and live with her in secret marriage relations. (Lauterbach's Diary, by Seideman,

"The secret martial relations of the prince and great gentry is a valid matrimony before God, and is not unlike the concubinage and the matrimony of the patriarchs.

(Luther's Tischreden, Von Concubinat der Furster) Indeed, this story and the relation of Luther to the bigamy of this powerful disciple of Luther was made the occasion of a great speech in this country, in the House of Representatives two years ago. Congress-man Roberts, of Utah, charged with polygamy, which he could not deny and for which he was not allowed to take the oath of office, called the attention of the country to Luther. "Here," he said, "you erected a mon-ument to Luther in the Capital of the country. You hall him as the apostle of liberty and the inaugurator of a new and prosperous era of civilization for mankind, and justly so, but he himself sanctioned polygamy, with which I am charged. For me you have scorn, for him a monument."

Intellect is the simple power anterior to all action or construction --- Emer-

Epi Rev sub seri por Sas con Me

ag

A FATAL RESEMBLANCE.

BY CHRISTIAN FABRE.

XLVL-CONTINUED.

"Now, Alan, don't provoke me to some-thing desperate. You know I have not Ordotte to soothe and protect me. I want to know immediately who that man

What man?" questioned Carnew with perfectly simulated innocence.

Mrs. Doloran stamped her foot, and

fairly roared :
"The man who called here yesterday, and who was with you in your study there," pointing to the library-door, "the moraing that you went away in such a huff."

huff."
A as stroked his mustache.
"If you really saw this mysterious man
yesterday, and answered his question
about my health, it is a wonder to me
about my health, it is a wonder to me that you did not then avail yourseif of the opportunity to learn his name. Certainly, when he sent his request to see you he when he sent his request to see you he sent his card with it."
"No, he didn't; he just sent a request

without any card, and to to see me without any card, and told me to my face that it was only be cause he could not see you that he asked for me." "And you did not inquire his name?" in a tone full of doubt and sarcasm.

"Do you think I was so stupid as not to ask that? I asked it the first thing and the last thing, but he wouldn't give it. He smiled, and taid it made no difference. What do you think of that?"

"That he is to be admired for his prudence:

dence; that he is to be commended for not pandering to a foolish woman's insen-Mrs. Doloran could scarcely speak for Mrs. Diofran count states, where some still more powerful motive at work, for the managed to prevent a violent outbreak, and said as firmly as her raging passion would allow her to do.

"Since he would not give the information I wanted, I demand it from you."

"What information?"
Knowing of how little avail anger and firmness had been in the past with his aunt, when she was as decided as she seemed to be now, he determined to try an entirely new plan, regardless how soon it brought on her hysterics, for in that case she would be removed, at least from

his presence.
"His name, booby—the name of this

man?"
"What man?" And thus Alan provokingly kept it up, affecting complete ignorance of what he was to answer, until Mrs. Doloran, fairly beaten on her own ground, and beat in such an ignominious fashion, broke down at last, not into her usual hysterics,

but into a very storm of crying.

"When you know how it would relieve me," she said, "just to tell me his name, you ungrateful boy that I've loved, and loved, and loved." but Alan had shut and locked himself into his study.

XLIX.

Ordotte had made his mysterious jour ney to India and had returned, not, now-ever, to New York, nor yet to London, but, directed by the contents of Munson's last letter, to Paris. To Paris, where Mrs. Brekbellew was still the lovely batterfly of fashion, fluttering around the flame of destruction, and where her husband was fast sinking into the vortex made by his

own follies.

While he had that kind of cunning and bravado in small and mean things which is often to be found in very weak characters, he utterly lacked the cunning to save himself from being thoroughly victimized, and the courage to command his wife to desist from her extravagant He smarted under her open con tempt of him, and he winced beneath the extravagance into which she forced him, he had not the manhood to resi

nature he was economical without being parsimonious, but she taunted this quality in him to such a degree that he rushed to the gaming-table, with the hope that his winnings would make him indifferent to her folly.

That course made him an open mark, and while Mrs. Reakhallow, by reason of

and while Mrs. Brekbellew, by reason of her beanty and extravagance, was the boast and the toast in fashionable salons, Mr. Brekbellew was to be found nightly staking large sums, and accepting his losses—he rarely won—with a sort of im-becile indifference, which was stimulated, perhaps, by his deep, and often secret

Ned's appealing letter had been care-fully forwarded to Mrs. Brekbellew, and had received it before she was month in Paris; but the only effect it produced was to make her laugh quite heartily; so heartily that her husband heard her from the pext room, and he ventured to thrust his head in and in-

Nothing that concerns you, this time," was her light and contemptuously spoken "though your idiocy is a constant of mirth. I don't know what I should do, if you were to get brains like other people. I would have nothing to

laugh at."

He withdrew before she had quite finished; her sarcasm and riducule pricked him like pins driven deep into tender places, but he had not the courage to recent.

"I knew that would send him back, e fool," she solilcquized. "And now, rs. Carnew, you have come to the wrong Mrs. Carnew, you have come to the wrong one for justice, or mercy. I, to expose myself for the sake of clearing you, give an opportunity to that idiot—"pointing to the room into which her husband had retreated—"to taunt and perhaps denounce me in revenge for all my reviling of him and cause myself to be thoroughly of him, and cause myself to be thoroughly hated by my own father? Oh, no! I should be as great an imbecile as Harry Brekbeilew is, if I did. You swore an oath, Mrs. Carnew, and you shall have to abide by it, even if it does separate your husband from you forever. It is only fair that you should have some unhappiness in your married life. I have misery utter misery in mine. I hate my hus

For an instant she bowed her head to let the bitter tears that welled into her eyes have way. Then she roused her-self, tore the pitiful little letter into scraps, flung the latter into the great open fire touched them into a flame with a match, and watched until the last shred

had gone into ashes.

That was how Ned's appeal was an-When the couple had been four months in Paris—he continuing to gamble with the recklessness of a madman, and she to

—he was brought up in short order by a very angre and threatening letter from his uncle Brekbellew, of the firm of Brek-

ew & Hepburn. What are these reports that I hear? the old gentleman wrote in firm, large, black characters, "that your gambling losses have eaten into the very capital of your fortune, and that just how soon the gaming houses themselves will be en-riched by the balance of the capital has riched by the balance of the capital has been openly discussed by every roue in Paris, and that your fine wife has taken to herself, instead of your escort, the attendance of fashionable counts and dukes, and out-does even her French friends, the mesdames, in setting the example of wifely estrangement. Are these reports mesdames, in setting the example of wifely estrangement. Are these reports true, sir, and what do you suppose shall be my course if they are? I'll throw you to the devil, sir, you and your fine wife, and leave every pound of my money to that other scapegrace, Charles Brekbellew. He is doing well, sir; he has gone jointly into some railroad enterprise in America, and if he did contradict me to my face, and not agree with my opinions on puband not agree with my opinions on pub-lic matters, at least he has proved him-

"I expected to have my backelor home made bright and cheerful, and my declir ing age rendered pleasant, by the residence of you and your wife with me; but as it is, sir, I suppose you would both scorn such a proposition. Either write scorn such a proposition. Either write immediately that you are coming to live with me, or prepare to be totally disin-

" Your indignant uncle,

HENRY BREKBELLEW That letter caused young Brekbellew to reflect—that is, to do as much of that adnirable and oft-commended action as his little, addled brain was capable of doing. He was going to the devil; he saw that in a sort of misty, helpless way, and his wife did not care how soon he reached his infernal destination; he saw that also with an impotent rage. A couple of months more of her present extravagance and his own gambling expenses, unless luck should turn in his favor, would quite impoverish him. To be sure, there was her fortune to expect. On her father's her fortune to expect. On her latter's death it would be very large; but then, after all, he could not be certain of enjoying that. Mr Elgar's openly expressed dislike of him, his coldness on the very morning of the wedding, and the meagre dower he had given to his daughter, all told unmistakably, even to his weak intellect that his changes of enjoying Mr. tellect, that his chances of enjoying Mr Elgar's wealth were rather poor. If the gentleman should conveniently die, he might bequeath his wealth in such a manner that only Edna could touch it, or he might, as even affectionate fathers were known to do sometimes, entirely disinherit her because of her marriage without his approval. The outlook was unpromising in every direction save that proposed by his uncle, and, regarding himself, he was willing enough to pursue that course. A quiet life in England would repair in his health and purse the raywes made by his Paris excesses and

ravages made by his Paris excesses, and he exerted all his feeble determination to insist that his wife should agree with him. But he dreaded the effort, knowing how she lived in the adulation and excitement about her; he felt that she would scorn his uncle's invitation, and he groaned as he thought of the contempt with which she would treat him. Still when he should tell her how near he was to financial ruin, and should suggest his fears regarding her own fortune, he thought and hoped she might be affected

in the right direction.

To fortify himself still more for the interview, he drank a whole bottle of wine, and then sent a request to his wife to be

permitted to see her

Mrs. Brekbellew was just then in the hands of her maid, and any request from her husband was so unprecedented and so audacious—she having completely humiliated and snubbed him since they had come to Paris-that she replied t nger with a ludicrous sur-

Mr. Brekbellew wishes to see me?" "Yes," answered the girl in French, which language Mrs. Brekbellew had also used, " he is most anxious to see madame

immediately."
"When Nanette finishes, he may come in; tell him I shall ring when I am ready."

ready."
So poor Brekbellew waited, like the obedient cur that he was, until a silvery little tinkle told him that he might enter his wife's dressing apartment.

She was seated before her mirror like

She was scaled before her mirror like some lovely vision, and the infatuation of the days in Rahandabed when the spell of her beauty ravished him, seemed to come to him again. He saw so little of her recently, that his present sight of her was almost like the renewal of an old acquaintance. And it rendered the announcement of his errand still harder. Indeed, he only stood before her increase ing her contempt for him, by his awk ward, embarrased manner.

"Well, Breky," that was one of her de

risive terms for him, "what do you want! Please be quick, for the Count de Cha mont is to be here this evening. I ex-pecthim every moment." A slight finsh rose to Brekbellew's cheeks. Weak as he was, he winced more beneath the taunt implied in her haste to forsake him, her husband, for the company of another of his sex, than at her open contempt of himself. But he choked down his resentment, as he was accustomed to to, and took from his pocket his uncle'

letter
"Read that," he said meekly, extending it to her.
She did so, and, having finished it

perusal, looked up, asking lightly:
"Well, what has all that to do with

me ?"
" To do with you ?"

Her coolness astonished him into some-thing that seemed like spirit.

"Why, madam, it has to do with your means of living. In a couple of months more at the rate of our living here, I shall be a beggar. Has not that something to do with you?"

"Why, Breky, you poor fool! that is the very thing I want you to become; then I can write to my father with a good grace that you have ruined me by your gambling excesses, that I cannot live with you any longer; and he will either come and take me home, or come and alow me to continue to live here. His forne is ample enough for all my wants"
Brekbellew's little spirit still sustained

him. Perhaps you ought not to be so sure "Perhaps you ought not to be so sure of his fortune. He didn't behave very handsomely when you were married, and he may carry his dislike to the husband you chose, so far as to leave you to the beggary caused as much by your own extravagance, as by your husband's reign a very queen of beauty and fachion gambling.

She laughed—a long, low, musical ripple—before she replied, shaking her head at the same time in a sancy, coquettish way, that to even the poor wight before her, was most aggravating:

head at the same time in a sancy, coquettish way, that to even the poor wight before her, was most aggravating:

"You are mistaken, Breky; as you always are when you attempt to use your poor little brains in the way of fore-thought, or reflection; I am my father's only child, and it is you he dislikes, not me. He will be so rejoiced when he learns that I do not care for you; that I have discovered he was right in his estimate of you, a poor, little, contemptuous imbecile, that no woman with ordinary brains could possibly esteem, that he will instantly take me to his heart, and his home and his fortune again."

For once, the poor little creature's temper was fairly aroused. His wife's lash had cut so deep, that, like the trodden worm, he had turned at last; the fumes of the wine were also rising to his brain, and he actually almost threateningly advanced to her, at which she ross, and confronted him with exceeding dignity, while he retorted:

"Who was it that wrote to the poor.

while he retorted:
"Who was it that wrote to the poor little, contemptuous imbecile, that no woman with ordinary brains could esteem, to come to Weewald Place and esteem, to come to Weewald Place and propose to her, that she was ready and eager to marry him. Who did that un-womanly thing, answer me that, madam?

But Mrs. Brekbellew replied with grea stateliness:
"Have you the letter which contains
"Have you the letter which contains

that unwomanly proposition?"
The next to the last word was pronounced with sarcastic emphasis.
"No; fool that I was to give it up to you, after we were married."
"Then don't tannt people with state-

"Then don't tannt people with state-ments that you can't substantiate."
"Why did you marry me?" resumed
Brekbellew, the wine, and his unwonted temper, giving him extraordinary cour-age: "You were rich and did not need my money; you never cared for me.
Why in thunder, madam, did you marry

"Why?" she repeated with provoking "Why I all repeated at the deliberation and calmees, "because I loved Alan Carnew, and hearing that he was about to marry Ned Edgar, I would not give her the satisfaction of having a husband before I had one. You were the not give her the satisfaction of having a husband before I had one. You were the most convenient suitor at the time, and you evinced the dog-like qualities of faithfulness and obedience which always mark the model husband; hence, I proposed to you." With another long, low, silvery ripple of laughter.

"And you actually married me without loving me in the least, without

loving me in the least, without even meaning that show of affection with loving which you greeted me in Weewald

Piace?"
"Actually, Breky, actually."
"Then you are a devil, madam, and the sooner I go to my uncle, and tell him how I was duped, and forced by your very treatment of me to the gambier's life I am leading, the better for me. He wil recommend a separation instantly, and shall adopt his recommendation. She retorted, but in the calm, passion-

"And you, sir, are a deceiver, and the That secret he deemed so safe, not having

heard a word from any quarter which connected his name with his unfortunate victim. How did his wife, of all others, obtain possession of it? And he conto stare at her, speechless and She resumed, having for a moment

silently enjoyed his discomfiture.

"That was your secret, and I respected
it. It was revealed to me before I married you, and the writer implored me

not to risk my own happiness by wedding a man so lost to every sense of honor, so "Josephine herself told you," burst from Brekbellew.

syllable from Josephine; but, as I was going to say when you interrupted me, I never intended to reproach you with it; I never intended to let you know it was in my possession, but this evening you have driven yourself upon it. Now take your course: return to your uncle if you choose but do not include me in any of you

She rang the bell for Nanette, and poor, little, crestfallen, dismayed Brekbellew retired from the apartment, like the miserable whipped cur that he was, and

she descended to the elegant salon. An hour later, and she was surrounded by her admirers. She seemed to be in excellent spirits, giving out witty French repartee with a clever archness surpris-ing in one to whom the language was not a mother tongne, and eclipsing by her beauty every French woman present.

servant brought her a card. glanced at it, looking not quite pleased when she read the name, and seeming for the moment to hold some mental de bate. Then she gave an assent, and in a few moments, Ordotte, smiling, gracious, and with as distinguished an air as marked any of the Frenchmen of title in the salon, presented himself.

L. Mrs. Brekbellew, notwithstanding her secret dissatisfaction at meeting any one from Rahandabed, and particularly Or-dotte, of whom she had always a strange, undefinable dread, gave to him a most cordial welcome, and presented him with charming grace to every one in the com-pany. Her secret displeasure arose from her fear that Ned might not have continued to keep her oath, though in that case she was prepared herself to swear a hundred oaths, if necessary, to her own nnocence, and she doubted not, now that Mackay was dead, and her own previous plans being so well laid, that she would be able to prove it, at least to her father

should the story ever reach him.
Ordotte exerted himself to charm, and being quite conversant with the language having been educated in Paris, he succeeded, as he usually d d when he chose

Mrs. Brekbellew forgot, in the affability and charm of his manner, all her fears and she threw herself into the pleasure of his society with the same zest that others

were doing.

In the middle of one of those accounts of mysterious incidents which take their rise from the lightest trifle, and yet sometimes lead to consequences that shake a throne, he had paused, ostensibly to wip his brow with his handkerchief, but really to watch Mrs. Brekbellew, for he had invented the very story he was telling, and was leading it up to a certain point in

order that he might have an opportunity

to say something else.

She was listening to him, her eyes glistening, and her pretty lips apart in intense and delighted curiosity.

"As I was saying," he resumed, with drawing his gaze from her and looking about him carelessly for a moment, "the strangest things happen in the most trifing way. Just from the fact of my having made an acquaintance, at first a mere prosy acquaintance, in India, consequences have ensued that have changed, not only the whole tecor of my life, but actually caused me to leave America on actually caused me to leave America on a second and most mysterious journey to that land of rajebs and tigers. And while there this time, I had the singular fortun to meet one of those old wizards who seem occasionally to do such startling things. He appeared to favor me, possibly because I had been in the country before, and knew somewhat how to humor him; and one of the souvening which he cause me was a sort of essence. which he gave me was a sort of es

looking merely like colored water, but ex-ceedingly fragrant." While he spoke, he took out of a leather case, in his breast pocket, a vial not more than a half-inch in length. It sparkled as he held it up, and when he took out its tiny stopper, the odor was almost over-powering for an instant. Everybody bent orward, aglow from surprise and interest, out Mrs. Brekbellew seemed to be fairly

breathless. 'This essence," Ordotte continued, "is for the purpose of making marks on human flesh." A sort of shudder went through the little circle, which he perceiving, smiled, and hastened to add, "not any mark to torture, but a mark for some reason to be made without being afterwards detected until this essence is again used, when the mark, whatever it may have been, stands out once more distinctly for a few moments and then disappears Suppose we try it on the wrist of some lady present? Who knows," laughingly, "but we may get at some lost fortune in this way, or some romantic history. Mrs. Brekbellew, will you give me the privilege of putting it upon one of your wrists?" one of your wrists

one of your wrists?"
Laughing and disclaiming against the fact of any secret mark being found upon her, she extended her pretty wrist, the the Count de Chamont gallantly unclasses.

will take the left wrist, if you please, said Ordotte; "being nearer to the heart, it would be more certain to figure in any romance." And the gallant figure in any romance." And the gallant count immediately unclasped the heavy

bracelet of that wrist.
Ordotte poured a single drop upon the
beautifully -mounded and snow - white
wrist extended to him, and it was singular how far the one drop seemed to diff itself, spreading a full inch in every direction, so that if there had been a secret mark anywhere in the vicinity of the wrist, and the essence posses ower claimed for it, it must have shown distinctly. But nothing appeared save a slight discoloration of the skin, for an in stant, and Mrs. Brekbellew withdrew her

hand, saying smilingly:
"I told you, you would find nothing there.

"Shall we try the left wrist of some other lady?' asked Ordotte with ludicrous earnestness. "I insist that it must be the left wrist, for never was romance

the left wrist, for never was romance spoiled yet by anything so far removed from the neart as the right wrist."

Another pretty hand was extended to him, and he again applied his mysterious test, but with no other effect than it had upon Mrs. Brekbellew.

"Now," he said, "will some gentleman permit me to mark letters upon his hand, or wrist, in order to test all the

hand, or wrist, in order to test all the powers that are claimed for this wonderful substance

The Count de Chamont obligingly extended his hand, and Ordotte took from his leather-case a tiny brush having an ivory handle. Dipping this into the he proceeded to make on the back of the Count's hand a large capital letter C. It stood out distinctly, showing a dull-red color, and, after the lapse of a trace of it could be discerned. Then Ortrace of it could be discerned. Then Ordotte poured a single drop of the essence upon the spot, as he had done on the wrists of the ladies, and again the dulired C came plainly forth, for a few minutes the did are did are the state of the did are the state of the did are the state of the st

ntes, then died away.

