London, Saturday. March 1, 1902.

USES OF A CATHEDRAL.

In the current issue of the Century Magazine, Bishop Potter descants on the uses of a cathedral. Referring to the suspense in the realms of fundamental beliefs, and to the persons passing through "a transition stage," he says that "something larger, higher, wider, roomier, more impersonal for the time being than the parish church is wanted for them, etc."

We are not sure we grasp all this, and have a suspicion that the prelate was administering a little soothing syrup to his spiritual children. His airy statement anent suspense in fundamentals is characteristic: but we are going to be benefitted by a cathe- ligious house is generally intelligent to date. dral. By what miraculous process will and virile: it is built up and It is the result of labor of a man with deposited within a cathedral? True, strength of which worldings have no senger Library, New York City. there is to be a voice in the cathedral, conception. They are no dreamers of but one, in the words of an An- dreams—they who have chosen the glican, "that never promulgated a better part. They are ready for any doctrine or condemned a heresy." call of mercy and charity-and one of And if all the Episcopal divines are the phenomena in an age of self-seeking dreaming when he advocated the unity doom : humble and obedient, pure and

Now, if the prelate had assured his public that instead of doctrinal mobil- highest and worthiest occupation of a ity there would be doctrinal certainty, reasonable being and surest guarantee created, and had given some detailed informa- of success that means anything. tion anent his religious programme, We are not a whit surprised that to Him. there might be some hope for the unscame newspapers in this country should is the father of lies, is something; and

one body by the bond of concord."

A DIVINE, INERRANT AUTHOR-

ITY.

Disruption," we read:

which all reformed Christendom rested itself at the beginning, as though it were a solid rock, has ceased in itself to be a foundation any longer. It moves, it shifts, it totters, it supports no structure unless something outside of itself shall be found which will support

So far our separated brethren have failed to find this something-divine, inerrant authority. But they can find it if they will:

'A path and a way shall be there and it shall be called the holy way: and this shall be unto you a straight way, so that fools shall not err therein.

# INCONSISTENCY.

ES

Some time ago we read a glowing acin the far North. How he clung with entailed by their hazardous attempts to one which concerns itself with the prowiden the sphere of human knowledge, tection of the boy. Again, boys' socie- existence of a material world, is to miss

the dollar. But what strikes us as either through parental negligence or being inconsistent is that many who because home attractions pale into inlook kindly upon Peary, and harp upon his heroic self-devotion and zeal for these a well - regulated McCracks the cause of science, are so unduly society is a refuge from temptation and severe on the restraints voluntarily vice. In fact after the Sunday school, imposed on themselves by the Religious the principal organization in a parish of the Catholic Church. They wil should be for the boys. hymn praises in honor of the man who We may dilate on the responsibilities goes questing for what may redound to of parents, but, all said and done, there the progress of mankind, but not for will be gamies who, unless we contrive the man who binds himself to seek al- to help and safeguard them, will find ways the glory of God-a more difficult their way into organizations where vice | Cause who created and governs this quest than the other.

#### THE RELIGIOUS ORDERS.

churched denizens of Gotham. But to have no adverse criticism of the recent hold up something "wider and roomier"—a pulpit that must be the They view the matter through their own They view the matter through the view They view the matter through the view the way the view the way the view th expounding ground of hopelessly irre-prejudices, and have not the excuse that concilable opinions—as a panacea for in- may be put forward by the framers of the difference and doubt, is putting human
Law of the Associations, that they do dict each other.

gullibility to a severe test.

Law of the Associations, that they do dict each other.