After that, Ordotte affected to be anxious about any further waste of his precious essence, and he put it back into his leather case; and to the remark that secret marks were rarely placed upon the wrist, he answered that the fact of their being rendered so secret by the essence might make the wrist a very convenient

and probable place to mark. Then he turned the conversation into the channel into which, for a purpose of his own, he had caused it to drift before

he had spoken of the essence.
"We were speaking about the part that trifles play in the most important affairs. Nature has strange plans of her own in Nature has strange plans of her own in every one of them, often making the consequences that ensue only the retributive justice for some law transgressed; just as in her similitudes she has a purpose for an end, though, before the end be attained, an innocent person may have to suffer for guilt of which he or she knows nothing.

He turned his eyes quite carelessly to

Mrs. Brekbellew's face.
"Which fact brings to my mind," he pursued, keeping his eyes upon her face, the singular likeness you bear, Mrs. Brekbellew, to Mrs Carnew, and the un-pleasant circumstances in which you might have found yourself had you been in Rahandabed three months ago.

The color fled from her countenance so suddenly and so completely that it looked ghastly, and it occasioned more than one comment of surprise and curiosity among those about her. But she recovered herthose about her. But she recovered hereself in an instant, and forced a smile to her lips, as she said :

her hips, as she said:
"What do you mean? How could my
resemblance to Mrs. Carnew cause me

any unpleasantness? Had not her betrayal of herself, a moment before, by her startling loss of color, convinced Ordotte that the tenor of his own shrewd thoughts about her was correct, he might have been imposed upon by her present appearance; she seemed so full of a pleasant, innocent surprise, and nothing more; even as it was, he hesitated a moment before saying what was upon his lips, lest he might be mistaken, and his bold stroke be a venture even too deep for him; but his instant's reflection convinced him, and he answered very slowly, very significantly. swered very slowly, very significantly and looking straight into her eyes all the

while:
"With your living likeness before all her accusers, Mrs. Carnew might have been able to show them that suspicion

could, with equal propriety, have attached itself to you."

Mrs. Brekbellew fairly held her breath in her desperate effort to show no outward sign this time, but it seemed for an instant as if her very heart would burst in the agony of the endeavor, and, despite all that she could do, her voice trembled, as she said: as she said :

"I know now to what you refer—poor Ned's unfortunate story. She wrote to me about it."

TO BE CONTINUED.

AS A MAN OF LETTERS.

One Phase of St. Patrick's Caree Which Has Been Overlooked.

In its admiration for St. Patrick, the spost'e, the world has overlooked St. Patrick, the man of letters. Dr. Sigerson has done well to direct attention to this aspect of his character and car eer, which he does in an interesting article in the Gael. Dr. Sigerson says that St. Patrick's relations to Irish literature deserve all attention, for his influence was powerful over the intelectual energies of a vigorous and en terprising nation.

The young captive was scarcely sixteen, continues Dr. Sigerson, when he was torn from his family and carried was the general custom throughout Europe. The fate of such captives was not necessarily wretched. If skilled in letters, art, music or arms they often became teachers. But this youth had in his days of prosperous freedom negected to study, and Milina, his master residing in the valley of the Braid, beside Slomish, in Ulster, set him to tend his herds in the woods and moun in the silence of the hills, his character became strong and spiritualized. There also, as the years passed, the subtle charm of the Gael surrounded him with its enchanting melodies and plastic power of imagination. He must have gathered most of the knowl dge that was current, and apparently he became more familiar with the Irish

language than he had ever been with any other tongue.

Though he spent many a year away from Ireland, its language seems to have been his language henceforth, and the Latin, a foreign tongue, learned with difficulty and ill mastered. years of earnest enthusiastic work, during which he inspired thou sands with the same deep passion of perseverance, age drew on, and again and again a thought occurred to him, deferred at first and put aside, but a last accepted. This was to write his memoirs, an Apologia pro Vita sua, so know him and that his friends might accomplish the desire of his soul. With this purpose he composed his Confes as it is called - the first autobio graphy, be it marked, which the liter ture of Ireland possesses, and the first, I believe, which appeared in all these

western islands. With extreme modesty he recites the incidents of his life. Can you imagine anything more pathetic than the thought of this heroic man, who had borne slavery, faced death and accom plished gigantic work taken with hame and modesty hesitating to write because of some censorious stylists who were probably incapable of anything better than carping at words and dis couraging enthusiasm? Sterile for good, what a crime had been theirs had fear of them destroyed, as it delayed, the production of this first of Irish autobiographies! This keen sensitive ness of heart was combined with reso but he would persist. The disloyalty of a dear and trusted friend distressed him acutely, for he was loyal to friend and true till death. The treachery of enemies, attempts upon his life, im prisonment on false pretexts, the giber ot critics, the reproaches of friends, went to his heart and made it bleed, but although he had a sovereign ab horrence of injustice and a passionate desire to return to his kindred, he would not for all these abandon his work or the people of Ireland. land he had been given by God; here he would remain; for these he would cladly suffer death by any torture Nothing daunted him. To St. Patrick, Ireland owes no

only the first autobiography, but also the first Christian hymn in the Irish language. Had he chosen Latin, he would not have had first place, for our illustrious St. Sedulius had al ready composed hymns in that lan guage. But while the Irish Gael adopted the Roman tongue, the Roman citizen adopted the Gaelic, and thus St. Patrick was the first of whom it might be said he was more Irish than the Irish. The great devotional feel ing of his hymn, its original power, vehement sincerity and fine lyric rhythm at once command attention. It was not his only essay in poetry there are other shorter pieces, in which he loves to bless each region of his adopted land.

We cannot well over rate this desire for literary expression on the part of the apostle of Ireland. It must unquestionably have given an impulse in the same direction not only to his immediate disciples, but to all their successors for many centuries. Hence there are hymns dating from St. Patrick's day down almost to our own ime in the same language as that in which he wrote. It would surely be a duty worthy of some of his disciples to bring these from the obscurity in which they moulder and give to the world a unique collection. S. Patrick happily impressed on the Irish Church that inclination for letters to which the genius of the Gaelic people had to long been given, and from this harmonious union sprang that abundance of scholars Bages which gave Ireland control of the civilization of Europe for three centuries.

His large-minded recognition of the natural truth, embodied in the ancient laws, was, doubtless, accompanied by an equally generous appreciation of the beauties of the ancient pagan literature of the country he loved

There is something more than fiction there is an underlying true tradition of his appreciation of our heroic liter. ature in those passages in the colloquy of the aged, where he welcomes the mournful remnant of the great Fenian championship and comforts them with honor. Fearing lest he might give overmuch time to their wonderful histories, he consulted his guardian angels, says the legend, and they concordantly approved, and bade him direct that the remnant of their stories should be inscribed on tabular staffs so as to be on record for the nobles of Erin in future times. To such as are noble in Ireland still that ancient literature is dear, and dear also must he be who helped to preserve it, whom it names "heaven's most distinguished one, that piliar of dignity and angel upon earth, Callson Patrick, apostle of the Gael. Calpurn's

FEAST OF ST. JOSEPH.

MARCH 19.

Why do we believe that St. Joseph is the greatest saint after the Blessed lirgin, and therefore most powerfu fter her in his intercession with 3od? To answer this question we must consider as best we can the nature of his relationship with God, for by this alone can the greatness of sanctity be measured. That this relationship was a special one is beyond doubt, for not only did it exist between himself and Jesus and Mary, but even also with the ever adorable Trinity; since he, like the Blessed Virgin, was destined for all eternity to fuifit a peculiar office in the divine economy of the mystery of the incarnation. It was God's will that Joseph should come in contact and

have relations with two agents of the mystery— with Jesus and Mary. Lat us, with the eyes of faith, for they are keener than the eyes of sense, look more closely into his relationship, first with Jesus and then with Mary and perhaps we may catch a glimpse of the greatness of our saint and prove his power of intercession.

With regard to Jesus-St. Joseph was His father in everything but generation, and although he did not possess fatherhood in the ordinary sense of the word, nevertheless the God Who sustains and who sometimes suspends the laws of nature breathes into his oul a parent's love and gave him the rights of a father, and therefore well loes Holy Writ verify these rights when it tells of Oar Lord's obedience to him and to the Biessed Virgin "and He was subject to them." It supports a paternal claim when it gives him the privilege of naming the Holy Child. and thou shalt call His name Jesus. It shows that he was allowed to address the only begotten of the Father as "My Son"—a dignity possessed by two other beings only—God and the Virgin Mother; for was He not called 'the carpenter's Son?' and did not His Mother say to Him, "Son, why hast Thou done so to us? Behold Thy father and I have sought Thee, sor-

owing. So much for a few phases of the spiritual intimacy which St. Joseph had with Christ, and therefore with God.

Considering his Blessed Mather-she was his Virgin wife, as she was also the immaculate of the spousal contract being forever virginal, made the contracting parties more acceptable : for the spiritual not only purifies but intensifies to an almost infinite degree the power of love. To be sure, there is no equality between the persons concerned in this marriage, but there is, nevertheless, a proof of the nearness of St. Joseph's reationship with God the Father and with the Biessed Virgin; for indeed He must have been a great saint to have been raised to the exalted position of having something in common with the Most High and of being the husband of her who possessed in all its fulness the richness of divine grace. Did not even heaven stoop to reveal to him the mystery of the ages-the scheme of the Redemption?

"Now, the nearness of St. Joseph's relationship with God is obvious from what we have said, and that he is nearest after the Blessed Virgin in this reationship is also obvious; and since we measure sanctity by the degree of nearness to God, we therefore conclude that He is the greatest after the Blessed Virgin. From this follows, as a natural sequence, the theological fact that He is most powerful after her in intercession with God. For the more famil iar becomes the intercourse with the intercessor, the more does love exist, and consequently the more efficient becomes the intercession. Since, then, it is certain that He is so powerful in intercession, let us resolve to make Him our intercessor before God .-

READING DURING LENT.

Sacred Heart Review.

You do not expect to have strength of body except you furnish it proper food. So it is with the mind; if you do not provide proper food it will be very weak. It is a very good plan to lay out a regular course of reading for Lenten evenings. It is not necessary to make it two heavy, or too pious, out to resolve to let frivolous reading alone for a while. Constant reading of light literature ruins the memory and weakens the mind. So that a course of church history, biography, the life of some of the notable men and woman of the Church will not only benefit, you spiritually but mentally recognition of the oodied in the ancient ess, accompanied by rous appreciation of a accient pagan literry he loved ing more than fiction

lying true tradition n of our heroic liter. sages in the colloquy ere he welcomes t of the great Fenian d comforts them with lest he might give to their wonderful sulted his guardian legend, and they con. ved, and bade him inscribed on tabula oe on record for the in future times in Ireland still that

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PRAYER IS NOT USELESS.

Clear Expecition of the Efficiency of Appeals to God.

MRCH 16, 1901.

The rector of the First Methodist Episcopal Church in San Jose, Cal., . Dr. Kummer, in a recent sermon advanced very peculiar views on the subject of prayer and natural law, as serting that it is futile to pray for tem-poral favors. In reply Rev. Joseph Sasiat S. J., wrote an able, logical and convincing article to the San Jose Mercury. Father Sasia said:

reading the report of the sermon, which I suppose to be sufficiently accurate, I find that our learned preacher holds that we should never pray for merely temporal favors, such as timely rain to fertilize the parched fields, for the staying of floods, the quelling of storms, for the recovery of health or for the deliverance from the ravages of pestilence, because, ac-cording to him, such prayers are against the natural law, and are consequently made up of ignorance, cow-ardice, selfishness and unfaith. All supplications directed to implore some temporal material blessing are contrary to law and truth, and are never answered by the God of Truth. They are an assault on God's laws of matter, mind and spirit. These are what might be called the advanced, liberal views of Dr. Kummer, reproduced here from his own words. Are they sound? Are they orthodox from a Christian standpoint? And are they entitled to the indersement and acceptance of re-flecting minds? Let us calmly examine them, and then let the unbiased unprejudiced judge for himself.

From the strange view held by our reverend doctor it would follow that there have never been in the whole history of the past any well authenti cated instance of temporal favors granted by Almighty God in answer to prayer, and this for the simple reason, as he tells us, that the granting of such favors is an impossibility becaus it implies the violation of the natural that whenever a miracle is performed We have more than one reply or confutation to give to this novel doctrine of the Methodist minister. First of all, as the saying has it, facts are stubborn things. and whenever they are found to militate against a new theory or opinion it is impossible for any thinking mind to resist the con-clusion to which they inevitably lead.

Now this is exactly our case.
"Holy Scripture in both the Old and New Testaments, the annals of Church history from the Christian era to our own days, and our own modern times, supply us with an overwhelming num ber of temporal material favors or graces obtained in answer to prayer Nay, by far the greatest number of miracles performed by our Biessed Saviour during His public life were temporal, corporal benefits granted to on in answer to their petitions. The healing of the sick, the paralytic, the blind, the deaf, the dumb, the raising to life of the daughter of Jairus, of Lazarus, etc., plainly recorded in the gospel, are a few of the many instances in point, the historical truth of which is testified by that sacred book and at tested by the consent of Christian be lievers for the last eighteen hundred

" Here our reverend doctor is confronted with the following unanswer able argument, and it is for him to choose either horn of the dilemmaargumentum cornutum, the double horned argument, as the schoolmen call it. Either the numerous facts above referred to must be admitted as genuine and trus, or they should be particular effects are at times susrejected as spurious, erroneous and false. There can be no other alterna-If we admit and accept them a Catholics true and genuine, as we with the vast majority of Christians hold them to be, what becomes then of Dr. Kummer's theory that we can not pray for temporal favors, because such prayers, being, in his supposition, contrary to the natural law, can no be granted? As the old logicians used to say-ad esse ad posse valst illatio - from the actual existence or occurrence of a given fact we can legitimately infer its possibility. if a given fact or event were intrinsically impossible, it could never happen if it has happened, then it was pos-

" If, on the other hand, the other horn of the dilemma is chosen, and all the accounts referred to above of tem poral favors, graces and benefits ob tained in answer to prayers are re jected as fabulous. spurious and impossible, then Holy Scripture from Genesis to the Apocalypse, the dealings of God with the members of His ings of God with the members of His Church are at once stripped of all supernatural character; and on the same principle on which we reject as His works, but not His counsels—God's febularity and the counsels—God's fabulous the extraordinary events re lated in Holy Writ, we are logically compelled to deny the trustworthines of that sacred book in all other points and throw it over board as a preposter ous medley of truth and error, history and fable.

"Moreover, as to the annals of Christianity during the last 1800 years the testimony, on which the historic truth fulness and authenticity of countless miracles brought in answer to prayer is based, is so universal in its extent, so overwhelming in its force, so constant and persavering in its duration, that if once rejected we must bid fare well to all history, to all hearing of witnesses in law courts, and to all trust in social intercourse; the annals of man kind should be thrown to the wind and all historical record should be branded as a fable and stigmatized as a huge imposture. A man that will not yield to hold a conspicuous place and must be such evidence as this has no logical taken into account. Man will perform anch evidence as this has no logical resort but in complete skepticism. deed no man who denies what is admitted by the universal concent of mankind is entitled to a hearing.

"He who on his own authority gives the le to all men of all ages and nations gives to every man the best of all possible reasons for giving the lie to him. He must be a bold man, a man "By so doing he does not mean to "By so doing he does not mean to

of unbounded self-confidence, who pre-tends that the millions of pagans converted to Christianity by witnessing such miracles as restoring sight to the blind, speech to the deaf, health to the sick and life to the dead in answer to the prayers of apostolic men have all ful of freethinkers has hit the truth.

"But the particular instances temporal favors to which the reverend gentleman takes exception are supplications for rain, and restoration to health or promulgation of life through

After giving instances from the Scriptures which again put the Method ist preacher in a dilemma, Father Sasia

"But let us go to the bottom or root of things in the present controversy and endeavor to ascertain the reasons why modern scientists and preachers of the so-styled liberal advanced scho scout the very idea of any miraculous intervention on the part of God involv ing facts contrary to the ordinary course of nature, or to what they call the natural law. These reasons or argments, as it appears from their writings and public utterances from the pulpit or lecture platform, are chiefly two. First, they contend that miracles imply a violation, a suspension, of the natural laws governing the phenomena of the material universe; and as such must be rejected because, say they, natural or physical laws are inviolable and unchangeable Secondly because any change, modification or interruption of the natural law would imply a change in God's own purposes and destroy His im-mutability. Hence, to pray for favors requiring the performance of a miracle is superstitious and absurd.

some natural or physical law is actu-ally interrupted, tampered with and suspended in its ordinary activity and course? I confidently answer that such is by no means the case. Let me explain this by a simple homely illus tration. A ball is pitched into the air. Accordingly to the ordinary course of nature-of the natural law of gravitation-it will soon fall to the ground if no superior force intervenes to hold it If some one from the window up. If some one from the window stretches out his hands and catches the ball, of course it will not fall. Now no one will say that here the law of grav itation is violated, changed, interrupted, suspended or destroyed, as some have asserted, for here there occurs nothing of the kind. Gravity continues to act here as anywhere else; it attracts the ball just as everything else, and its action is manifested by the weight experienced by the hand that sustains it ; but its effect, viz, its falling to the ground, is prevented by a stronger force. Now, if for the human hand we substitute the invisible power of God, Who certainly THOUGHTS ON THE SACRED can do more than any created agent or force, we shall have exactly same result; the ball will not fall and thus the ordinary effect of gravitation would in this particular instance be neutralized and prevented by a superior force; but no physical force or natural law is suspended. Gravita tion continues to act the world over and through the immensity of starry space without any hindrance or intererence, though, owing to the intervention of a superior force, some of its

that the superior force or agent should prevail over the inferior. "The God of the Christian is not a blind, inexorable and unbending fate. He is infinitely good, loving, full of tendernesses and campassion, who harkens to His children when they cry unto Him, and is more ready to answer than anyone is to ask. Neither is the immutability of God in any way compromised or interfered with by the working of miracles in answer to such prayers as He, from all eternity, foresaw would be freely offered by His creatures in a determined time. For, as Catholic philosophy teaches us, by the same eternal act by which God established the natural laws ruling the material world, He also decree and determined the exceptions in their effects, which, according to His will, were to happen at a given time and place, when the foreseen condition of thought and will embrace in one single act the past, the present and all the future, all equally clear before His all seeing eye. Hence all miracles in-volving a suspension—not indeed, of the natural law, but of its action re garding some particular effect wrought in answer to prayer—have been pre-determined by God from all eternity, and they will occur in the appointed period of time, thus forming part of the great plan and design of His provdence in the government of the world; for, as the poet says, prayer moves the hand that moves the universe.

"Divine Providence, while determining in advance the effects that are to happen in the material world around us, has also determined the order of their occurrence and the rauses that are to produce them. Now, among these causes human acts an extraordinary favor not obtainable you not do this for our Lord s sake?

"By so doing ho does not mean to change there and then the disposition of Divine Providence, or, as Dr Kum-mer supposes, to make an assault on all God's laws of matter, mind and spirit, but he simply voluntarily fulfills what God requires, and on account of which He from all eternity decreed blundered, have all been hugely de to grant the favor asked and disposed ceived, and that he alone with a hand- natural events accordingly. Here, while referring to the activity of the natural laws governing the material universe, we must not overlook the holiest and sublimest of laws, and that is the law of prayer and its bearing on the moral, spiritual world, the world of souls. For, in accordance with God's benevolent designs, prayer is a law, nay a power playing a most important part in the harmony of the super-natural world. As the late Tennyson puts it : 'More things are wrought by

prayer than this world dreams of "And this law springs not from the nature of things, but rather from the indispensable condition. From eternity He said in His paternal, divine eart: 'At such and such epoch of time I will fertailze the arid lands by copi ous rains; I will cure the sick, raise the dead to life, quell the raging storm arrest the ravages of famine, pestilence and war, because at that epoch of time My children will raise to Me their supplicating hands, repent of their transgressions and throw themselves into the arms of My mercy.' So did God decree from the beginning, and shall we accuse Him of instabil "In the first place, it is really true ity, of inconsistency, of mutability, because His eternal decrees are being faithfully fulfilled in the course of time? This charge would be supremely unjust, unreasonable and absurd. God is good and merciful to His creatures even to the granting of tempora favors and material good, He does not

cease to be immutable. "Prayer, then, instead of disturb-ing the order of His government only fulfils His eternal designs. He knows from all eternity all the free acts of His creatures, and therefore knows whether prayer shall be offered in such and such an emergency ; and if He decreed that a miraculous effect shall reward a worthy prayer, He has also foreseen that such a prayer shall be made. Therefore, as a most kind and merciful Father, whenever He grants a favor in answer to our prayers, we may justly imagine Him to say: 'My son, from all eternity, I have resolved to give you what you ask to day. I was only waiting for the request that you would address to Me for the benefit you wish to obtain."

HEART.

The Heart of Jesus is the throne of mercy, of inexhaustible goodness. There never was a love so patient, so much enduring as the love of the Secred Heart of Jesus.

Jeens is always ready to perfect in you whatever He sees imperfect or de ective ; confidence is the key to His Sacred Heart. - Ven. Louis Blosius.

If thou hadst once perfectly entered into the Heart of Justing and tasted a little of His ardent love, then wouldst pended. And there is nothing absurd or repagnant in this, for, as we learn from mechanics, it is a law of nature thou care but little for thy own convenience or inconvenience, but wouldst rather rejoice at reproach , for the love of Jesus maketh a man despise himself.

-Imitation. To love is to do, each moment, each day, and for each person with whom Providence has given us any intercourse, what Jesus would do, were He in our place, surrounded by the same persons, and having the same means

The union of the divine with the hu man nature did not prevent the Heart of Jesus from being wounded by a want of consideration, from being hurt by a harsh word, from being grieved by ingratitude; and yet neither the treason of Judas, nor the brusqueness of the apostles, nor the ingratitude of the Jews, ever for a moment cooled His

Every drop of the Precious Blood of the Sacred Heart was shed for each individual child of Adam. What riches do we not lose for want of not know-ing how to use them! Jesus Christ Himself promised that all who asked favors through His Heart should receive them abundantly. O Jesus, Thy Sacred Side was pierced only to open for us an entrance into Thy Heart, and Thy Heart itself was opened only that we might dwell there in liberty and peace. Let us draw near to the Heart of Jesus, that loving fountain of which He gives us gratuitously the saving waters, inviting us thereto Himself. "Let him who thirsts come to Me." Who is more worthy than thou, O Mary, to speak for us to the Heart of Jesus Christ? Thou wilt speak to Him, O sovereign, because all that thou askest of Him Thou wilt obtain, for is He not thy Son ?

LENTEN DIVERSIONS.

There are some people who think seven weeks a long time to refrain from threatre-going, or parties, etc. When you think of it seven weeks is a very small fraction of the year. All such and such an act, say, address a the rest of the time you may devote to prayer to the Lord, or perform some pleasure—this, only, is asked, that you penitential act with a view to implore refrain for a few short weeks. Can

TRUTHS PLAINLY EXPRESSED DR. DOLLINGER ON THE "NOTE"

What Catholies Do Not Believe Helpful Sermon by Rev. Morgan

The following extracts from a ser mon by Rev. Morgan Sheedy, delivered in St John's Church, Altoons, Pa., contain many truths which it would be well for Catholics to remember. After some introductory remarks Father Sneedy said : "Now let me notice some few things

which we Catholics are said to believe, but which we know we do not believe "1. Catholics do not believe that there is any other mediator of redemp tion than our Saviour Jesus Christ, for there is no other Name under heaven given to men, whereby we must be saved 'than that of Jesus (Acts of Apostles 4: 12)

1.2. Catholics do not believe that

the Virgin Mary is in any way equal or comparable to God; for she being a creature though the most highly favored- 'full of grace'-is infinitaly less than God. Nor do we claim for her any power beyond that which she will of the supreme Lawgiver who has derives from Him; for she is entirely established it. God, then, in consedependent on God for her existence, quence of His foreknowledge and sav-ing power, has regulated from all eternity both the effects and their stons in frequent use among us arise causes; from eternity He resolved the quite naturally from the warmth of our granting of some special favors, and devotion to the mother of our Saviour He has declared that in some particular It is a common practice in all these cases prayer should be their cause and things to use expressions that are only true in a secondary and limited sense. For instance a great post or artist is spoken of as 'divine;' mothers often call their children 'little angels,' and lovers are said to use sometimes very extravagant terms of endearment. No one takes offense at these expressions ; indeed it would be captious to do so, especially when the speaker declares

his meaning.
1.3. Catholics do not believe that there is any authority upon earth or in heaven that can give leave to commit sin, even the very least; or that a sin can be forgiven for money ; or that a priest can give valid absolution to a sinner who does not repent and truly purpose to lead a Christian life.

4. Catholics do not believe that the end justifies the means.' false and pernicious principle, which means that one may do evil if good comes of it, is reprobated and utterly condemned by the Catholic Church.

"5. Catholics do not believe that the Pope cannot sin. We do believe that, when as Bishop of Bishops, he teaches the Christian world in matters of faith and morals, he will not err but this is quite different from saying he can not sin ; theone is infallibility; the latter impeccability; sometimes quite distinct.

Catholics do not believe that one religion is as good as another; because the proposition is absurd. There can be only one true religion ; no other can be as good as that, no matter how closely it may resemble it. Christ did not give a hundred forms of belief; He gave us one, and that is the best It is our duty to find it, and having found it to accept it; no other will do
"7. Catholies do not believe the common saying 'that it does not matter to what Church you belong, or

whether you belong to any ; if you are a good, honest man or woman you will be saved; it is deeds, not creeds, that count.' No one who reads the New Testament can held this view. Christ insists that, under pain of eternal loss, 'we must hear the Church ;' 'we

must be His kingdom.'
8. "Catholics do not believe that a non Catholic will be lost. On the contrary, we hold that all baptized persons who load a good life, love God and their neighbor, are in 'good faith, knowing nothing of the just claims of the true religion. truly repeat of their sins-all such will enter the kingdom of heaven.

"There are some of the things that Catholics do not believe. It may help others as well as ourselves to have them clearly understood. Fairness, as well as sound sense, demands that one really know his neighbor's religious views and beliefs before condemning them. To put the Catholic teaching in its proper light has been the purpose of these instructions. If you desire to know more on the matters touched upon, read any authorized Catholic book such as "Catholic Be lief," "Plain Facts for Fair Minds," or Cardinal Gibbons' work, Faith of Our Fathers."

To be truly temperate we must be moderate in eating and drinking— yes, and in fasting, too. We must have self confidence without stubbornness and self-respect wi hout pride. We must neither be anxious nor apathetic, neither cowardly nor quarrel-some. We may be polite without being deceitful, and candid without being rude. We need not be silent, yet we must not talk incessan ly.

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"There are not wanting agong and the

OF THE PAPACY.

1845

Church in the present as in the past."—
Address at Munich.

"There are not wanting names and titles which in the fourth and fith centuries fully expressed the supreme ecclesiastical power and dignity of the Pope. He was called the Father of the Fathers, the Shepherd and Guardian of the flock of Christ, the chief of all Bishops, the guardian of the vineyard of Christ. The Church of Rome was named, by pre-eminence, the Apostolic See, the chief of all the churches, the rock and foundation of fatth.

"That the decrees of synods regarding faith, obtained their full force and authority only by being recognized and confirmed by the Pope was publicly acknowledged in the fourth century.

orth century. "On the other hand it was acknowled ged to

fourth century.

"On the other hand it was acknowledged to be the prerogative of the first See in the Christian world, that the Bishop of Rome could be judged by no man. It was a thing unheard of that the Head of the Church should be placed in judgment before his own subjects. He who was not in communion with the Bishop of Rome was not truly in the Catholic Church. Like all the others essential parts of the constitution of the Church, the supremacy was known and acknowledged from the beginning as a divine institution, but it required time to unfold its faculties; it assumed by degrees the determined form in which the Bishop of Rome exercised systematically the authority entrusted to him for the preservation of the internal and external unity of the Church.—(Geschichte, vol. 1, p. 365.)

"Its birth begins with two mighty, pregnant, and far reaching words of the Lord. He to whom these words are addressed realizes them in his person and in his acts, and transplants the institute to which he has been appointed into the centre of Infant Church to the Roman Capital itself. Here it growns up in silence occulto velut arbor aevo; and in the earliest times it manifests itself only in particular traits, till the outlines of the ecclesiastical power and action of the Bishop of Rome becomes ever clearer and more definite. Already even in the times of the

of Rome be of Rome becomes ever clearer and more de-finite. Already even in the times of the Roman Empire the Popes are the guardians of the whole Church.—(The Church and the Churches, p. 31).

The prince and the pauper kneel shoulder to shoulder before the altar, and unburden their souls at the feet of the selfsame Shriver. It does not dis turb me if I find upon my right hand the African, were he ever so black ; on my left the swarthy Coolie; before me the beggar who knocks daily at my door to ask for food; and behind me the president of a college, the actress from a minor theatre, or the first artist or lawyer in the land. In all probability they are unconscious of my ence, as I usually am, and always should be of theirs In every case we have sunk our individuality and have become one, by reason of a commo love, a common hope, a common trust in the saving grace of the Holy Sacraents. - Charles Warren Stoddard: 'A Troubled Heart.

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LETTER OF RECOMMENDATION.

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

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

London, Saturday, March 16, 1901.

THE MISSION.

Commencing on next Sunday, March 17, a mission, conducted by the Jesuit Fathers, and extending over a period of two weeks, will be given in St. Peter's Cathedral in this city. The Catholic people of London have indeed reason to be grateful to our good Bishop for thus placing at their command the countless graces and blessings attendant upon such religious exercises. It is to be hoped that the entire congregation will become fully alive to the importance of faithfully and regularly attending the instructions and of approaching the holy sacra ments of Confession and Communion The first week will be for the women of the congregation, and the second for the men

THE CHURCH IN NEW ENG LAND.

The increase in the Catholic population of the New England States has been phenomenal, so that there are at the present moment more Catholics throughout these States than there are members of all other religious denominations. This does not give a Catholic majority in the population, how ever, as a large proportion are not adherents of any Church, nevertheless the Catholic proportion is considerably over one third, where, in the begining of the century the number of Catholics was exceedingly small. In Connecticut a hundred years ago there was not a single resident priest, whereas now there are nearly three 297,000, being slightly over one-third of the total population of the State.

MINISTERS AT MANILA.

In a recent issue the Catholic Standard and Times quotes a letter from a non Catholic stationed at Isle of Panay which gives us the information that he has not heard a word of Gospel since last September. "The chap lains don't seem to care for duty outside Manila. What an excuse for ministers some of these men are! They are looking for the biggest salary and longest vacation." We know, of course, that most of them are not in the evangelical business for their health. Whilst the much persecuted Filipinos may not tender them a salary of any kind they will not, we presume, object to their having a long vacation. By all means let them vacate. We can stand them, though any further rendition of the fairy tale of " wholesale conversions " may be a

SLAVERY IN SOUTH CARO LINA

severe test of our endurance.

Recent events have brought to light a disgraceful and barbarous state of affairs in the northern part of South Carolina. It has been found that there still exists there a condition of slavery which is in some respects worse than was the slavery before the civil war. Judge Bennet of the Circuit Court has brought the matter before a special grand jury for their careful consideration. Under guise of labor contracts and convict labor laws, negroes are sold and bought just as they were under slavery, and are kept in prison pens from which they are firmed out and kept in stockades. Tae employer and his employees are commissioned to act as marshals and

viots if they see fit. The stockades are long pine log hovels unprotected from wind and rain, along the alleyways of which heavily armed guards pace up and down. There are hundreds of such stockades in Anderson and other counties. The shooting and killing of a negro named Will Hull, who was trying to escape, brought the matter to the notice of the authorities. There was no record found of Hull's conviction, but it appears that Newall, who shot him, makes a trade of the leasing of State convicts. The whole matter will be investigated.

CATHOLIC AMBASSADORS.

It is a remarkable fact that of the ambassadors now in Washington, D. C., representing thirty-four nations, twenty two are Catholics. Russia is represented by a member of the Russian Schismatical Church, which very much resembles the Catholic Church, and the niece of the Russion ambassador, Miss Cassini, sets an example of piety which might well be imitated by Catholics who have sufficient leisure time at their disposal to follow it. She visits the Blessed Sacrament daily, usually at the Russian chapel, but sometimes in the Catholic churches.

Four of the ambassadors are heathens, namely, those of Chins, Japan, Kores and Siam, and one a Mahommedan from Turkey. The Protestants are six in number, coming from Denmark, Germany, England, the Nether lands. Switzerland and the united king doms of Sweden and Norway. These belong to three different Churches, an Anglican representing England, a Calvinist Switzerland, and the rest being Lutherans.

The Catholic ambassadors come from Argentina, Austria-Hungary, Belgium, Bolivia, Brazil, Chili, Columbia, Costa Rica, Ecuador, France, Guatemala, Italy, Mexico, Nicaragua, Portugal, Peru, Salvador, Spain, Uruguay, Ven ezuela, and the Republics of Dominica and Hayti. Their presence in Wash ington at the same time is a striking object lesson on the universality of the Catholic Church.

THE FRENCH RELIGIOUS AS SOCIATIONS BILL.

The discussion over the Law of As sociations bill has excited much ill feeling in the French Chamber of Deputies, and on Feb. 26th a scene of disorder was caused thereby the like excitement caused by the Dreyfus self. trial.

The uproar originated with the Radical and Socialistic members, who took offence at some words from Savary which were quoted by Baron Xavier Reille, Deputy for Castres. Savary, as a member of the Convention, had stigmatized the condemnation of Louis XVI. to death by the National Convenhundred, with a Catholic population of tion in 1703 as an assassination, and the repetition of his words in the Chamber by Baron Reille aroused the ire of the Extremists, one of whom, M. Julien Simyan, retorted on the Baron : "You have to thank that assassination for the fact that your grandfather became a Baron." The allusion was to Marshal Soult, who was Baron Reille's grandfather. Other Radicals called upon the Baron to withdraw the term assassination applied to the Revolution ary party of 1793, which he refused to

> The Baron was cheered by the Rightists and hooted by the Leftists. who raised cries of " Vive la Revolution." M. Deschanel, President of the Chamber, was called upon by the Socialists to insist upon the withdrawal of the term assassination, to which re quest he refused to accede, as the matter was one of history which did not reflect personally upon any mem bers of the Chamber. The discontented Radicals and Socialists, upon this decision, called upon the President to resign.

The disturbance continued for some time, the Leftists banging their desks in unison, and producing an "earsplitting din." One of the Socialist Deputies cried out : "The National Convention punished an act of tresson," and others shouted "Vive la Convention National," and "Down with Traitors."

In amendment to the proposed law, which gave authority to the Government to dissolve any association composed mainly of foreigners, whose headquarters is abroad, Baron Reille had moved the legalization of any association the management of which Chamber, so that the bill remains as the Government has prepared it.

tent of coming to any open breach

The Holy Father has pointed out with much tact the fact that the religious orders, who are devoting themselves in the East to missionary work, are an important factor in maintaining the influence of France. He has no desire to diminish that influence, but he shows that if the orders are suppressed in France itself, it would be an incongruity to leave the task of protecting them in heathen lands in the hands of a hostile Government, and it would thus become a duty to select another power to assume the protectorate which France thus throws aside by openly persecuting them.

The Pope's reasoning seems to have had some influence already on M. Waldeck Rousseau, and it is said that the delay in pushing the Associations bill to a final vote in the chamber arises out of a fear that the Pope's threatened action will become a reality which will be a severe blow to French influence in Asia and Africa. It is even stated that M. Waldeck Rousseau is endeavoring now to make such an arrangement as will satisfy the Holy Father, and the consideration shown by M. Deschanel to Baron Reille, notwithstanding the pressure brought to bear upon him by the Radical and Socialistic parties, may indicate that the Government is really reconsidering its offensive attitude in regard to the religious communities.

ST. PATRICK'S DAY.

The feast of St. Patrick, which is the day on which the Irishman's heart is especially touched with affection for his native land, occurs on Sunday, the 17th inst.

On this day Irishmen and their children in all parts of the world render homage to the great Saint who, on a call from Almighty God, gave up all the ties which bound him to the comforts of home, in order to spend his life in making known to the people of Ireland the faith of Christ, and in causing it to take firm root in the soil of the country.

It is not a mere sentiment which causes Irishmen to celebrate this great feast, but while the custom of so doing has a certain effect in perpetuating the traditions of the past, they are led to keep up this custom by the more solid motives of love for their country and for the faith preached by St. of which was not witnessed since the Patrick, which comes from God Him-

> The birth of St. Patrick, according the best attainable information, took place in A. D. 372. Regarding the date of his death there is some uncertainty, but the best authorities place it in the year 494.

There is even considerable difference of opinion regarding the place of St. Patrick's birth. In his Confessions he states that he was born at Bonaven Taberniae. The difficulty arises from one fact that, since the period when he lived, Europe has undergone so many changes and vicissitudes that it is hard to locate towns and villages, even though we may know for certain the names they bore at a period so long past, but the most probable, and the almost certain opinis that St Patrick was born in France near Boulogne Sur la Mer. It is certain, however, that he was of good family. His father was named Colpurnius, and his mother, Conchessa, was a niece of the celebrated St. Martin, Bishop of Tours.

At the age of sixteen, Patrick was taken prisoner by a marauding party from Ireland, as it was the custom in those ages of barbarism for every tribe to live as far as possible by committing depredations on its neighbors so as to have a livelihood by the labors of others, rather than that the tribesmen should go to the trouble of cultivating the soil for themselves.

He spent six months in slavery at this time, and made his escape through the miraculous interposition of God, Who by a vision informed him that he would find a vessel on the coast ready to soil for his country. He immediately obeyed the admonition, and after meeting some remarkable adventures at last reached his home.

He was afterwards carried into slavery a second time, for two months, but it was his first servitude which was the occasion of his devoting his life to the work of conversion of the people of Ireland.

He studied assiduously for the priesthood, on being informed several times should be composed of Frenchmen. in visions that the Irish were in need This amendment was rejected by the of him as their missionary to convert them to the faith of Christ.

He was commissioned by Pope Celes-It does not follow from this, how- tine about the year 432 to undertake may punish and ev n shoot the con- ever, that it will be pressed to the ex- the mission on which he had set his

heart, but from his writings which have come down to us it appears that he was ordained deacon, priest and Bishop in his own country. He was consecrated Bishop of St. Germanus of Auxerre, after which he at once proceeded on his mission.