McCracken—"I will not venture to The Bishop rejoices in a pulpit to be ligion. They are wandering in a maze of the Catholic Church on the subject dominated by no trustees or vestry or plethoric pew-holder. However, we do hostility, and are not as yet to all hostility, and are not as yet to all hostility. not think he need be unduly anxious on seeming beyond the influence of the better qualified to speak of them than that score. The Anglican preacher is recreant monk of Germany. The hato well-bred a man to ruffe the feeltoo well-bred a man to ruffle the feel- tred of religious institutions, says ment: ings of the plethoric pew-holder. He is usually compromising and apologetic enough to satisfy the most exacting, reason why all revolutions, excited and interest and the plethoric pew-holder. He is usually compromising and apologetic enough to satisfy the most exacting, reason why all revolutions, excited and the common habit of making a distinction between Mind and Spirit, whereas enough to satisfy the most exacting, and so long as he confines himself to guided by Protestants or philosophers, literature and so long as he confines himself to guided by Protestants or philosophers, Mind and Spirit are synonymous, and have been signalized by and to essays on morality in general, ance towards the institutions themhe will have nothing to fear. But it selves, and by the cruelty towards will take more than an artistic edifice those who belonged to them. What to give life to the "bough torn from the law could not do was completed by the tree." "There is one God and one the dagger and torch of the incendiary. Christ," says St. Cyprian: " and His On this point, as well as many others, it Church is one and the faith one, and the is manifest that the infidel philosophy people one, joined in the solid unity of is the daughter of the Reformation. It is useless to seek for a more convincing If Bishop Potter could subscribe to proof of this than the parallel of the this statement there would be some histories of both in all that relates to point to his talk on the uses of the Cath- the destruction of religious institutions: drift of this explanation. exaggeration of civil power, the same declamation against the pretended evils inflicted on society, In the book "Doctrine and Doctrinal the same calumnies; we have enly to change the names and dates. "That old foundation, the Bible, in And we must also remark this peculiarity, that in this matter the difference which apparently ought to have resulted from the progress of toleration

# THE BOY SAVERS' SERIES.

They who have anything to do with, or are interested in "boy culture" should lose no time in procuring the "Boy Savers' Series" by Rev. Geo. Quin, S. J. His first contribution to boy literature merited, and received, a warm welcome, and we are quite sure the second booklet, which is also practical and suggestive, will be endorsed in a similar manner. It count of explorer Peary's achievements is sometimes asserted that there is altogether too much hubub about this from indomitable endurance to the project of kind of work. We, however, cannot see planting the Star Spangled Banner in our way clear to subscribe to the stateplaces as yet undiscovered was an inspir- | ment, for we believe that if there be any ing bit of writing. Peary and the others | work that has been denied a bcunteous who court the dangers and privations | measure of sympathy it is precisely the

and vulgarity have full sweep, or into non - Catholic societies. We are not going to say any more on this subject save to remind our readers of what think he should be able to assign a There is an idea, begotten of prejud- Cardinal Wiseman said years ago: better remedy than attendance at a cathedral. Admitting that many hon-men and women given over to dreams, the mean and the me est minds are for the moment who prefer the peace of the cloister to laymen and clergymen who may beadrift, we fail to see how they work in the world. We have also hap-times be at a loss for expedients are going to get into a safe haven, pened upon a life of a Religious who, to hold the boys will find merely because they are promised some according to his biographer, spent a Father Quin's pages very helpful and thing wider and roomier than the parish good deal of his time in posing—uncon- suggestive. The author terms his prochurch. One might as well send them sciously you know!—and weaving pretty duction a booklet, but it has more to the Louvre or to the Pyramids. pious air castles. This kind of a book sound sense and insight into boy This is certainly a case of giving stones is merely spiritual mush and has, so far nature than many pretentious tomes. to those who want bread. And we may as it has to do with the delineation of It is the very best thing on this subject | the be pardoned for saying that we do not un- the life of a Religious, as much relia- that we have any acquaintance with, derstand how individuals who derive no bility as a tale of Munchausen's. The and we consider it indispensable to solace from parochial mininstrations piety fashioned within the walls of a re-

Anglican waters, grown stale and stag- welded together by ceaseless con - a magnificent record as a "boy-saver," nant in parishes, be transformed into flict; and, aiming at the mast- and we advise our readers to get a nant in parishes, be transformed into a source of life and refreshment when a source of life and refreshment when the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit, demands a copy as soon as possible from the Mesting and the spirit and t

#### CHRISTIAN SCIENCE.

(Conclusion.)