In an incredibly short time he succeeded in bringing the whole country to the Christian faith, visiting for this purpose the remotest corners of the island, ordaining priests, consecrating Bishops, building churches, and estab lishing religious orders of men and women to assist in making the faith a permanent institution in the country. Since that time Ireland has passed through many vicissitudes and per secutions, but her children have re mained faithful to the religion of Christ, and have propagated the faith in many lands. Especially throughout the British Empire, in Australia and Canada, as well as in England and Scotland, and in the United States, it is chiefly due to the immigration of Irish men and women that the Catholic faith there was no means to express indigis now so firmly established - though we must add that Catholics of other

nationalities, especially French and Germans, have contributed greatly to this result. There have been defections from the faith of St. Patrick among the children | Irish questions. of those who left Ireland to make homes in these countries, but generally the Irish people everywhere have been faithful and zealous. We hope and pray that the descendants of those of Irish birth who have come to this country may remain faithful also to the example of their forefathers, and may preserve their faith as their

THE IRISH NATIONAL PARTY IN PARLIAMENT.

ancestry have done before them.

The delusion has been fostered during the last few years by many Englishmen, followers of Lord Salisbury and supporters of his Government, that the Irish problem has been effect ually solved, and that there will be no more agitation for Home Rule and justice for Ireland.

The country has been remarkably peaceful and free from crime, and local government to a considerable extent has been given to it through the elective County Councils, and there is even some talk of giving further concessions to Irish demands on the Land question. In fact it has been said very recently that it is the intention of the Government to kill all Home Rule agitation by kindness.

In spite of all this the fact stands forth patent to all that on the Land Question, 95 out of 103 Irish members of Parliament are at this moment pledged to stand out for full tenant right, which is a larger proportion of Irish members supporting this measure than were ever reckoned before and of the 95, at least 86 are firm sup-

porters of Home Rule. We are earnestly desirous of seeing ome Rule granted to Ireland, a have been inclined to hope that King Edward VII., having before him in the events of the South African war, the evidence that benignant government, and a full measure of Home Rule, have made the colonies thoroughly loyal to the British Empire, would draw the conclusion that the same regard shown toward Ireland and her people would have a similar effect, and that thereby the Enpire itself would be strengthened in the union of hearts which

would result from such a concession. If the King's influence were exerted in this direction, we feel assured that the results would be most beneficial in securing for Ireland the desired boon. and in conciliating the Irish people, who are intensely dissatified with the Act of Union, and who cannot be expected ever to become reconciled with it. It was passed, notoriously, by the bribery of an Irish Parliament which as constituted under infamous penal laws, in no sense represented the Irish

people : and it has worked very badly The events of last week in the Parli ament at Westminster show that the Irish Parliamentary Party are as dissatisfied as ever with the present state of affairs, and that they have little hope of any amelioration under our new King.

On Tuesday evening, March 5th, the vote of £17,500,000 was before the House of Commons sitting in Committee of Supply. The Irish Nationalists contended that the grants to Catholic schools were insufficient, and opposed the details of apportionment on other grounds. When midnight came, Mr. Balfour, the Government leader, moved the closure, amid loud protests from the is a real virtue which ought to be cul-Opposition, but the motion carried by a vote of 220 to 107.

We give a full account of what followed in another column.

We are not approvers of disorderly conduct, but, on the other hand, it should be noticed that the provocation was very great. The closure itself is an arbitrary measure which from the beginning was aimed against the Irish party; and it is admitted on all sides that even if it was a necessary measure to prevent the continuous barring of Parliamentary work, it should not be applied to prevent free discussion of important measures. Hence, when it was so applied on the present occasion, it is not to be very much wondered at that the Irish members showed indignation, which in the heat of argument was expressed defiantly.

It must be noted, too, that the violence did not come from them, but lay in the course taken by the Speaker, who might have allayed the excitement if he had been more moderate.

It is a fact that the closure has been used almost solely for the purpose of pushing through legislation relating to Ireland without discussion, and nation except to disobey the order of the chairman. Matters will be made worse if now, on account of an accidental and regrettable display of temper on both sides, arbitrary measures be adopted to choke off discussion on

If the Irish by themselves were allowed to settle questions relating to Ireland this incident would not have occurred, and it shows in a stronger light than ever the necessity for Home

THE REVG ZURCHER AND THE TEMPERANCE QUESTION.

In the report of a Temperance lecture delivered in Massey Hall, Toronto, by the Rev. George Zucher of Buffalo, the Mail and Empire states that Father Zurcher has been "for many years a prominent temperance worker," adding "Father Zurcher is at present under suspension as a Cath olic priest because he refused to relax his efforts in fighting the liquor traffic in Buffalo." The Globe makes a similiar statement.

We cannot say whence these papers derived their information regarding the cause of Father Zurcher's suspen sion, but we can say that their information is incorrect. It can scarcely be supposed that Father Zurcher gave this information, for in his lecture, the subject of which was " Where the Catholic Church stands on the Temperance Question," the lecturer is reported to have said, on quoting many authorities on this point : " The teach ings of the Catholic Church upholds the principles of total abstinence and prohibition:" and Pope Leo enjoins total abstinence upon the people of the Church, and commends those societies which are working for the temperance cause. He added that as Roman Catholics and Protestants had stood shoulder to shoulder as Britgether in the fight against the saloon.

Giving expression to such sentiments as these, it seems impossible that the lecturer should have stated that it was for his zeal in the cause of temperance that he was suspended, and as a matter of fact he was not suspended for this cause.

The Catholic Church, however, does not go quite so far as Father Zurcher is said to have maintained. It is not asserted by the Church or by the Catholic clergy that the moderate use of a alcoholic beverages is wrong, nor does Pope Leo make this assertion; yet total abstinence is undoubtedly recommended, and the societies which practice it are also highly approved by the Holy Father, and by all the Catholic clergy, because it is an act of heroic self sacrifice, and a good example to be followed by weak brethren to whom even the moderate use of alcohol is a great danger, or a proximate occasion of sinful exces

That the Church takes this view is evident even from the fact which has been stated that Father Zurcher is stated to have labored for many years in the cause of temperance without being interfered with by his ecclesiastical superiors. Indeed his labors to diminish the drinking habit among members of his flock met the approbation of his superiors, though they never declared that every good Christian should advocate prohibition. Yet there is no objection to the advo cacy of prohibition by Catholics, not as a doctrine of religious faith, but as an expedient means of promoting the cause of temperance, for temperance tivated and practiced by all Christians. The cause on account of which

Father Zurcher was suspended, so far His promises within the brief spaces of as we are aware, was that he attacked our life.

with considerable violence the pric. tice of the Church in reference to the offering up of Masses for the dead, especially on All Souls' Day. He was required by his ecclesiastical superiors to retract his statements on this point. and we understand he refused to do so, and was therefore suspended. This is a very different matter from the statement of the case as given in the Toronto papers. We understand. also, and we add this in fairness to Father Zurcher, that as far as we know, there was no further cause than this for his supension.

THE McALL MISSION IN PARIS

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A paragraph has been going the round of the papers for some time to the effect that the McAll mission of Paris is doing a wondertul work in the way of converting priests to Pro. testantism, through the instrumentality of a home for converted priests which has been established in Paris.

This institution is under the manage. ment of Abbe Bourrier, and the statement has been made in the paragraph above referred to that seven hundred priests have taken refuge in the Bourrier home.

According to the Paris correspondent of the Pilot, which has been quoted approvingly by the London Church Review, an Anglican paper, there is no truth whatever in this statement which has been so freely published. There are a few priests in the Abbe Bourrier's home-about a dozen-who for the most part were suspended from their office for serious faults. It frequently happens in such cases that the suspended priests are received with open arms by Protestant sects as ' brands snatched from the burning," and they are usually induced to become itinerent no Popery lecturers, whereas the proper view to take of them is that of the celebrated Dean Swift, that "the Pope has thrown his weeds out of his garden," and they have been cultivated as choice flowers

in the Protestant garden. Even a dozen priests might seem to the cursory reader a large number, but when it is borne in mind that there are seventy one thousand priests in France, the insignificance of the number will be apparent.

We may add that a lecture was delivered in Peterborough not very long ago by the Rev. H. Symonds, on behalf of the McAll mission. We understand that the Rev. Mr. Symonds himself was a missionary in Paris working in connection with the mission, and it may be supposed that he did not minimize its success. Yet he makes no assertion that it had made so many conversions as have been recently claimed. He said in the lecture: "Large defections from the Church of Rome are taking place. Many of the clergy are turning from their mother Church to Protestantism." This manner of speaking does not inish soldiers to fight the enemy in dicate the enormous number which has South Africa, so should they stand to- been claimed recently; but it very well accords with the statement made by the Pilot and the (Anglican) Church Review, especially when we consider that Mr. Symonds, like nearly all missionary ministers, would be apt to exaggerate the magnitude of the work in which he was engaged.

ST. PATRICK'S BREASTPLATE.

Christ be with me. Christ before me. Christ be after me. Christ within me

Christ at my right hand. Christ at my left. Christ in the fort.

Christ in the chariot.

Christ in the ship. Christ in the heart of everyone that thinks

Christ in the mouth of everyone that

Christ in every eye that sees me. -Irish Messenger Sacred Heart.

THE MONTHS.

Each month of the year has been dedicated by Catholic piety in the following manner: January, the month of the Holy Childhood. February, the month of the Passion.

March, the month of Devotion to St.

April, the month of the Resurrection. April, the month of the Resurrection.
May, the month of Mary.
June, the month of the Paccious Blood.
August, the month of the Heart of Mary.
September, the month of the Pilgrim O

October, the month of the Angels and of the Rosary.
November, the month of Devotion for the

sonls in Purgatory.

December, the month of the Nativity of Our Lord.

HIS WAYS.

In the persistence of Our Lord's purcoses and the constancy of His love we have great comfort. His ways are have great comfort. His ways are long. His plans are not affected by events which break our years What we name death is a change in our life not in His intention or promise. We are to keep this in mind that we may understand Him and order our thoughts wisely. One of our greatest mistakes is in attempting to confine in reference to the sees for the dead, uls' Day. He was lesiastical superiors nents on this point he refused to do erefore suspended ferent matter from

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ISSION IN PARIS as been going the

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HIS WAYS.

rsistence of Our Lord's purkeep this in mind that we stand Him and order our isely. One of our greatest in attempting to confine es within the brief spaces of THO JGHTS ON ST. JOSEPH

The whole month of March is dedicated to St. Joseph, but the 19th of the month is his special feast as Patron of the Universal Church.

Here are some beautiful thoughts of its garden, its olive and fig trees, perthe home life of the foster father of haps its vine. It may have had its Our Lord, from "The Golden Stair," little patch of corn or grazing land, or by the Rev. David Beame, S. J., in perchance, the thrifty, hard vorking he Irish Monthly for March.

Devotion to St. Joseph greatly helps the perfecting of this common life. It is a form of devotion to the Divine Child; it cannot be practised without increasing our love for the Holy Family, without bringing us closer to Jesus and Mary. It wonderfully brightens the time of Lent. There can never be the least incongruity between the cul-tus of the Child of Nazareth and the Man of Sorrows. Nothing deepens our devotion to the Passion more than a true understanding of the Redeemer's early life. It is not merely that the object is the same Jesus Christthe same yesterday, to day and forever; it is rather that having been reverently familiar with the Child, we better understand the Man; that having learned to love the Lamb of God what time He was folded in Mary's cottage and in Joseph's shop, our hearts go out with fonder affection to the Christ who is led as a sheep to the slaughter.

It helps us to bring home to ourvery contempt would be likely to in-fluence His choice. One great pur-pose of His coming on earth was to reselves what is often hard to realizethat the shadow of the gibbet was upon Him from the moment of His birth; that during the peaceful, if humble and laborious, passage of those thirty years, the Cross was always before His eyes; that the Boy of Nazareth could not handle hammer or nails, saw or wood, without being reminded of Cal-Who ever the criminal may be, and whatever his crime, we cannot but pity a man who is lying under sen tence of death, even though we reserve our deepest sympathies for his But what would be our feel ings if as we watched some tiny baby lying upon its mother's knee, or some ittie child playing happily upon the nursery floor, or a growing boy making the play ground ring with his laughter-what if it were revealed to us that in the near future a violent and ignominious death awaited him? Yet measurably deeper would be our pity to know that he himself was aware of his coming doom, and was trying, as a merely human boy would try, if successfully, to banish so hideous a

We like to think that, whatever our Blessed Lady's knowledge may have been, St. Joseph knew nothing of Cal-We prefer, perhaps to believe that the happy idyl of his life passed without the knowledge of this coming Sorrow of Sorrow. We would fain rest in the thought that, once the dolor of the Flight into Egypt, and the pain of the Three Days' Loss were events of the past, for Mary's spouse the years flowed gently on, lightened and soothed and sanctified by the companlightened and ionship of the Word made flesh. But we are forced to remember tha Joseph must have known the Scrip tures ; that the meaning of the Mes stanic prophecies were not hidden from him; that this wonderful Child was called Jesus because He was to save His people from their sins. "The St. Jerome believed, the foster father of Jesus was buried in the Garden of Gethsemani, "and that it was not without a mystery that Christ made choice of that spot for prayer, espec ially on the night of His Agony, see how closely the thought of Joseph is connected with the memory of the

Nazareth was not Eden. The bliss of the Holy Family, though unspeak-ably greater than that of Adam and Eve, was clouded by the knowledge of a coming sorrow. Even if our first parents had had prescience of their fall and subsequent degradation their sorrow would have been greater in degree than that of Mary and Joseph, and wholly different in kind. It is guilt, not pain, not even death, that darkens life. If to any Christian martyr the circumstances of his violent and had been revealed in early chilt. end had been revealed in early chilihood - given the faith and constancy of a Cyril or a Pancras-the natural dread of death would have been large ly diminished by the thought of the glory and holiness of such a consum-How different in the sup mation. pose case of the child growing up with the knowledge that the gallows must some day be his doom, and that through

his own most grievous sin! If Nazareth was not Eden, still less was it Arcadia. Unspeakably fairer purer and more peaceful, life in the Holy House was real, vigorous and full of purpose. The simplicity of patriar chal times was there, and all the fresh ness of a pastoral state. Not always would the carpenter and His Divine Helper be found at the bench. The best authorities are agreed that "a more beautiful country-hill, dale and lake-could scarcely be imagined than Galilee proper. It was here that Aser had 'dipped his foot in oil.' According to the Rabbis, it was easier to rear a forest of olive trees in Galilee than one child in Judea. Corn grew in not a hymn.—Madame de S.ael.

THE WORK OF THE MISSIONabundance; the vine, though not so plentiful as the oil, was rich and gen erous. Proverbially, all fruit grew in cial to the CATHOLIC RECORD.

er's sheep. At any rate, He must have loved the beauty of His own creation

as much as He bated the artificial life

of the city. Once, however, His pub-

lie ministry began, He would have no

preferences. He would be found in

Jerusalem frequently, but not exclusively. He would pass from the desert

tain. But the Incarnate God was es-

among beasts, first visited and wor-

shipped by shepherds, He spent His

Boyhood, youth, and early manhood

amid rustic sights and sounds. It was

nothing to Him that "there was a

general contempt in Rabbinic circles

for all that was Gallilean." Nav. this

ouke the pride of life, to convince the

"smart people" of the time of their sinful folly, and to leave a lasting

benediction upon the simple and the

humble, the peaceful and the pure.

The description of the people among

life is in every particular a descrip

tion of the Irish race. "Galilee was the home of generous spirits, of warm,

impulsive hearts, of intense national-

piety.

money.

ism, of simple manners, and of earnes

verse side to the picture. Such a race

would be excitable, passionate, vio-lent. The Taimud accuses them of

being quarrelsome, but admits that

ANTI-JESUIT FANATIC

halley in the following terms :

tablished Church in England, and

whether the Government were taking

any steps to resist these insidious en-

terprises Disraeli arose, and leaning

on the table in front of him, began

RELIGION FOR ENGLAND.

the Guardian, said that

And Dr. Liddon :

After describing Charles Newdegate

Of course, there would be a re

whom He spent the greater part of His

sentially a country-bred boy.

perfection, and altogether the cost of The Catholic Missionary Union is iving was about one-fifth that of Judes." Joseph's house would have constantly in receipt of letters asking for the services of missionaries and a the same time detailing the spiritual needs of the non Catholics in the vicin-The dominant note that pervades ity. The dominant note that pervades all these letters is that the non-Catholic artisan owned a few sheep that fed on people are yearning for some organ-ized religion that will aliay their the slopes of a neighboring hill. Now and then the man and the Boy would doubts and their uncertainties and will exchange saw and hammer for spade point out to them a sure and certain and pruning knife. Sometimes, per-haps, the Boy would spend a day upon the hills, shepherding His foster fathpath to salvation. They have looked verywhere else and are now finally

turning to the old Catholic Church. A priest writes from West Virginia, "I am anxious to secure the services of a missionary priest to give missions among the non Catholics of my territory. am the first priest who was ever located in this part of the country. My nearest neighbor is one hundred miles from me. I am here six years to day, to the village, from village to town, from town to city, and back again to the solitude of the desert or the mounand during this time three churches have been built and four hundred children and converts have been bap tized." This priest is as much a mis sionary as any one in the wilds of Africa or within the confines of the Yellow Kingdom. His record of four hundred baptisms in six years shows that he is not only a zealous worker but

that his labors are to some purpose. This is the type of a missionary who commands our most profound sympathy. Any one who knows some thing of the life of a priest knows what heroic courage it requires to lead a life of this kind. Constant travelling. no home, poor food, little companion ship, none of the natural joys of lifethese are but a few of the hardships that such missionaries must put up with. Their only joy is the conver sion of sinners and the baptism of non Catholics. Their most earnest desire is that the blessed name of Jesus Christ be known and loved. It is a pleasure to seek out these men and strengthen their spirit and provide them with the sinews of war.

It is often a matter of question by

some people whether Catholic news papers and books accomplish much in the conversion of Protestants to the they cared more for honor than for faith. So much is written and printed and so few conversions follow, that some have wondered whether the Apostolate of the Press was really HOW DISRAELI CHAFFED AN worth while But those in a position to know, editors of Catholic papers, writers of tracts and above all mission and Mr. Spooner, as two representaaries active in non Catholic mission tives of the no popery theory in the House of Commons, Mr. Justin McCar work, have no doubt as to the great effect produced by these means-an thy in his Reminiscences, refers to Mr. effect often hidden and long delayed but, in the end, sure and effective. "Later than Spooner's time Mr. 'I consider," a missionary said lately Newdegate had to bear with a sort of that there is no greater power for rivalry or co-operation on the part of good than Catholic newspapers and Mr. Whalley. There was more of the eccentric about Whalley than about tracts. They go everywhere; they fall into the hands of all sorts of people Spooner or Newdegate, and the House and the number of conversions due, was disposed to chaff him a good deal. ultimately, to such means no one but One night, when the Conservatives God can tell. Especially is this true were in office, Whalley put a long question to Disraeli, demanding to when an effort is made by the mission now whether the Government had received any recent information with re gard to certain machinations of the Jesuits against the security of the Es-

ary to distribute such works where he believes they will do the most good. "I remember a case very well which I was cognizant of. There was a good man, a Presbyterian deacon, who believed most firmly in his swn particular Protestantism. One day in bringing a small package from a shop he saw that it was wrapped in a piece of printed paper. He read the paper art Peter and upon this rock I will forts of the genuine supporters of the State Church. He would not venture build My Church and the gates of hell shall not prevail against it." to say whether the houorable member Then he remembered the tract: The had knowledge of any such plans as phrase stood out clear in his own mind. that-;' but here a roar of laughter There' he said 'there is the truth from the whole House rendered further explanation impossible, and Disraeli composedly resumed his seat." He began to pray earnestly for light, and step by step he was led to a knowl-

edge of the faith. Eventually he was baptized into the Church QUEEN ELIZABETH'S ATTEMPT-"Another anecdote illustrates the ED ESTABLISHMENT OF A The good missionary same thing." The good missionary went on, "I recollect a clever woman who used to write book notices "As it was in the beginning [of it], is now and ever shall be." for an influential Protestant journal. One day she had sent to her a Catholic A Catholic Peer in the House of book for notice. She read it with cold prejudice, and finally wrote abrilliant Lords, when Elizabeth's Government asked Catholics to accept the new naasked Catholics to accept the new national set lement, said that:

"Catholics might consider the question of subscribing, if they knew exactly what they had to subscribe to: at present in different dioceses and parishes totally different opinions obtain." critique on it, saying, among other things, that "the Catholic Church was a beautiful dream, but very far from being a reality." By chance this notice fell into the hands of a priest.

He sat down and wrote a reply which was printed in a Catholic paper and So in the middle of the sixteenth century. And in the end of the nine-teenth, the leading Auglican paper, which he sent to the author showing how real were the claims and dostrine of the Church. The woman received the paper and read the reply. At first "Those to whom we suggest to join the Church of England may fairly ask which Church of England do you mean, the re-ligion of Lord Halifax, or that of Bishop Ryle, or that of Dean Stanley?" she was startled: then she wished to know who the writer was. At last she discovered him (and went to see him). The priest talked to her kindly and in "We of the English Church are unable to assert before Chistendom that we practically hold even serious doctrinal differences to be a bar to religious communion. We co-operate with those who deny that which we deem true, or assert that which we deem false." (His Report of the Bonn Conference, 1874.) telligently concerning the mysteries of the faith. Then God's grace came to her; she was led to know the truth and with thankful heart, following the

light given her asked for baptism. She was received into the Church, and has ever since been an earnest and devot-Dr. Pasey went even further, saying ed Catholic."

"Every matter of faith is openly denied in the Church of England). The being of Almighty God is denied by His creatures, and doctrines which are the centre of the Christian faith, such as the Incarnation of Our Blessed Lord, are claimed to be open questions." (1880). MISSION GOODS. FOR SALE AT THE CATHOLIC RECORD The religious lite is a struggle ard

RELIGIOUS DIFFERENCES

Bishop Montgomery's Address at the University of Southern California, a Methodist Institution.

From the Tidings, Los Angeles. The attitude of the sects towards the Old Church in this part of California is a sign of the times not to be misinterpreted. It is only a few short years ago that Pope baiting was a popular pastime with pastors who desired to make themselves especially solid with their pews. Less than ten years ago the request from a Catholic teacher than an eminent missionary with ad vanced practical ideas on the theory and practice of teaching should be invited to address the county teachers' convention then about to convene al most paralyzed the county school superintendent. So great has been the change for the better since then that no public function is now considered complete without the presence and active co operation of the Catholic Bishop. Many people opened their eyes with surprise when Bishop Montgomery was invited to address the Na tional Educational Convention held here a year or two ago, but few were surprised to learn that he made really the ablest and most practical address to which that intelligent body of teach ers listened on the occasion. When Eugene Dabs was out here Bishop Montgomery was invited to address the meeting, and though his ideas differed radically from those of perhaps a majority of those present, yet they were

listened to with most respectful atten-But the greatest surprise of all, perhaps, was expressed and felt when our Right Rev. Bishop was invited to ad dress the students of the University of Southern California, a Methodist in-stitution. This he did on last Tuesday evening, and so able and convincing was his argument on the necessity for authority in the interpretation of the laws of God, that he was loudly applauded by his intensely Protestan audience. The subject which he discussed on the occasion was "The Cause of Religious D. fferences Between Denominations and Their Cure." His subject gave him an opportunity to exhibit in a clear light the logical necessity for "authority" in Scrip-ture interpretation as taught and practiced by the Church Catholic.

He spoke in part as follows: "We who believe in the New Testa ment believe that God has made in it : revelation of His will, which becomes a law of conduct for all men-a law tha commands the obedience of the mind and heart. By Divine revelation we mean the revealing of truths that men did not know before-and could not know without such revelation; and many of which they cannot compre hend even when revealed. Because God in revealing makes known this truth without vouchsafing an explana tion of the truth-faith must accept it on His veracity. But having revealed it for a purpose, He must have left some authority by which all must have left some authority by which all men might know it.

"What is that authority? Here we meet the point of divergence. You say the authority is the revelation itself; we say the authority is not the revelation itself. You say it is the book containing God's revealed will;

last about sixty three years after His death and the other two at intermediary times. That having been the case, we must admit that for a period there was no Naw Testament authority, for the New Testament was not then compiled. In fact, for 350 years probably not one person in a thousand could ge

it. Even after printing was intro-duced the New Testament could not for a long time have been accessible to most people, for the books were very dear. Even now there are those who cannot read nor write, so the New Testament is still not within the reach of all.

" How can any man prove from the New Testament alone as we have it now that it is the revelation made by Christ? It is only a copy. To iden-tify a copy you must appeal to the original : but there are not two leaves of the original in existence. We must. therefore, invoke an authority outside of the book to prove the book divine. But the authority invoked must be a divine authority itself. Therefore the authority needed is a body or there is

none Bishop Montgomery cited the case of St. Paul, who, when converted, was sent to an humble priest to learn what to do. He also referred to the eunuch, who desired that some one interpret the Scriptures for him as related in

"There are many," he said, " who read the New Testament with devotion, but who interpret it variously. Under such circumstances there can e no means of union. Do you know The Sale At the Catholic Ross of office a large and well-selected stock of Mission Goods. Crucifixes—all sizes with or without stands—holy water forms; rosary beads; statuettes of the Sacred Heart. St. Joseph, St. Anthony; mission books for the married and for the single; prayer books (from ten cents upwards) explanatory and devotional books, etc., etc.

no appeal. We have to accept the opinion of the Supreme Court as final whether we like it or not.

"If these things are necessary for order in natural things, they must be a thousand times more necessary in matters of supernatural truth.

"In some quarters there have developed beliefs shortening the duration of hell. It was not many years ago that Catholics were made the target of ridicule because of their belief in purgatory. Now some of the other denominations have abeliahed hell and have adopted our purgatory.'

In conclusion the speaker said that the positive beliefs of Christians, in cluding Methodists, Baptists, Presbyierians, and others, are Catholic be liefs. "Catholics," said he, "look on with regret when a person abandons any of those beliefs and drifts towards

THE ENGLISH BISHOPS URGE STOMACH THE NECESSITY OF THOR-OUGHLY INSTRUCTING CON-

VERTS And here we cannot refrain from pointing out to the clergy the absolute secessity of thoroughly instructing converts on the ground and motive of faith before receiving them into the Church. Unless they believe that hey have found in the Catholic Church the Divine Teacher, they must not be admitted into her pale, no matter how many of the Articles of Catholic faith they may assent to. In other words, they must believe in the authority and infallibility of the Divine Teacher in matters of faith and morals as an essential and fundamental condition for reception into the Church. The Pastoral then points out that the theory of the development of doctrine implies no essential change. Essential change is not development, progress or evolu-tion, but the destruction of what was, and substitution for it is of something else. The Bishops re-echo the noble desire expressed by the Vatican Coun-cil in the Dogmatic Constitution de Fide Catholica for the continued progress and development of all knowledge, of all science, within their own proper sphere, and go on to say that very different from this is the theory of progress or development excogitated in recent times, and approved dy certain writers on the Continent, and even in England. They make the pro gress of Christian doctrine to consist in real change. They argue that certain truths of revelation may become ob solete and die out ; that having served their time higher truths will supplant them, in accordance with some real or fancied progress of natural science They even suggest that higher perceptions in natural science will reduce mysteries to the level of natural phennena, and that the development of Christian doctrine really means the reception into the deposit of faith of a number of extraneous truths, which will, in course of time, bring the

Church into perfect conformity modern ideas. There are even Cath olics who imagine that they can save their orthodoxy by holding the creeds and definitions of faith, not according to the Church's constant understand ing of them, but according to their They profess to believe that the Church's teaching may receive new Him from the first moment of His conception, I, too, had present to my mind which was pierced with it; and thus, while holding the Most Holy Lord in my arms, and otten reflecting on all He would have to endure, my teats would be with the would have to endure, my teats would have to endure, my teats would be with the would have to endure, my teats would be with the would have to endure, my teats would be with the would have to endure, my teats would be with the would have to endure, my teats would be with the would have to endure, my teats would be went on to say, with deepening enced much of the instability and insecting and wondering whether, after all, the man that have the end with the church to the character from the commission of the possible, with the progress of science in the church, other than the had a great deal of treatment to prove the divine and we use it as an his to be divine and we use it as an his to be divine and we use it as an his to be divine and we use it as an his to be divine and we use it as an his to be divine and we use it as an his to be divine and we use it as an his to be divine and we use it as an his to be divine and we use it as an his to be divine and we use it as an his to be divine and we use it as an his to be divine and we use it as an his to be divine and we use it as an his to be divine and we use it as an his to be divine and we use it as an his to be divine the formal anathems: "If anyone shall say that it may ever be possible, with the progress of science in the formal anathems: "If anyone shall say that it may ever be obtained in wain by even to the possible, with the progress of science in the formal anathems: "If any one shall say that it may be used to be a pl light to illuminate it, so that the tra supernatural doctrines of faith, and to hold out a hope and a prospect that the dogmas to object to may by degrees be explained away, or brought into con formity with their opinions. But it is symptoms of Catarrh of the Stomach not so lawful to tamper with Divine Truth or to treat the deposit of faith as though it were a human treasury, be dealt with and disposed of at the will of man. It has been a fashion to decry the Roman Congregations by persons who have little or no knowledge of their careful and elaborate methods, of their system of sitting and testing evidence, and of the pains taken by the Holy See to summon experts, even from distant' parts of the Church, to take part in their proceed-ings. Take for instance, the Congregation of the Index of Prohibited Books. of which so much has been said of late It is governed by a code of rules and instructions drawn up by Clement VIII. revised by Alexander VIII., Benedict XIV, and recently by his Holiness Leo XIII. in his Constitution Officiorum.

> portunity for defence, either personally or by proxy. A PROTESTANT VIEW.

No work is condemned without a prev-

ious rigorous examination of its con-

tents; no Catholic writer of eminence

is censured without being allowed op

A good church paper is the best assistant a paster can have. It keeps before his people the needs of Christ's Kingdom and stimulat s them to benevolence, fidelity and hely living. It says things that he can utilize in many of any community in which there is a practical way. It is a fellow-worker no authority where there is a bond of union? St. Paul even prescribed an velops loyalty to the local organization velops loyalty to the local organization as well as to the denomination at large. authority, in so small a community as as well as to the denomination at large, that of a man and wife. The reason It deserves the prayers and the support why we are one as a country is that of those who are capable of appreciate we have an authority. There is one ting its worth and work.—Protestant ting its worth and work .- Protestant

Dr. Sproule **Explains**

Why Physicians so Often Fail to Cure

DISEASES OF THE



Of all the chronic ailments which afflict

Of all the chronic ailments which afflict modern humanity, none, perhaps, procure for their victims less sympathy than the various forms of stomach trouble, which are all, popularly and erroneously classed under the head of "dyspepsia."

Not only is the blood impoverished by the poor digestion, but a great nerve system is kept perpetually on the rack. Thus both mind and body are effected, and the victim grows to be a burden to himself and friends.

I have often felt my blood boil with compassion and ineignation, as I have seen the impatience and lack of pity towards these unfortunates. Their trouble gets to be such an old story that those around no longer worry over them; and then impatience soon steps in.

They try doctor after doctor, ours after

worry over them; and then impatience soon steps in.

They try doctor after doctor, cure after cure, remedy on remedy, with no benefit, or only temporary reliet. They grow worse rather than better. The things which they can eat without distress become fewer and fewer in number. Till at last life grows scarcely worth the living.

What do I do when such a case comes to me? Continue the dosing and drugging with pepsins, pancreatics, acids, alkaies, soda, etc.? Not at all. As all treatment for regular stomach trouble has failed, it is fair to conclude that the cause lies in another direction. My long experience has taught me not to waste time, but to ask at once if the patient has or ever has had Catarrh of the Head. Nine out of ten times the patient is much surprised at the question, but answers yes.

is much surprised at the question, but answers yes.

This, then, was why all "dyspepsia cures" had failed, In all such cases the stomach is perfectly well able to digest. But the Catarrh mucus has dropped down from the head, and gradually coated over the lining of the stomach. The digestive juices are thus prevented from doing their work. The food is not digested and tails to nourish the body, so that the blood grows poor and weak and does not feed the nerves.

At length the Catarrh geros attach themselves to the membranous lining of the stomach, and eat into it, forming gradually festering sores and ulcers. These are all as tender as similar ones would be on the surface of the body. The result is that, when this latter stage is reached, any food put into the stomach causes pain, and the man is the stomach causes pain, and the man is more than ever convinced that he has dys

HE HAS CATARRH OF THE STOMACH. Properly treated he can easily, simply and quickly be rid of it. But he must have treatment for Catarrh, and the proper treat-ment at the hands of an expert Specialist.

So as to enable you to find out if the disease you are troubled with is Catarrh of the Stomach and not dyspepsia, I have appended some of the commonest symptoms.

Do you belch up gas? Is your tongue coated? Are your bowels irregular? Do you suffer from nausea? Are you drowsy after meals?

Is your flesh soft and flabby Do you suffer with headache? Do you feel bloated after eating? Have you rumbling in your bowels? Have you palpitation of the heart? Do you feel languid in the morning? Do you have pain just after eating? Have you pain in pit of stomach? Do you have chilly and then hot flushes? Do you have a desire for improper food? Is there a sour or a sweet taste in the mouth? Is there a gnawing sensation in stomach? Do you feel as if you had lead in stomach? Do you feel faint when stomach is empty? Do you see specks if sating before your eyes Have you a burning in back part of throat called heartburn? Have you feeling of emptiness in morning

If you are troubled with some of the above If you are troubled wire some of the above symptoms, mark them on the piece of paper, cui it out and mail to me, also write any other information you may wish to give me about your case; as soon as I receive your letter I will study it over carefully. This is no trouble to me. I will then make a diagno trouble to me. I will then make a dag-nosis, giving my opinion of your case, and if it be suitable for my treatment, will tell you just how much this course of treatment will cost. This I always make as reasonable as possible, leaving you perfectly free to think the matter over carefully, and then take treatment from me or not, just as you consider best.

consider best.

Perhaps I may be able to do you good and relieve you of much suffering, and the more suffering I can alleviate, the happer I can make my fellow human beings, the fuller will be my reward in the Great Hereafter.

Dr. SPROULE, B. A. (Graduate Dublin University, Ireland, formerly British Royal Naval Service), ENGLISH SPECIALIST in CATARRH and NERV-OUS DISEASES, 7 to 13 DOANE STREET, BOSTON,

ship. heart of everyone that thinks

ry eye that sees me. sh Messenger Sacred Heart. THE MONTHS.

of the year has been dedicated ety in the following manner: e month of the Holy Childhood, he month of the Passion. month of Devotion to St. onth of the Resurrection.
onth of Mary.
onth of the Sacred Heart.
onth of the Precious Blood.
month of the Heart of Mary.
the month of the Pilgrim Or.

e month of the Angels and of

the month of Devotion for the atory.
the month of the Nativity of

ne constancy of His love we comfort. His ways are plans are not affected by which break our years me death is a change in in His intention or promise.

ST A PROTESTANT THEOLOGIAN.

CXXVII.

sending all Catholics, as heretics, to the stake. Had the young king lived we need not doubt that he would have sent quite as many Catholics to the fire as Mary sent Protestants. In-deed, had Jane maintained herself, she would probably have been quite as relentless as Edward. He, his two sisters, and his young cousin, seem all to have had the cold and hard Tudor heart, rendered in three of them not milder, but harder, by relig Dan Hodges describes Henry VIII. as what he was, an odious tyrant. He also rightly remarks that under Henry the Church of England did not become Protestant. Henry, for per sonal ends, cast off the supremacy of the Pope, but he remained implacably hostile to Luther and all his teaching. He was now and then forced into a momentary political alliance with the German Protestants, but there was no heartiness in it, and it came to noth ing after his unlucky marriage with Anne of Cleves, against whom he conceived such a disgust.

them not milder, but harder, by religious conviction. Otherwise, indeed, Mary would have stood best. Lingard has shown that towards simple rebels

she was ten times as merciful as her sister, but Elizabeth cared so little for

religion anyhow, that, in a reign nine times as long as Mary's, she only put about the same number to death for religious reasons. England was happy in being early delivered from Edward. Mary and Jane.

While Froude is doubtless right in

saying that no woman ever lived less capable than Mary Tudor of doing

mother and herself at the hands of the

rising religious party unconsciously but powerfully stimulated her relig-

ious zeal to personal revenge. Besides, she was really a Spaniard, not

an Englishwoman. Even her Spanish husband intimated to her that she was

too Spanish for her kingdom, but she

would not listen to him. Intrinsically

a much better, and even a much kinder, woman than her sister, she had the misfortune of being cruci

against the temper of her people,

while Elizabeth kept her greater

malignant description of the elder

The Dean says that eighteen Protest-

ants were burned in Canterbury, Reginald Pole's own diocese. Thir-

teen of these were probably burnt be-

fore the Cardinal's institution, since

Cranmer, as an Archbishop, could only

e deprived by proceedings taken at Rome, which occasioned some delay, besides the fact that Pole, the last

prince of the blood, and last Roman

Catholic, that has occupied this great

primacy, had first to be ordained priest, and then Bishop. Lingard, whose research is thorough, says that

during the episcopate of Pole only

five persons were burned in his dio

posed his responsibility, says express

ly that his only act in connec-tion with the executions was that he released three condemned

persons who appealed to him. Charles

Oman's malicious description of Canter-

bury as the chief scene of persecution, next after London, is so conceived as

to imply that Reginald Pole was the

chief persecutor after Edmund Bonner.

His equally malicious reference to the

Legate as the Queen's "chief adviser

in these matters, is refuted by the fact

that Mary would not suffer her own idolized husband to restrain her from

the burnings. She required no ad-

vice, and would accept no dissussions

noble character of this saintly grand son of the murdered Clarence, and son

of the high-minded Margaret Planta-

of Reginald's character exasperates us

so much the more against his evil kins-

We will reserve tilt next week som

remarks upon Archbishop Cranmer's

MARCH, A MONTH OF FEASTS

Incarnation, the angel or ministering

spirit devoutly regarded as the mes-

senger of the Redemption, the ambas-

sador of God in every detail of that

blessed mystery.
Tuesday, March 19th, is the feast of
St. Joseph, the foster-father of Jesus.

St Joseph is the universal patron of

St. Teresa says she never asked

favor of St. Joseph that was not grant-

Thus we have three great feasts

close together, and we ought to make a triduum of those days to obtain the

graces of which we stand now in need.

On the 25 h is the feast of the An-

nunciation of the Blessed Virgin

On Friday, the 29th, the feast of

Seven Dolors of the Blessed Virgin

Mary, and on the last day of the month

If we make good use of this mouth

which is thrice blessed, we will be re-warded by seeing many virtues spring up in our souls, putting forth

green leaves and in due time bring-

ing forth abundant fruit for eternity

TOBACCO, LIQUOR AND DRUGS.

is Passion Sunday .

CHARLES C. STARBUCK.

haracter, history and death.

man on the throne

Andover, Mass.

We are not to set the gentle and

of old

cruelties within the channels

sister.

Edward, Mary and Jane.