Before proceeding in regular order allowed access to its pulpits, the wor- is to see a man immolating himself for we wish to call your attention to a conhim that St. Paul must have been daydreaming when he advocated the write

others, and through his prayers safetradiction between two statements of
yours, Mr. McCrackan, which we overlooked. You say in the first part of your letter, "God is the only cause. poor. Freaks of fanatical enthusiasm! \* \* \* He uses means and instru-some say, but they are, as we know, the ments, but He is the only cause." And in a paragraph toward the end of your letter you say, "Mortal mind is not

> w this mertal mind, which lies and only cause. Now you may hold either of your statements, but you cannot hold them both, for, as you see, they contra-

'The process of arriving at this

Comment-You mean that spirit and mind, when spelled with capital initial letters, mean God, in the Christian Science vocabulary. This explanation is necessary, because they do not mean

that in any other vocabulary.

McCrackan — "I should have ex-McCrackan — "I should have explained, that I criticised the faculty applies to that human reasoning which leaves divine realities aside, and deals with objects as they appear to mortal mind.

Comment—It is not easy to see the rift of this explanation. The human -the same flattery of Kings, the same mind does not leave divine realities Even the atheist does not leave them aside; he must deal with them, and does deal with them, in the very that of which he has no idea, and to have an idea of a thing is to deal with it. The human mind also deals with natural or created realities, and with their appearances as well. Mortal mind is an invention of Christian Scientists, and as they have not given a definition of it, it is not clear what they mean by the term. They tell us that there is but one mind, one soul, and that is God; and then they talk of another mind which they qualify as Mortal. They appear utterly oblivious of the fact that those two statements cannot be both true. If it be true that there is but one Mind, it is certain that there is not another; and if it be true that there is another, it is false that there is but one. But contradictions like this are mere trifles to the Christian

McCrackan—" To argue from a Mortal Mind basis is to miss the conclusions of true knowing, or real science."

Comment—From what basis do you argue? From the one Mind, which, you say alone exists, or which, you say alone exists from the Mortal Mind, you say, also exists? The fact is argue from or with the individual Mind that you are conscious of as directing all your reasoning operations. We do all your reasoning operations. the same. It is all either of us has in the way of intelligence with which to draw conclusions. You probably meant to say that, to argue on the basis of the

which governs the universe, including man, then the knowledge of this Principle must be the final, ultimate and case is her absolut only real science, and any attempt to that those people she claims to have deal with this first cause through a cured were deaf, dumb and blind, or deal with this first cause through a cured were deaf, dumb and blind, or form of reasoning hampered by material that they believed themselves to be. beliefs, must lead the investigator astray and prevent him from reaching

test that has to be investigated, and o fact can hamper sound reasoning. Christianbegs the whole question between us. Senses. Are they good enough authority to justify me in believing that he chen, taking your unproved belief as exists? criterion of truth, tell all who do right. That is the whole gist of yo reasoning in the above quotation. men are hampered in investigations by "material beliefs," must be met by another, namely, that Christian Scientists

elief of mankind. McCrackan—'In regard to the query belief of mankind.

McCrackan—' In regard to the query suggested in the issue of Freeman's trusted I cannot know that he can Journal for Oct. 26, concerning the value which may be set upon the evivore and the composition of this sweet devotion, see. Christian—Unless our senses can be and dear to the hearts of all the control of the composition of this sweet devotion, see.

Christian—Unless our senses can be and dear to the hearts of all the control of the composition of this sweet devotion, see.

Christian—Unless our senses can be and dear to the hearts of all the composition of this sweet devotion, see.

The bough of this sweet devotion, see.

"The bough of the rosebash embalms our gardens is composition." ence of physical healing in establishing the truth of Christian Science, I should

are hampered by their spiritual belief

which denies matter, contrary to the

ke to add the following explanation." Comment—Then there is such a thing s physical healing? which, of course, olies the existence of matter. But

and are based upon the testimony of false witnesses, called the physical senses."