It must be remembered that at this time, although the papal supremacy was commonly held to be of Divine anything which she apprehended as wrong, yet Dean Hodges seems to be right in judging that the intolerable injuries and insults suffered by her right, it had not been so defined. Mary Tudor herself, firmly Catholic as she was, made no scruple, during her father's and her brother's reign, to give up communication with Rome. Hertemporary restoration of the Roman sey implied not so much a doc trinal as a practical conviction. She had become persuaded that all attempts to maintain Catholic doctrine and worship in England otherwise than through the immemorial authority of the Holy See were chimerical. There fore, cutting short all speculations about the precise foundation of the Papal power, she presented her king dom to the Apostolic See as standing in schism, and desiring re attachment to the centre of unity.

Whether this temporary re-union

familiar use. Dean Hodges rightly reprobates Caivin's passionate and with Rome might not have become permanent, if Paul IV. and Pius V. had been less implacable in their policy towards Elizabeth, is a point ab nich there are various judgments. Urban VIII., in the next century, gave as his opinion that Paul and Pius might well have been more complying in secondary points. Especially was the new Queen exasperated by the questioning of her title to the throne, a purely political matter, which it ap-pertained to her people to decide, and which the English Catholics, as a body, maintained no less strenuously than the Protestants, so that Pius V was obliged, maintaining the exco munication, to withdraw the deposition. He reserved the right of re publishing it, but it was never re published. Sir Thomas More had said: In England he or she whom Parliament makes

King or Queen, is King or Queen.
On the other hand, I understand that Professor Maitland thinks that no amiability on the part of the Popes would have held Elizabeth back from following the general trend of the nations towards independ-

ence of Rome. Henry's two main ecclesiastical Cranmer and Thomas Crom well (the granduncle, I may remark, of the future Protector), were secretly estants. However, if their master re-enthroned Nebuchadnezzar's Protestants. golden image, they would doubtless both have prostrated themselves before They both worshipped a very re ghastly idol, namely, one of the bloodiest and wickedest men

known to history.
No one disputes that Cranmer, besides being, as Macaulay says, "a lukewarm friend and a placable enemy," had a deep Libitus of religion. As genet, against facts, but Oman cer-the Catholic Dictionary remarks, his tainly will not outweigh Lingard and the "translations and amplifications of the the "Dictionary." Froude naturally ancient collects breathe a spirit of hates the Legate, because the beauty noble devotion, expressed in the noblest English. He put his best self into the Prayerbook, which, as Dr. Hedges remarks, is neither Catholic or Protestant. He incorporated in it, I believe, me billingsgate petitions against the Pope, but since these were cut out I do not think there is a word left in it, from beginning to end, or in the ordinal, which recalls the Reformation, either in the way of eulogy or depre

England was saved by the early death of Edward VI. from one great There is no doubt that the scandal. Protestants. tried by the standard of immemorial teaching of the Christian Church, Eastern and Western, were heretics. They held themselves to have recovered the true sense of the New Testament: but it will hardly be now contended that they had retained the true sense of the Church of the second century, or later. Go back to St. Igwho was martyred not later natius. than A. D 117 (even Harnack does not stand out for later than 138), and if we refuse to call him a Catholic, it s only because his doctrine is inchoate It plainly tends toward Catholic teaching as more fully developed with time. To call him a Protestant would be ludicrously unhistorical, although people who can call Savonarola a Pro testant would be capable of calling

anybedy one. Now hereey had been for ages punished by fire. If this was given up at last, it was not because the Catholics had changed their mind about the Protestants, but because penal justice had softened, and because death torture is now viewed as inadmissible, except by Americans. On the other hand, while Protestants called their opponents idolaters, which, as Doctor Arnold says, was a mere polemical affectation, there was an instinctive sause that it was ludierous to call them heretics. I believe that the only at temp: to enforce such a charge was Henry's brutal burning of Father Forest, at which Latimer efficiated, after having complained that the poor man, predestined to this death of torture, had been too kindly treated in prison. Yet Dr. Lingard informs us that Cranmer, just before Edward's death, had a bill already drawn up for FIVE - MINUTES' SERMOR. Fourth Sunday of Lent.

MEANS TO PROCURE THE BREAD OF LIFE

Whence shall we buy bread that these may

(John 9, 9.) There is scarcely any question re-There is scarcely any question re-curring oftener and more painfully in life than: Where shall we buy bread that we and our family may eat? But be consoled, my dear Christians, Our be consoled, my dear Saviour is asked by his disciples the same question in the gospei of to day.
How has He answered it? By feeding five thousand men with five barley loaves and two fishes. This was, in-deed a great miracle; an act which we are unable to perform ; but never we are the necessary bread will not the less, the necessary bread will not be wanting to us, it we, with child like confidence in God imitate what our Divine Saviour did in performing this stupendous miracle.

Consider first the food which our Lord placed before the hungry people it was no sumptuous banquet, only bread and a little fish. From this we may learn that we should not strive after luxurious feasts and superfluous things; not after riches and abund ance, but in Christian contentment, be satisfied with that which is neces sary for sustenance. Riches and abund ance have brought many millions into hell, whereas those who were poor and who faithfully followed their Saviour on the way of the Cross have

not been lost. We read in the gospel that our Saviour before multiplying the bread took it into His hands In a similar manner, we also should take the bread into our hands, i. e., we should earn our bread by the honest and diligent labor of our hands. Man is created to labor, as the bird is created to fly and the fish to swim. St. Paul says "That if any man will not work, neither let him eat. (Fim. 3, 10) This saying of St. Paul is a proverb in every language. Ah, how tears, how many tears, how many much hunger, misery and woe would be avoided if instead of giving way to laziness and gluttony, man would, according to the designs of God, use his hands to labor. It is true, that in our days the grapes are hanging higher than they were formerly, -in other words, man has to cope with greater difficulties to obtain a livelihood for himself and his family—but the industrious and persevering laborer can cese, and these after he was laid on his deathbed. Indeed, The Dictionary still reach them; he enjoys the esteem of his fellowmen, and will have bread of National Biography, deeming it unnecessary to speak of these, since their execution can not easily be sup-

in abundance. Our Saviour gives us a third lesson in the performance of this miracle. Before multiplying the bread, He raised His eyes to Heaven and gave thanks ; in all our works and labors, we should also raise our minds and hearts to God and ask the benediction of Heaven upon our labor, as we are taught by the ancient and beautiful proverbs "Ora et labora" "pray and labor," "The hand at work, the heart The success of our labors with God." depends solely on the blessing of God. if, for instance, He does not grant us there is an end to our labor If God does not send sunshine and rain in due season, all our labors are in vain; if God does not protect our house from sickness and misfortune, whatever we have accumulated by the sweat of our brow will be en-

tirely lost.
You see, therefore, my dearly be loved Christians, that even in our advanced age everything depends upon the grace of G.d. After the lapse of three thousand years, the royal prophet hold good "Except the Lord build the house, they labor in vain that build it." (Ps. cxxvi.) If you do not wish to work in vain, then labor with God by being in a state of sanctifying grace; labor for God by making a good intention, frequently raise your mind and heart to God especially when the work is difficult, or if you are in danger of being overcome by impatience, say often "All things for Thy greater honor and glory, O Lord, everything for love of This month, the first month of spring, is rich in feasts for the mem bers of the League. The first is the first Friday, on which day all went to Holy Communion. Sunday the 17th is St. Patrick's day. Monday the 18th is and then you may feel certain that the God for whom you labor, will not only grant you all things neces-sary for this life, but will richly reward that of St. Gabriel, the herald of the

every drop of sweat in Heaven. Lastly, our Lord broke the bread which He miraculously multiplied and had it distributed by His apostles among the hungry multitude. similar manner, you, my dear Chris tians, should break the bread which God has given to you and distribute it among the poor. It is the poor, says St. Chrysostom, who holds out his hand, but it is God to whom you give it He will return it with a hundred fold interest in Heaven. Our Lord Him self promises you in the consoling words of the gospel: "Give and it shall be given to you; good measure and pressed down and shaken together and running over shall they give into your bosom: For with the same measure that you shall mete withal, it shall be measured to you again." (Luke 6, 38) Even in the Old Testament, God has said: "He that giveth to the poor, shall not want; he that despiseth his entreaty, shall suffer indigence. (Prov. 28, 27.) Lat us therefore, heed the admonition of the pious Tobias : Give alms out of thy substance and turn not away thy face from any poor person; for so it shall come to pass that the face of the Lord shall not be turned from thee . . . according to thy abil-ity be merciful. If thou have much, give abundantly; if thou have little take care even so to bestow willingly a

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gently, ask the blessing of God on your labors, distribute part of your goods to the poor, and you will experience the truth uttered by the Holy Ghost in the book of Proverbs, "The blessing of the Lord maketh men rich." (Prov. 10, 22) Amen.

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of ten years: "Send your boy, Tom, to me if he is living, and I'll make a

man of him. I have plenty of money for both of us. And God bless Ire-

Tom's mother sat in a corner weep

ing silently. Of all her children, he, only, was left, a great, tall youth, the light of her eyes and joy of her heart. What would life be worth without his

"Oh! mother," said Tom, "don't cry like that! I won't go if you say

not ; but I think I had better, mother

dear. And in a little while I'll be rich;

and I'll send for you."

The uncle had enclosed a slip of

paper in the letter for which the pom-pous bank official in the market town

had handed Timothy a handful of sovereigns; and, so, Tom was smartly dressed in a "bran-new" suit when

he stepped upon the steamship Petrel,

bound for the golden land, as he termed

it, in rather a grandiloquent fashion.

of Ireland as far back as their memory

It was a surprise to him to hear the

stood him; and he had little trouble in finding his uncle's house. He had ex-

pected to be met, at the wharf, by his relative, but he pocketed his disap pointment as best he could, and pre-

sented himself at the entrance of No. -

Sixth Avenue, half house half shop,

with the confidence born of youth and

which he had pounded rather loudly.

having no idea of the use of a bell

strange manners, added-

van, if you please.'

woman came to the door, upon

'It's Thomas Sallivan I'm looking

be after seeing Thomas Sulli

then," retorted the woman. "He was

gasping.
"Yes, I do," was the answer. "He

had the 'newmoniers,' and was only sick a few days; and he kept talking

about his nephew Tom, who was com

what I am, but I thought I was Tom

Sullivan -- an' Oh !" he said, as a great

But the shock was too much for him.

I wish I was back at home !"

don't know where you are."

the owner of this snug home!

Tom laughed at the idea of lawyers

or anyone disputing his identity. His courage was rising under the influence

of the heat and tea, and possibly-he

was out human-the sudden acquisi-

I'm ready for a dozen lawyers," he

said bravely.

The box was safe enough; but,

lottering around the wharf was a man who had come in the ship with Tom.

He was going West and urged his late

know what slow people lawyers are,

he said. Write to your father and mother to come here; and meanwhile

let us get a look at the country, and

earn a tidy bit of money into the bar-

This seemed a good idea to unsophis-

ticated Tom. So, leaving his box with the old servant, and dispatching a let-

ter back to Ireland, he-innocently negligent in regard to the "slow"

lawyers—started west with the man who had beguiled him. They were

bound for the North-West, and after two

or three days of wonderment at strange

sights, as the train sped along, the

merry hearted young Iri-hman found himself in a lumber camp, in company

with a hundred men of all kinds and

The man with whom he had come

West soon disappeared - floating on the

restless current towards the setting

sun; but the boy had formed another

nationalities.

fellow-traveller to go with him.

"I'll go back for my box, and, then

tion of this world's goods.

black and white.

And, so, you're Tom?"
Indeed I don't know who I am or

It was Tom's turn to stare.

inexperience.

sunny face and bright smile?"

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logs are slow, and we can go to town."
"What for?" asked the unsophisti-OUR BOYS AND GIRLS. TOMS LETTER.

cated Tom.

'Oh, just to see the sights and have a rest. And maybe you'll find a letter from your folks in the post-office. An Irish Boy's Release on St. Patrick's "Sure enough!" mused Tom, for-getting that he had neglected to fur-Timothy Sullivan had received a letter from his brother in America, written in these words, after a silence nish them with his recent address,

he had laid out to go to New York, soon, to meet them.

They went to "town" the Tuesday following ; and Tom was astonished to see how often Raiph found it necessary to bolster up his health with a glass of

liquor.

Tom did not approve of that. "I do believe," he said to his companion, now getting into a quarrelsome stage, "that you're not sick at all, but what an excuse for drinking like a fish."

They fell in with another lumber man before the day was through -one generally detested in the camp, especially by Tom, who had, in his usua frank manner, several times expressed his mind to him.

"Come away," he said to Ralph who was stubborn, and finally went off pulse, she took the bunch of shamrocks hour before him. He walked up and pillow, leaving a little prayer with it. down the street, gazing at the shop windows, and watching some children at their play. Then suddenly, from land's green that night! Some one, within a dram shop, a pistol shot rang out, and he saw Ralph coming from where he had a friend; and he fell upon

The voyage was a long one; and Tom Sullivan made many friends the door, his head bare.
"Tom," he cried, "I think Jack is among the steerage passengers. He hurt. Would you mind going to see? took care of the babies, and amused the fretful children, to the joy of their And I'll borrow your hat. So Tom, his pity for a suffering man tired mothers; and he sang old songs which had resounded in the mellow air aroused: went into the saloon. It was

empty of people, save one person who upon the floor-dving. Jack," Tom said, going to him, "shall I fix you a little easter?" Jack people on shore talking a language like his own. They had a queer brogue, he thought; but they under

only groaned.
'Oh, if somebody would come! thought Tom; and then, as if in ans wer to his wish, two men enteredthe keeper of the place and a police man. But the poor dying Jack was last in the officer's thoughts, as he grasped Tom's collar and roughly bade

"And leave Jack?" he asked. "Oh, we'll take care of him if you've left any life in him." "I - I - I don't know what you

mean !" "Well, you will soon," was the re ply, as Tom was jerked along, a crowd of men and urchins at his heels.

he said, jerking at his cap. "He's my uncle, and I am just come over from Ireland." "The bloodthirsty wretch!" said the saloon-keeper, a sullen looking Swede. "I had slipped out of the back-door The woman only stared; and Tom, thinking that she was deaf, or that just to ask Bill Johnson about the elec Americans had most uncommonly

tion, when I heard the shot.' Meanwhile Tom, poor lad, found himself locked up, charged with the gravest crime in the calendar ; but his 'You'll never see him on earth ignorance and innocence were so pro found that he did not realize the grav buried a week ago - heaven rest his ity of the situation, and, commending his sad case to the Blessed Mother he slept sweetly upon the hard beach that "Vou don't mean to say-" he said,

night, and dreamed of home. The trial came on very soon, and Tom went through it somewhat be wildered; but firm. When urged to

plead guilty, he said: plead guilty, he said:
"Guilty? Guilty of what? Of kill
ing Jack? Why I wouldn't hurt the
smallest thing that breathes, let alone
a man! Kill Jack! I wouldn't hurt a hair of his head, though he was a wave of homesickness came over him, good for nothing sneaking -- "
"Hush, hush," said his lawyer.

"It is already noised about that you

Ralph had his reasons for not appear-"Your uncle made a will," she went on, and "left his property to his ing, and was many safe miles away, the borrowed hat on his head, his heart brother in Ireland; so if you're not in hard as a flint, and his pistol at the ottom of the river.

your father's own house, this minute, The jury brought in a verdict of Tom cheered up at this. His father "And if you are young Tom Sullihis youth and previous good character. well, but to one of Fitteen years at hard labor," said need of men. van, as you say-"
"Of course I am," he interrupted "Yes, yes, lad, I believe you; but the lawyers have to have things in the Judge; ' the lightest sentence pos-

Fifteen years! fifteen years! The there poor fellow looked more puzzled than | well as they can.

ever as they led him away.

From home he did not hear and did From home he did not hear and did not wish to hear. He had indulged in phrase for 'Whatsoever thy hand findhis first bit of deceit by giving an assumed name when arrested; and it was
"How many men do that? Every sumed name when arrested; and it was comforting to think that his father and mother would never know, if he could nelp it, of the stain upon their name His cell was a model of neatness; and strangers, passing through the corri dors, would often ask if they might

Oae day, in the following March something happened. Miss Patty Lee was going through the prison filled with pity and a strange awe. It was so weird - that great stone house, where silence was the rule, and where the inmates moved about ns in a dream! Her brother was guilding her-a man of kind heart and much learning, in full sympathy with the warden and his somewhat unusual ideas concerning prison reform-a prison official, and a

"how one of the boys has gar nished his room.

It was as neat as the call of a honey

wrong thing in his life.

"What is he charged with? asked
Patty "Murder!"
"On!" She gave a little scream,

familiar acquaintance, a shrewd young fellow — aiready skilled in crime, though that Tom did not guess. Raiph Berry he was named; and he had flat-

"Let's get a day off, next week; the the whitewashed walls.

Patty sat down upon the cot. "Then he is Mrs. Sullivan's boy Tom," she said, when she could speak.
'And who is Mrs Sullivan?'

"The dearest of old creatures, Willie, and our tenants. They took the house when I came here to teach."

Then she told him their story—how,

failing to hear from Tom again, they had crossed the ocean in search of him and, finding themselves the possessors of a comfortable fortune, were using it trying to find their child, sometimes believing him to be in sore trouble or dead, but never, never losing faith in

him. "Well, Patty," said the brother, "keep the discovery to yourself for a little while. I have my reasons. And now we must be moving on."

Miss Patty took one last look at the room, where, on either side of a cruci-fix, the faded portraits hung; then re membering that it was St. Patrick's day, and acting from a sudden imwith the intruder, leaving Tom an idle from her coat and pinned it fast to the If she could have seen the scalding his knees and added to his devotions a

petition for that unknown friend. The chaplain of the prison, al though kind and good in the extreme, was not a Catholic; but Tom had at in ervals been permitted to see Father Lawrence, who firmly

him, and in the truth af his story.

This night the priest appeared; but Tom, to whom the shamrock had brought its tiny message of love and pity, was so absorbed in his own memories that he utterly forgot to wonde why his friend, wh had lately visited him, had come again so soon.
"My son," said the priest, would

you like to a journey? " A journey? Oh, it's joking you are, Father !"
"No. Tomorrow, instead of going

to work, you are to take a trip with "To another prison?" asked Tom. whose good opinion of the golden land of America had become sadly confused "No; to no prison henceforth. Tom Ralph Berry has confessed. He died in the hospital in San Francisco two weeks ago, and I have been working

for your release ever since."
"And you are sure I am not a 'murderer' any more?" "No more than I or the best man

living."
'Thanks be to God!" Tom answered. "Amen !" said Father Lawrence, with his kind eyes shining

CHATS WITH YOUNG MEN. A powerful article, that is of intense interest to young men. appeared a day recently in the San Francisco Argo

It treats in a masterly yet lively style on

The Need of the New Century. " During these dawn of the century days the papers are full of mystic spec-ulations about the twentieth century. They discuss the twentieth century woman; they ponder over the twentieth century man ; they wonder what They discuss the coming wonders of electricity, wireless telegraphy and telephony, lightning-like transporta guilty—recommending the prisoner to tion by land and sea, airships and the mercy of the court on account of balloon carriages. All of this is very well, but to operate them there will be

"The greatest need of the twentieth century will be men-men who 'get -men who do their work as

"The modern phrase, 'get there,' may be accepted as a slangy phara-

boy has looked forward with proud anticipation to the day when he should be a man. To him a man seems a God-like creature, masterful, strong many handed, quickwitted, obeyed by women and children and even by lesser men. But how often the thoughtful boy, when he arrives at manhood, finds that his beliefs were but visions, that his idels have feet of clay; that the men around him are ent did not detect this knavery; that but boys grown tall; that they have the weaknesses of boys; that they heat to ignite the rubbish. Finally, have the same propensity for dodging he may find his house burning down duty, and if he becomes an employer of labor, he speedily finds that the men under him must be watched much as a a criminal bricklayer. school master watches his boys. Large establishments employing thousands of men are forced to make the most min-He led her to Tom's cell. "See," he of their employes, otherwise they find that under the pretense of attention to the corpus curize the men will sause bee. Bright colored cards adorned the their employers to lose thousands of

struck the hour for beer. at lazy man, but rather at careless, shiftless, ignorant, victous and worthfellow — already skilled in crime, though that Tom did not guess. Raiph Berry he was named; and he had flatted Tom in many adroit ways, and hed rendered him every service postible.

Raiph Berry said one morning, "Let's get a day off, next week; the"

And looked about the tiny room again. But why is he here if innozent!"

But why is he here if i

the landscape for industrious artists, and when he dies makes better ferbrother because he is generally fatter.

Let him rest in peace!
"It is not, then, of the lazy man, but of the careless man that we would speak, and in this one word 'careless' are lumped all the qualities included in the terms 'worthless," 'shiftless, 'dilatory; 'ignorant,' half-hearted and 'victous.' For the careless employe who kills, drowns, burns maims human beings by his lack of care is more than careless-he is vicious. Yet scarcely a week passes that we do not hear of some train dispatcher who has sent two trains hurling into one another because he 'made mistake.' If the twentieth century man would do his work as well as he can there would be no such 'mistakes,' for there is hardly an accident in our complex civilization which cannot be attributed to carelessness or to crimesometimes to both, for the lack of crime which permits crime is itself a

crime. When two trains collide, when a washout ditches a train, when burned bridge wrecks a train, when steamship's shaft snaps in twain, when a steamship cylinderhead blows out, when a boiler explodes -- these are some human agency at fault ; it may be the division superintendent ; it may be the track inspector; it may be the in-spector of steel; it may be the steamship engineer—but there is always some man to blame. There was a flaw in the steel of the snapping shaft which should not have passed in the foundry. There was faulty working of the piston when the cylinder head blew out which shou'd have been detected by the trained ear of a careful engineer. There was neglect in inspecting the water gauges of the exploded botler. Out of the long chapter of catastrophes to machinery made by men there are

always men to bame. Careless and Victous Workmen. Leaving the question of careless, negligent and ignorant handling of

great transportation machinery, mismanagement of which involves death or disaster, let us take up the matter of work involving less fateful matters. Let us take the question of building. The landowner who begins the erection of a dwelling or a business building little knows what he has to encounter. Almost every imaginable kind of carelessness, thievery and victorsness will confront him Before kind of carelessness, he has finished he would disbelieve his own brother. It was the Psalmist who mused, 'I said in my haste all men Were he to build a house are liars.' now-a days he could say it at his leis ure. The unfortunate man who begins building may fall into the hands of a dishonest architect. He may find that his architect is in collusion with the contractor. He may find that the contractors are in collusion with the quarrymen, brickmakers or lumber-He may find that he is paying more for stone or brick or lumber than his neighbor did. He may discharge his dishonest architect after a violen quarrel and get a new one. He may find that his new architect is not a kneve, but a feel. He may find that uncle's servant for many years—tried to comfort him, making him a fragrant cup of tea, and having him sit by the fire until he was warm and rested.

"Weli, I didn't; but 'twasn't I fired to comfort him, making him a fragrant cup of tea, and having him sit by the fire until he was warm and rested.

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"Weli, I didn't; but 'twasn't I fired over 'What is the greatest need of the twentieth century?' Their theorizing is a valuable as newspaper theories is a 'good thing.' He may find them over time in making ingenious excuses for not doing his work than he will in doing the work itself is as valuable as newspaper theories.

"Weli, I didn't; but 'twasn't I fired over 'What is the greatest need of the twentieth century?' Their theorizing is as valuable as newspaper theories."

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"Weli, I didn't; but 'twasn't I fired over 'What is the greatest need of the ove the contractors think his new architect generally are, but the sages of the badly hung; he may hid the hardware Galdia. Application of the twentieth century may find that the plumbers delay the Elbert Hubbard, at Aurora, N. Y. It greatest need of the twentieth century may find that the plumbers delay the carpenters, that the carpenters delay the plasterers, that the plasterers delay the painters; he may find that the plumbers forget to put ventilating pipes in the bathrooms; that after the tinners finish the tin roof the forgotten ventilator pipes must be put in and run through the tin roof that thereafter the tin roof lesks; that the plumbers ran their drain pipes under the building and let them re

main there unconnected In the San Francisco City Hall the plumbers ran the drain pipes into the basement under the Mayor's office, where they discharged for years unnoticed, mak ing a cerspool of the cellar and nearly killing two or three mayors before it was found out. He may find that the painters used poor oil and that the paint crumbles off. He may find that the bricklayers laid chimneys only one brick thick on the hidden side; that the carpenters were too lazy to remove the shavings and rubbish around the flue; that his \$10 a day superintendthe thin layer of brick permitted the heat to ignite the rubbish. Finally,

over his head because of a careless superintendent, a lazy carpenter and " A l of this is not an exaggeration, as any man can testify who has had building to do. The same ignorance, carelessness, shiftlessness and vicious-The same ignorance, ditions of men. Probably the most destructive results of these qualities are in the administration and direcwall, and the simple toilet appliances dollars a year in stolen time. It was ton of great armies. Ignorance and Chas. Reade who wrote of an epitaph "Between us, Patty," he said softly, "I don't believe that boy ever did a "The British workman would leave the "The Britis 'd" in God unfinished when the clock petent generals who lose thousands of men in battle ; it is also true of quar-But this indictment is not leveled termasters who do not properly feed who fail to care for them properly. artistic character.

Many thousands of stalwart American "Mr. Hubbard's booklet, 'A Message

traits are those?" she demanded, excitedly.

"His father's and mother's".

Patty Men Solling is no article.

The doping dates from infancy and there is no antidote. Let the lazy man pass. He has his uses. He is frequently picturesque. He fills up of enteric fever, rotting and dying on the cot.

"Then the large for transferoments of the large for transferoments are frequently picturesque. The large for transferoments are those expenses the second dying on the second dying the bare ground because their medical and transportation officers were too tilizing material than his industrious shiftless or too careless to bring to the front the blankets and medicines lying useless at the Cape.

"In the arts of peace these curious faults have less destructive conse quences, except in the great transportation systems of the world by land and sea. There also they are to be feared. But employers of labor know how common they are in all the walks of life.

A Man Who Got There. "Recently a booklet entitled 'A Message to Garcia,' by Elbert Hubbard, has been circulated by the hundreds of thousands throughout this country. It is brief—only about 1,100 words men who work with hands or brains The writer says that during the Span ish War President McKinley desired to send a message to Garcia in the heart of beleagured Cuba. There were any number of bureaucratic gentlemen in Washington who knew how not to send a message to Garcia. But the Presi dent was peculiar and wanted it sent. Finally he found that 'a man by the name Rowan 'might do it. So Rowan was sent for. He raised no difficulties, he required no explanations, he demanded no instructions, but he deivered the message to Garcia. Hubbard asks how many men in the United States could have been found to 'deliv er a message to Garcia.' He savs :

"You, reader, put this matter to a test: "You are sitting now in your office—six clerks are within call Summon any one and make this request: "Please look in the encyclonedia and make a brief memorandum for me concerning the life of Cor-

regio "
"Will the clerk quietly say, 'Yes, sir;' and go do the task?' On your life, he will not. He will look at you out of a fishy eye and

ask one or more of the following ques-Who was he?

"Which encyclopedia?" Where is the encyclopedia?

" Was I hired for that? 'Don't you mean Bismarck? "What's the matter with Charlie

doing it? Is he dead?

" Is there any hurry? "Shan't I bring you the book and let you look it up yourself?

What do you want to know for ?" "And I will lay you ten to one that after you have answered the ques tions and explained how to find the information and why you want it the clerk will go off and get one of the other clerks to help him to try to find Garcia-and then come back and tell you there is no such man. Of course I may lose my bet, but according to the

law of average I will not. " Now, if you are wise, you will not bother to explain to your 'assistant that Correggio is indexed under the C's, not in the K's, but you will smile sweetly and say, "Never mind" and

go look it up yourself.' "While there is a tone of humorous exaggeration about the foregoing extract no man familiar with affairs can deny that there is much of truth in it. The average workman, the average mechanic, the average clerk will spend

attracted the attention of George H Daniels, general agent of the New York Central Rathroad. There is no bust ness where these peculiar qualities of carelessness and shiftlessness are more dangerous than in the railroad business. Mr. Daniels was so impressed by the pithy wisdom of 'A Message to Garcia' that he secured permission to re-print it. He then began issuing it in one of the New York Central series of booklets entitled 'The Four Track Series.' The first edition was 100 000 Series. The demand for succeeding editions speedily increased until at last 500 000 were issued. But the demand goes on, and 'The Message to Garcia'is now in its second half million.
"Mr. Hubbard, the author, is no

doctrinaire or armchair theorist. He had founded at Aurora. N Roycroft Printing Shop, and he has set the young men and women of that vil lage to work, turning out handsomely printed books. They set up the type, print the sheets on hand-made paper, fold them, tan the skins for their leather bindings, do the tooling and other ornamental work and frequently illuminate the pages by hand with in itial letters, vignettes and head and tail pieces. They turn out some very handsome books. Even the village blacksmith was instigated by Mr. Hub bard to begin forging artistic andirons, and now his andiron business has forced him to intrust horse shoeing to apprentice farriers. The work of the Roycroft shop, although done in a viilage, is better than much of that which is done in large Western cities although it will not compare with that of the great presses like the Oxford Press of England, the De Vinne Press of New York or the Norwood Press of Norwood, Mass. - an establishment not widely known apparently, but doing most of the work for the Macmillan and transport men, and chief surgeons | Company and doing work of the mos

noticeable in the Roycroft edition :

1 The rubricated side notes are out of register.

2. The elaborate border rules are

not cut true and therefore 'bind' and

print askew.

3 On the copyright lines on the reverse of the title page the name 'Hub-bard' is printed in small capitals, but a careless compositor has failed to in-sert a small capital 'u,' a myopic proofreader has passed it and it is printed thus: 'Hubbard

"Nothing could more strikingly prove how true is the sweeping accu sation leveled by Mr. Hubbard against the carelessness of workmen than these blunders in his own booklet. It is done in his own shop; it is printed and bound regardless of expense; it is a sermon against the blunders and carelessness of workmen; yet his own workmen are careless in printing it, and begin blundering on the back of

the title page.
"Of a verity the need of the twentieth century will be exactly the same as the need of the first century : Men -strong men-earnest men-men who do their work as well as they can whatever their work may be-whether driving locomotives over trackless prairies or sailing ships through uncharted seas-whether making laws as legislators or construing them as judges—whether making books or making bricks.

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

GREATEST.

UNEQUALLED.—Mr. Thos. Brunt, Tyendinaga, Ont., writes:—"I have to thank you for recommending Dr. Thomas Eclectric Oid for bleeding piles. I was troubled with them for nearly fitteen years, and tried almost everything I could hear or think of. Some of them would give me temporary relief, but none would effect a cure. I have now been free from the distressing complait for nearly eighteen months. I hope you will continue to recommend it."

Some persons have periodical attacks of

you will continue to recommend it."

Some persons have periodical attacks of Canadian cholera, dysentery or diarrhoea, and have to use great precautions to avoid the disease. Change of water, cooking, and green fruit, is sure to bring on the attacks. To such persons we would recommend Dr. J. D. Kellegg's Dysentery Cordial as being the best medicine to the market for all summer complaints. If a few drops are taken in water when the symptoms are noticed no further trouble will be experienced.

So rapidly dose large irritation procedured.

So rapidly does lung irritation spread and leepen, that often in a few weeks. So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Auti-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.

SLEEPLESSNESS is due to nervous ex-

nng diseases.

SLEEPLESSNESS is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose inancier, the business man, and those whose occupation necessitates great mental strain or worry, all affer lesser more from it. Sleep is the great restorer of a worried brain and to get sleep cleanse the stomach from all impurities with a few doses of Parmelee's Vegetable Pills, gelatine coated, containing no mercury, and are guaranteed to give satisfaction or the money will be refunded.



Songs of Praise

Ottawa, Jan. 20, 1899.
I have used SURFRISE SOAP since I started house and find that it lasts longer and is better than other soap I have tried.
J. Johnston.

Fredericton, N.R., Dec. 15th, 1859.
Having used SURPRISE SOAP for the past ten years, I find it the best soap that I have ever had in my house and would not use any other when I can get SURPRISE. Mrs. T. Henry Troup.

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

Maudie Logan.

Can't get wife to use any other soap.
Bays SURPRISE is the best.
Chas. C. Hughes. SURPRISE is a pure hard SOAP.

Windows an work LONDON and Cathedral Church a E 4 ORI We mak
MEMOF HOBBS

COWAN'S

Royal Navy CHOCOLATE

ARCHDIOCESE OF OTTAWA.

On St. Patrick's Day solemn Mass will be celebrated in St. Patrick's church, which will be presided by His Excellency the Apostolic Delegate, Thepanegyricof the prish's Patron will be presented to His Excellency, after which he will be to the Conclusion of the Mass ac Address will be presented to His Excellency, after which he will bestow the Papal Benediction, to which is attached a Plenary Indulgence.

A meeting of the parishinners of St. Patrick was held in the church hail on Sunday last when Hon. Mr. Latchford was called to the chair and Mr. John A. MacCabe, L.L. D., was requested to act as Secretary. These gentlemen were authorized to prepare the address to be presented to His Excellency the Apostolic Delegate on St. Patrick's Day.

Rev. Father Labelle of Aylmer, Que., is preaching a retreat in St. Anne's church in this city.

A series of retreats for young women, married

preaching a retreat in St. January and Aseries of retreats for young women, married women, young men and married men, respectively, is being preached in the Basilica by the Dominican Friars.

The feast of St. Thomas Aquinas was religiously celebrated at the University on the 8th

lously between a the constitution of Parliament touching. Referring to the action of Parliament touching the King's Declaration, attention is drawn to the coincidence that the Address to His Majesty was passed almost unanimously on the morning of the 2nd March—the ninety first birthday of His Holiness, and also the eve of the anniversary of his coronation. A good omen!

ARCHDIOCESE OF TOKONTO.

NIAGARA FALLS. NIAGARA FALLS.

The Rev. Fathers Plus, Mayer and Anastasias Kreidt are this week giving a mission at Hamilton, Ohio.

Rev. Father Nicholas Gibbons of Niagara Palls, N. Y., preached the St. Patrick's panegyric at.Cifton, Ont., on the I'th.

Rev. Fathers D. F. Best, A. J. Smits, P. W. Rysn and P. A. Best of the Carmelite Order, are about to open four big missions in the diocese of Pittsburg, Pa. Brooklyn, N. Y., is not on the schedule.

On the coming feast of St. Patrick, the following feast of St. Patrick, the following feast of St. Patrick, the

seese of Pittsburg, Pa. Brookiyn, No. on the schedule.
On the coming feast of St. Patrick, the following Rev. Carmelite Fathers celebrate the twelfth anniversary of the First Holy Mass. viz: Revs. A. D. Brennan (Chicago, D. F. Best (Nigarar Falls), C. C. Kehoe (Chicago, P. A. Best (Pittsburg, Pa.), P. W. Ryan (New Jersey), B. O. Lauzau (Chippawa, Ont).

REV. DR. SMITH AT THE CATH

Notwithstanding very unfavorable weather the Vesper service at St. Peter's Cathedral, London, on last Sunday evening March 10th, was weil attended. As previously an acounced, the sermon on the occasion was delivered by Rev. Dr. John Taibot Smith of New York, the well-known and distinguished writer and lecturer, in aid of the Children of Mary and for the benefit of the poor of the city. The collection—taken up by six members of the above society—was a very fair one, and will materially assist them in the good work of allevating much of the poverty and distress in our midst.

Those who had the pleasure of hearing Dr. Smith on his recent visit to London were delighted to be given another opportunity of listening to the celebrated lecturer. And as he has kindly consented to deliver a lecture at St. Patrick's concert, in aid of the Alter at St. Patrick's concert, in aid of the Alter are some facts in connection with the history of the Church thao our tumost to also keep in the mind of the Church has our tumost to also keep in the mind to remember what our brethren outside the Church and their leaders, were doing in the year of grace 1601, three long centuries ago. That was a critical time, as we judge though a straight of the Church and their leaders, were doing in the year of grace 1601, three long centuries ago. That was a critical time, as we judge though was full of prophets, all foretelling the annihilation of the Catholic Church. For the world was full of prophets, all foretelling the annihilation of the Catholic Church within a century at least, they said, there would not be on the surface of that earth a trace of the Church called Catholic and Roman. These prophecies filled the Prees of that day, and even the dreams of men were charged with them. The history of that time, so far against the continued existence of the Catholic Church. And the prophets were doing their utures at to bring about a verification of the church of the Church in Northern Germany, in parts of France, and throughout the entire of the c smith on his recent visit to London were delighted to be given another opportunity of istening to the celebrated lecturer. And as he has kindly consented to deliver a lecture at St. Patrick's concert, in aid of the Altar Society of the Cathedral, we feel sure the Opera House will be crowded to the doors on next. Friday evening. King that there is a resume that we altone to also keep in the continued and neighbors. First, it is well to remember what our brethren outside the Church and their leaders, were doing in the year of grace 1601, three long centuries 150. He was a critical time, as we judge tainings, for the Catholic Church, or the world was full of prophets, all foretelling the annihilation of the Catholic Church, within a century at least, they said, there would not be on the surface of that say, and even the dreams of men were charge of the Church in the continued existence of the Catholic Church. From the health of the continued existence of the Catholic Church in the continued existence of the continued existence of the Catholic Church in the continued existence of the continued existence o

rimph of ciernal life, notwithelanding between the colled upon M. McHugh or within the country where it was sait able could and hope to live, in the United States, where the colled upon M. McHugh or within the country where it was sait able could all hope the live in the collection of the provided states, where the colled upon M. McHugh or the collection of the provided states where the collection of the provided states where the collection of the provided states are stated to the collection of prices and the object of prices and the collection of the provided his harder to do the earner in the live of the provided his harder to do the earner in the live of the provided his harder to do the earner in the live of the provided his harder to do the earner in the life of the provided his harder to do the earner in the life of the provided his harder to do the earner in the life of the provided his harder to do the earner in the life of the provided his harder in the world about a from 1601 to the britanis of the invention containty, inc. Church of the provided his harder in the life of the militaria, for when they say, she knows have to the church of the provided his harder in the life of the provided his harder in the life of the provided his harder in the life of the military in the life of the military in the life of the provided his harder in the life of the life of the provided his provided his harder in the life of the l

the love of the Church accomplishes. We have a habit of taking the Church as an abstraction—as comething far above us, like the arches of this cathedral. But this is not the Church. The Church is the Bishops, the priests and the people. We have a branch in Heaven, a branch in Purgatory and a branch on earth, and the connecting link of all these is love. Like a tender mother, the Church takes the child at the moment of birth and purifies it with the waters of baptism. She dees the same for the beggar as for the king. From that moment she treats him as though he were the only being on earth. She nourishes him throughout life with the sacraments of Penance and the Holy Eucharist, and sends him out into the world pure and clean. She guards and guides him until death strikes him down. Even then she follows him. It matters not if he be the most ungrateful of her children, her prayers continually ascend to heaven in his behalf. See her countless orphanages and asylums, wherein her Sisters and Brothers toil with no hope of reward save that promised by Jesus. It would in fact take many volumes to recount the work of the missionaries in this wise tenderly cares for the lepers, the sick and kinds. Continuing, Dr. Smith Instance and kinds. Continuing, Dr. Smith Instance and kinds. Continuing, Dr. Smith Instance ers remember. When it became a fifty years sgo—of those cutside, her databolic Church, the shrewd philosopher of this Christilke love of the Church, they endeavored to have the State supplant the Church and the State hospitals, is not a single word to say against the kind of chart the control of Chirch and have all silentity. The work done in the State hospitals, is, however, carried on only so long as the salary is paid. It is done as good as it can be done in such a spirit and with such a motive. But in the investigations made into the working of the State hospitals from Maines to California we frequently find displayed instances of the most shocking neglect of the unfortunate inmate. How could it to otherwise whe

IRISH MEMBERS PROTEST. and are Turned ous of the House of

FATHER RYAN AGAIN TO THE FRONT IN DEFENCE OF THE JESUITS.