Comment—If the physical senses are not trustworthy when they testify that we are sick, how can you believe them when they testify that we are healed?

Mrs. Eddy in her message to her followers (copyrighted in 1901) says: "I bealed the deaf, the blind, the dumb, the lame, the last stages of consumptions of the senses are false; and.

McCrackan—"The Science of Knowledge that the testimony of the physical senses, as well as the suggestions of Mortal Mind, are false, establishes the fact that their opposites, namely, Spirit and the torture of the Saviour in full, the anguish of the bloody Agony in the Garden of Olives, in the horrible Flagellation, in Crowning with Thorns, Carrying the Cross and the ghastly Crucifixion.

"Finally, the flowers of the rosebush, so delicate and perfumed, symbolize the Glorious Mysteries, which present to us Mary glorifled in her resurrected Son, mony of the senses are false; and.

evidence or demonstration. herefore has the right to demand the which elicted your explanation.

reply to the demand for proof Mrs. Eddy refers to the deaf, dumb, blind, nptives and paralytics she has cured in three interviews. She presents this crowd of witnesses as those who were blind, deaf and dumb, and who now see, hear and speak; as paralytics and consumptives who now are free from these diseases. Such is the Christian Science case as presented by founder, such the demonstration of the

Now Mr. McCrackan, the knot of our query is this: If as you teach, the testimony of the senses and the sugrestions of mortal mind are false, how did Mrs. Eddy know that those peeple were, or thought they were, afflicted, that one was blind, another deaf, another paralyzed, etc.? What means had she of knowing except through ical senses and what you call Mor-

Both you and she say they were not ick, that they suffered under a deluon, a false thought, and needed only to know that they suffered under a de-lusion or false thought? Oh, they com-plained to her that they were sufferdid she know that they complained to her of their sicknesses, unless through her physical senses and mortal mind. She had no other means of knowing that they were sick, or thought they were except her mind and her physical censes, and these you hold to be false and lying witnesses. How, then, did she know that these people were blind, deaf, dumb, etc., when, according to you and her, she had no evidence but that of false and lying witnesses? could not know; for false and lying witnesses are confessedly not sufficient

evidence to establish a fact. It follows that her proof of the value of Christian Science from the cures she claims to have effected, is utterly people were sick or thought they were, in the first place. But this proof she were it not that he is a scholar, a glorious faith.—Rev. J. DeHarbe, S. J. worthless until she proves that those

or real science. The latter has the advantage over the former in that it is in she must of course, fail to prove that vantage over the former in that it is in accord with the common sense of the she healed them; for if they were not man race.

McCrackan—"If there is a Principle could not be healed of the sickness, or

The first fatal defeat in Mrs. Eddy's

The second fatal defect is her and nous?

of fact can hamper sound reasoning. Christian—The only means I have of knowing that such a being as my friend John Doe exists, or that he is blind, or labeled John Doe, are my physical senses. Are they good enough author-

Christian—Very well, then ; I do not

Christian—You forget that if my

senses cannot be trusted you are in the same condition as Mr. Doe. I do not know that you exist. Nor can you, if you do not trust your senses, know that Doe exists, or that I, to whom you parison is so beautiful in conception, speak, exist.

nony of their own senses and the Mrs. Eddy, and now, you see, he can

Thus when the Christian Scientists discredit the senses in order to deny the material universe, they rob themmedicaches that man is never sick. What is commonly called the healing of sickness is the waking up to this realization.

The so-called evidences of sickness are

the lame, the last stages of consumers to the lame, the last stages of consumers to the patients in from one to three interviews."

When she made this statement to the world as very of of the value of Christian resses, what proof have you that your

mankind have for the veracity of the senses. The Materialists, who go to the opposite extreme and deny the existence of spirit as you do the existence of matter, have as good grounds to say that the testimony of the spirit and spiritual understanding are false, and therefore their opposite-matter is true, and can alone testify to the truth. Both are gratuitous and of equal invalidity. Both are a wretched, mendicant begging of the question.