His Splendid Answer to an Offensive Article in the Evening Telegram.

His Spiendid Answer to an Offensive Article in the Evening Telegram:

Beditor Evening Telegram:

Dear Sir—Some one sent me a marked copy of your paper of Saturday, March 2. On page five you have an article on what you call in your heading "Oath of a Jesuit." Now, I want to stigmatize that whole article as a most infamous and ourrageous stander on the character of the most learned devoted body of men in the Catholic Work. Lord Macature's if Amous easer, that every schoolboy is supposed to know, will prove the first bat for my assertion—the learning of the Jesuits. Mr. Parkman, in his most interesting and fairly honorable volumes. The Gloore heroes of Christianity and civilization in this Canada of ours, such as Marquette, Lallemant, Brebeuf and Jouges, by their learning, life and suffering, prove both. And these were all Jesuits. But to come to facts of modern history and to this infamous "Jesuit oath." The Jesuits are everywhere, the wherever they are everywhere, the wherever they are loomed to the civil authority. And now for this "Osih." Course, like most calumnies against the Catholic Church, this infamous on the whole against the Catholic Church, this infamous on the whole against the Catholic Church, this infamous on the season before. It has been answed of times by those who spoke with knowledge and authority. The great Jesuit. Father Edmund O'Heilly, whom Cardinsl Nomacarned man in Europe, felt once compellet to make public reference to this very sand odious slander. Now, where and when any the season of the course of the course, no body knows who "Reader" may be, except permay sourself, and I must honestly confess that I never before heard of Le Lemeur. But what I do know perfectly well Editor Evening Telegram :

SR MARY VICTORINE DUFFY

It is our very sad duty to record the death of Sister Mary Victorine, of Nazareth Convent, Rochesier, N.Y., whose demiss occurred on Wednesday Feb. 27, after an illness of about five months. For many years Sister Victorine taught in the Convent of Rochester, Elmira and Auburn. N.Y., where she had special classes in painting (she being an artist of no mean ability and was beloved by her pupils, owing to her kindly manner, and the deep interest she manifested, in the advancement of those under her change.

Her death-bed was surrounded by her loving Sisters in religion, and she passed away, soothed in her last moments by all the consolation of Holy Mother Church.

The funeral took place on Friday, March 1st, from the Normal School, when Soleum High Mass of Requiem was sung by Rev. Father Hickey, Vicar-General of the Diocese, assisted by a number of priests from the Seminary.

Many of her old friends and pupils attended the Mass and funeral, amongst them being her very particular friend Miss Luiu O'Bryan, of Auburn, N.Y., and her cousin Messrs J. W. and M. F. Mogan, of Toronto, Ont.

Deceased leaves to mourn her loss, her beloved father Mr. Michael Duffy, her sisters Mrs. Jos. Stockton and Misses Emma and Eleanor Duffy, and her brother, Mr. Wm. Duffy, in death? Parameters in health of the parameters in death?

Eleanor Duffy, and her brother, Mr. Win Duffy. "We have loved her during life, let us not for get her in death." Resquiescat in pace!

CHINA AND THE POWERS.

CHINA AND THE POWERS.

In China, so far as China itself is concerned, matters remain very much as they were reported last week. Funitive expeditions, nowever, are undertaken from time to time to repress local attacks on foreigners. On March 5th a German column of 1000 men attacked Imperial troops, driving them into Shansi Province, to punish them for killing four Germans who belonged on a reconnoitering party of thirty. Sepantingfu for murdering foreign execution to the property of the effect of the e

DOUBLE WEDDING.

A very pretty wedding was solemnized in St. Michael a Church, Blyth, on Feb, 11th inst., where Miss Bridget Kelly and Miss Annie Kelly, the two eldeted aughters of Mr. Michael Kelly, or Blyth, respectively. The common was performed by Rev. Father Medical Miss and Mr. Michael Miss and Mr. Michael Miss Carlot Miss Bridget was assisted by Miss Kate McCauchey, of Blyth, while Miss Antie was assisted by Miss Eva Bell presided at the organ and rendered Mendelesohn Wedding March, splendidly. After the ceremony the wedding party accommanied by Rev. Father McMenamiu and a select number of friends adjourned to the home of the bride's father, where a tastefully arranged wedding dinner was partaken of.
Mr. and Mrs. Oliver left Wednesday following for their home in Muriel, Michigan, with the best wishes of her many friends.

THE TRANSVAAL.

The Transvaal seems at last to be on the eve of being pacified. An armistice of seven days has been arranged between Lyrd Kitchenselis Altred Miner, and General Botha, for the ourpose of consultation with the Boer leaders regarding the terms of surrender which have been offered.

regarding the terms of surrender which have been offered.

General De Wet alone seems to be now irreconcilable, but as his force is greatly reduced by constant losses, and does not probably amount to more than 2.000 men at most, it is impossible that he can remain much longer in the field. His capture would undoubtedly end the war independently of the negotiations with botha. There has been some more lighting since our last report, but it has been on a small scale, and it cannot long delay the inevitable end.

FOOLSCAP PAPER.

J. F. asks to be informed why a certain kind of writing paper is termed Foolscap.
The term Foolscap is now applied to paper of a definite size being usually writing paper of a definite size being usually writing paper all x 16 inches. It is also applied to certain kinds of paper 11x18 inches. In Benjamin Franklin's time it was defined, "Paper in foito paire of a small size next to, and larger than not."

According to Frederic William Fairholt, who was a distinguished antiquarian and editor was a distinguished antiquarian and editor, foolean derived its name from the water-mark used by its original manufacturers in making it—a fool's head with cap and bells.

Mission Goods for Sale at the Cath-

OBITUARY.

MRS. A. DOYLE, OTTAWA. MRS. A. DOYLE, OTTAWA.

We regret to learn of the death of Mrs. Andrew Doyle, 180 Friel street, Ottawa, which occurred at her residence, on Friday, 22nd Feb., at the advanced age of eighty-1 wo years.

Mrs. Doyle was born in Castle Comber, Ireland; emigrated to Canada in the early '50's. She was married to her surviving husband in St. Foye, Quebec, in 1854.

Her funeral took place from St. Bridget's church on the following Sunday. The remains were interred in Notre Dame cemetery. May her soul rest in peace!

March 9, 1901.

Annie And Patricia Rush, Hungerpoor.

her soul rest in peace?
March 9, 1991.

ANNIE AND PATRICIA RUSH, HUNGERFORD.
The home of Mr. and Mrs. Charles Rush, of
the township of Hungerford, near the village
of S'oco, was the scene of the thesaddest event
that ever happened in this community, when
death deprived there of their only two little
girls. Annie che previous to their death, and
could have overcome the disease had not diph
theria set in. Patricia, a bright and dear little
girl of six years old, died on Feb. 12th, two days
heart was fresh. Annie was called to join her
little sister in her celetial abode. She was a
beautiful loving and exceedingly bright little
girl for her years, who endeard herself to all
who knew her, by her gentle and leving dis
position. Every possible effort was made to
save the lives of the cherished ones by their
fond parents. Their many friends extend their
heartfelt sympathy to their sorrowing father,
mother and little, brother. R. I. P.

C M B A Resolution of Condolence.

Cayuga, Mar. 7. 1901.

At a regular meeting of Branch No. 25, C. M.
B. A., Cayuga, held here to-night, the following resolution being moved by Bro. R. Sinnett, seconded by Bro. B. J. Fagan, was unanimously adopted:

Whereas it has pleased Almighty God to remove from our midst Mrs. Edward Walsh, mether of Bro. John Walsh, at the ripe age of 10 years.

mether of Bro. John Waish, at the ripe of 10 years, Resolved that we, members of Branch No. 25, tender our sympathy and condolence to Bro. John Waish in his sorrow and bereavement, and that a copy of this resolution be inserted in the minutes of this meeting, and sent to Bro. John Waish, also published in the official organ and Catholic Record, A. F. WATERS, Rec. Sec. Branch No. 25.

At a regular meeting of Branch 285, Huntley held March 7, 1901, Resolutions of condolence were extended to Bro. John Mahoney on the death of his brother George Mahoney, also to Bro. William Eganon the death of his brother Patrick Egan. J. H. KENNEDY, Pres. P CARTER Sec.

At a regular meeting of Branch 25, Huntley, March 8, 1901.

At a regular meeting of Branch 25, Huntley, held March 7, 1901, the following resolutions were unanimously adopted:

That we, the members of Branch 25, desire to record with deep regret our heartfelt sorrow for our well beloved and esteemed Brother, Patrick Ryan, of Branch 34. Almonte.

Resolved, that we extend to the bereaved widow and family our sincere sympathy and condolence in this their hour of trouble and sorrow, and that Mass be offered for the repose of his soul on March 9th.

Resolved, that a copy of these resolutions be sent to Mrs. Ryan, also to the Almonue Gazette. CATHOLIC RECORD and the official organ.

J. H. KENNEDY, Pres.
P. CARTER Sec.

GUILTY.

The Jewish priests condemned the Holy One The crowd applauding answer He mus The crowd applauding answer its mass, die.

For claiming Fatherhood of the Most High is blasphemy: this evil hath He done. For Jesus' listening ears there seem to come The Father's words which justly ratify The verdict bassed; obedient He will lie Nailed on the uplifted cross He hangs upon.

The guilt of all the years was laid on Him,
The Father's vengeance meted every pair
that purchased freedom for the slaves of sin
And clothed us in our innocence again.
Yes, guilty with the guilt of you and me
He died that we might live eternally.

-BROTHER REMEGIUS, C. S. C.

GRAND TRUNK AT BUFFALO. An efficial of the Grand Trunk Italiway, who has been at Buffalo for the last few days, has returned to Montreal after having secured space for the railway's exhibit at the Pan-American exposition. The space secured is one of the most prominent on the grounds, evering nearly 4,000 fc, of the walls and 690 square ft. on the floor of the machinery and transportation building, which is said to be one of the finest architectural creations on the grounds and is completed and ready for the installation of exhibits. It is the intention of the Grand Trunk to make a display such as the cempany has not yet installed in any exhibition, and this will comprise a large selection, of its choicest photographic gens, including a number that were awarded the gold medal at the Paris international exposition of 1990.

A HIGH-GRADE COLLEGE.

The Central Business College, Stratford, Oot., is recognized as one of the most progressive commercial schools in the Irovince. Within one year students from over one hundred and thirty-seven cities, towns or villages have been in attendance, and this widespread popularity shows that the institution must be doing splendid work. Business Colleges in St. John, N. B. O'tawa, Ont., Haverhil, Mass., Dover. N. H., North Adams, Mass., Minneap olis, Minn., Detroit, Mich., Hudson, Mass. Savannah. Ga. Hartford, Conn., Alpena, Mich., Salt take City, Utah, Akron. Ohio, waterville, Me., Spokane, Wash., Columbus, Ohio, etc. have lately applied to the Central Business College of Stratford, Ont., for its graduates to take situations as teachers in their schools. This shows that other colleges have strong faith in the work done in the Stratford College. Mr. W. J. Eliott, Principal of the C. B. C. states that many new students will be enrolled at the opening of the Spring Term on April 1st.

IF THOU ART KING.

They bruised and tied His gen'le hands
With whip like thongs and cruei bands.
"Now is the hour"
"Show thy power"
"If thou art King."

They raised Him on the fatal tree

With hard, sharp lance they pierced His side (The Gate of Mercy opened wide)
Come back to life"
Show strife for strife"
"If Thou art King"

A borrowed shroud, a stranger's tomb Enclosed the Fruit of Mary's womb, "Why lie so cold" "In death enrolled" "If Thou art King"

A leluia! Alieluia! HAIL! CHRIST, THE KING!

At this season the housekeeper must look specially after the baking powder.

As she cannot make good cake with bad eggs, no more can she make cake that is light, delicious and dainty with inferior baking powder.

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Important engagement! The | MONTH'S MIND FOR THE LATE

Rummage sale at 110 Dundas St.

MARKET REPORTS. LONDON. London, March 14.—Grain, per contai—Wheat \$1.08 to \$1.10; cats, \$5 to \$8c.; peas, 90c to \$1.40; barley, 75 to \$5; corn, 75 to \$0c.; rye, 70c. to \$1.00; buckwheat, \$5 to 90; beans, per bushel, 90c. to \$1.15; alsike clover, \$6.50 to \$6.60; clover, \$6.50 to \$7.
Live Stock—Live hogs, \$6.00; pigs pair \$3.30 to \$5.50; export eattle, \$1.25 to \$4.75.
Farm Produce—Hay \$8.00 to \$9.00; straw, per load, \$3.00 to \$3.50; straw, per load, \$5.00 to \$6.00.

Farm Produce—Hay \$8.00 to \$3.00; straw, per load, \$3.00 to \$3.00; straw, per ton, \$5.00 to \$6.00.

Dairy Produce — Eggs, fresh laid 17 to 19c eggs, baskets lots 15 to 17c butter, best roll 20 to 22c; butter, best crock 18 to 20c; butter, store lots 17 to 19c; butter, creamery, 23 to 25c; cheese, pound, wholesale, 9 to 10c; lard, per pound, 12t to 14c; honey, per pound, 12t to 15c; lard, per pound, retail, 10 to 11c.

Meat—Pork, per cwt., \$8.00 to \$8.50; beef, \$5.00 to \$6.00; veal, by the carcass, \$6 to \$7; lamb, by the \$6.00; when \$

11c.
Poultry—Spring chickens, (dressed) 50 to 90c
live chickens, 45 to 65c.; geese per lb., 6 to 7½c.;
geese, each, 60 to 75c.; turkeys, per lb., 9 to 10c

live chickens, 45 to 65c; geese, per lb., 6 to 75c.; geese, each, 69 to 75c.; turkeys, per lb., 9 to 10c.

Toronto, March 14.—Flour inactive; 90 per cent, patents \$2.55 to \$2.60 in buyers' bags, middle freights barrels \$2.80; choice brands worth 15c to 20c more Manitoba patents, \$4.25, and strong bakers \$4 bags included. Bran unchanged; car lots. \$14.50 and shorts, \$15.50 west. Wheat quiet; white and red, 65pc to 65c. middle freights, No. 2 goose, 65 to 65sc east; spring, 68c. east; No. 1 Manitoba hard, 95pc. Toronto and west; 98jc g. i. t., ard 95pc. to 37c. North Bay; No. 2 93s, Toronto and west, and 934 to 94c. North Bay; No. 3, 79 to 89c. Oars unchanged; No. 1, white, 25pc. east; No. 2 29c, middle freights, and 285pc.,north and west. Peas quiet and steady, 636 west; and 65c, east. Corn in fair demand; Canadian yellow, sold at 384c, west, American yellow, 45pc to 65c, Toronto. Barley firm, No. 2, 43c, middle freights, and 59c, east. Buckwheat steady, 95c east, and 55c, west. Outmeal unchanged; cars on track, \$3.35 in wood and \$3.25 in bags; small lots 20c additional.

Montreal, March 14 - The grain market conof its choicest photographic gems, including a number that were awarded the gold medal at the Paris international exposition of 1990. Canada will be represented by numerous typical scenes of the resorts which are reached by the Grand Trunk, and it is expected that as a result of this the influx of tourists during the searon of 1991 into Canada will be something phenomenal. The building in which the Grand Trunk exhibit is to be placed is situated in a central location on what is known as "The Mall," reached by the Grand Trunk exhibit is to be placed is structure gate. While at Buffalo the Grand Trunk representative made a careful inspection of the entire grounds and reports that the management of the exposition is making favorable progress with the buildings. May 1, he said, will see the opening of one of the finest expositions that have ever been held in America, which, though not quite as exceed in quality anything that has ever been held on the western hemisphere.

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WANTED-A FEMALE TEACHER HOLD-ing a second class professional certificate to teach in the R. C. S. S. Sec. No. 3 and 4 of Anderdon. Duties to commence on the 15th day of April 1911 Applicant to state sajary. Ad-dress A. C. Mailloux, Sec. Treas Amberst-burg, P. O. Ont.

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

Latest Live Stock Markets. TORONTO.
Toronto, March 14.—Following is the range of untations: at Western cattle market this Toronto, March 14.—Following is the range of quotations: at Western cattle market this morning:

Cattle — Shippers, per cwt., \$4.00 to \$4.00 i butcher choice, do., \$3.75 to \$4.25; butcher, common to good. \$3.40 to \$3.75; butcher, inferior \$2.75 to \$3.00; stockers, per cwt., \$2.75 to \$3.25; export bulls, per cwt., \$4.00 to \$4.50.

Sheep and lambs—Export ewes, per cwt., \$5.00 to \$3.50; butcher sheep, each, \$2.50 to \$3.50; lambs, (grain-fed), per cwt. \$4.00 to \$4.25; do., (barnyard-), per cwt. \$3.50 to \$3.50; lambs, (grain-fed), per cwt. \$3.50 to \$3.50; light hoss, per cwt., \$6.00 to \$6.50, light hoss, per cwt., \$6. heavy hogs, per cwt., \$6; sows, \$3.50 to \$4.00; stags, \$2.00.

EAST BUFFALO. \$6; sows, \$3.50 to \$4.00; stags, \$2.00.

RAST BUFFALO.

East Buffalo, N. Y., March 14 -.

Cattle steady; caives shade lower; choice to extra, \$6.70 to \$7; a few rales at \$7.25. Sheep and lambs - Twenty nine loads ion [sale; lower lambs, choice to extra, \$5.50 to \$5.60; good to choice. \$5.25 to \$5.50; sheep, choice to extra, \$4.25 to \$5; good to choice, \$4.50 to \$4.75.

Hogs-Offerings, 15 loads; opened steady; basis \$5.82; for Yorkers, and closed \$5.50; heavy, \$5.85 to \$5.73; closing firm; pigs, \$5.70 to \$5.75; roughs, \$5.15 to \$5.30; stage, \$4 to \$4.5; closed firm at outside figures.

(And mocking . . . they said "if Thou be the Son of God come down from the Cross.") With thorns they bound His Sacred Head And bending low they mocking said "Thyself now save" "From Death and grave" "If Thou art King."

thus exalteth you and me)
"Come down, come down"
"And wear Thy crown"
"It Thou art King."

The Resurrection's Glorious Sun Proclaimed His Triumph, Victory won.

-S. SUTHERLAND.

The world has no use for artists, poe's philosophers and scientists, except to build monuments above them after they have starved to death.—Donn Piatt.

JOHN O'DONNELL.

Last Monday was celebrated the month's mind Mass for Mr. John O'Donnell, sr., at St. Patrick's church, Teronto Gore, by Rev. Fatternan. His sorrowing wife and friends assembled to honor and pray for one who was oder to them in life. dear to them in life.

Deceased was sixty-five years old and was born in Ireland. He came here in childhood and was married to Mary Horan of Abbon. A family of eleven children and twenty grand-chilnren survive him. He was of rather a reerved and unassuming nature, and willlong be missed by his family. May his soul rest in peace!

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