McCrackan-'Christian must, therefore, be spiritually appre-

Comment—It would be better if it could be intellectually apprehended, as that is the only way in which the human mind can apprehend things, spiritual or material.

McCrackanmen throw off the false beliefs of sickness through Christian Science, may justly be cited as evidence of the truth

f Christian Science."
Comment—We have seen that—rejecting as you do, the testimony of the senses—you cannot prove that men throw off sickness, or false beliefs of it. You have no right to appeal to the senses, which you repudiate as false witnesses. Your claims of cures, thereore, stand naked and mendicant, without the slightest shred of proof to verify

McCrackan-"Though the final proof nust always be a matter of faith, interpreted as spiritual understanding.

Comment-This is practically a confession that your science cannot be proved, a retreat from the court of reasonable inquiry. Faith, to be reasonable and in keeping with the dignity of man's intelligence, must rest on an authority whose veracity is demonstrated by cognizable proofs; otherwise it is hebetudinous credulity. denving the credibility of the sensesdeprived itself of the possibility of presenting eognizable proof of its claims, of a man, Who appeared a fool to the or even of its very existence.

Here we conclude our comments. We would not have given so much time and

The Catholic Record. are fearless men, and worthy of any ties are looked upon as menaces to home the conclusions of true knowing. But cannot give, since the only possible gentleman, an author of several books, praise. And the plaudits accorded life. Assuredly, home is the best place them are signs that some of us at least can be thrilled with the story of endeavor that is not actuated by love of life. Assured upon as menaces to nome the conclusions of true knowing. But the conclusions of true knowing. But the conclusions of true knowing. But this statement is a mere begging of the question, and it is fully met by affirmand lying witnesses—the senses.

Failing, as she must on Christian of the conclusions of true knowing. But this statement is a mere begging of the question, and it is fully met by affirmand lying witnesses—the senses.

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Failing, as she must on Christian of the conclusions of true knowing and a man thorough with precision and succession of the question, and it is fully met by affirmand lying witnesses—the senses.

Failing, as she must on Christian of the conclusions of true knowing and a man thorough with precision and succession and precision and the question, and it is fully met by affirmand lying witnesses—the senses.

Failing, as she must on Christian of the conclusions of true knowing and a man thorough with precision and succession and a man thorough with precision and succession and a man thorough with precision and the question, and it is fully met by affirmand lying witnesses—the senses.

Failing, as she must on Christian the conclusions of true knowing. cause of the vague, misty and contra-dictory nature of the so-called science for which he stands as an expenent.—

## THE ROSARY DEVOTION.

N. Y. Freeman's Journal.

case is her absolute inability to prove Why the Rectul of the Beads is not Monotonous.

Is the recital of the Rosary monotoyour equal inability to prove, without the aid of the senses, that those supposed afflicted people were healed. The only possible proof of their cure is the only provided the same prayers an element of distriction? It is certainly true that our rational faculties may become dulled or even biased by a monotonous proof of the same prayers and element of distriction? It is certainly true that our rational faculties may become dulled or even biased by a monotonous proof of the same prayers and element of distriction? universe composed of spiritual and material beings. And any attempt to deal with His first Cause without dealness. The following imaginary diameters and these, you describe the understood that we are not required to overtax ourselves in any work, spiritual and material beings. And any attempt to deal with His first Cause without dealnesses. The following imaginary diameters are the composed of spiritual and material beings. And any attempt to deal with His first Cause without dealnesses. The following imaginary diameters are the composed of spiritual and material beings. And any attempt to deal with His first Cause without dealnesses. The following imaginary diameters are the composed of spiritual and material beings. And any attempt to deal with His first Cause without dealnesses. ing with his works that are immediate to the senses which He has given us to know them, must lead the investigator of the world to which you appear to the senses which He has given us to know them, must lead the investigator peal: it is at hand. Here is John Doe. You have known him for several years, and you know that during that time he has been blind.

Christian T. Green T. Christian-The only means I have of their season, and in times all things tion the Church has wisely and beautibeads in the following manner: The Rosary is subdivided into three dis Christian Scientist—Certainly not.

They are lying witnesses, and not to be

Rosaly is smoothed three distinet parts, each part implies a meditation upon the Incarnation the Pasiarly known as the Joyful, Sorrowful and know John Doe, and do not know that he was blind.

Christian Scientist—Well, I can asor a decade, to which is attached a mystery in the life of our dear Lord or His Blessed Mother upon which we are

to meditate while reciting the prayers.

A versatile French writer compares parison is so beautiful in conception, significant in application that a transso beautiful in conception, tian Scientist—Well Doe visited | lation of his ideal thought will convey ation of this sweet devotion, so near

"The bough of the rosebash which embalms our gardens is composed of three parts—the green leaves, sharp thorns and charming flowers. These three parts symbolize well the serial parts of the Rosary. The green leaves represent the Five Joyful Mysteries, because they remind us of the joys and consolation of Mary in the Annuncitative discredit them they cannot prove

Talse beliefs, suggested by mortal mind, and are based upon the testimony of false witnesses, called the physical senses."

Which the senses testify. Either alternative is fatal.

McCrackan—"The Science of Knowl-senses."

"The thorns symbolize the Sorrowful Mysteries; that is, the Passion of the Saviour in full, the anguish of the Mother and the testing.

earth, glorified herself in her triumphant Assumption and in her Corona-

If, then, the devotion of the Rosary world as proof of the value of Christian nesses, what proof have you that your spiritual sense is not a false witness judgment of the world, to be deternined in the only way the world deternines the existence of facts, namely, by vidence or demonstration. The world have for the veracity of the which attach to the conditions and miracles, those who practice it until the end? We know that the Indulgences which attach to the conditions are conditionally as the rest of manking have for the veracity of the which attach to the conditions and miracles, those who practice it until the end? We know that the Indulgences which attach to the conditions are conditionally as the conditions are conditions. ment for sins committed and thus shorten our detention in the fiery prison house of purgatory.—J. S. in Catholic Mirror.

#### THE WORK OF ST. VINCENT DE PAUL.

St. Vincent de Paul dealt with the whole range of human misery and suffer-ing, from the case of the foundling to that of poverty-stricken old age, from the instruction of children to the care of the insane. He organized women of the highest ranks of society, of the middle class, and even of the lower. He formed them into bands and associations to deal with every form of destitution and suffering. The Ladies of Char-ity and the Sisters of Charty were the most remarkable among these. ered France with schools for the poor, and taught the daughters of the rich and noble to abandon home and pleasure to consecrate themselves to the education of their less fortunate brethren. But even all this was not enough for him, though it was the maximum for the so-called philanthropists. There was one step more, one higher aim, namely, to care for, to teach, to guard the immortal soul, and bring it safely back to Him from Whom it came. To feed the body was good, to enlighten the mind was better, but above and before everything else, in the eyes of St. Vincent de Paul, was to purify, to saw, clothed in the rags of the poor, the person of his Lord and Master, Jesus Christ. He used to say, 'I must not judge poor people according to their exterior or according as they speak, for often they are far from what they seem. Let us judge them by the light of faith and we shall see in them the Son of God, Who wished to be poor, Who in of a man, Who appeared a fool to the Gentiles, a stumbling-bloc Jews."—American Herald.

The consultation did not throw much light on Miss Burram's strange case; it seemed only to leave it more strange and perplexing, and a remark dropped by one of the doctors, and overheard, t throughout the town the news tha ram had lost her mind and would before long become a raving

It was not so bad as that, though it was probable that her reason would be permanently affected if some speedy

change did not take place.

Rachel was the only one in the house who had not heard the news news that was told with bated breath pelow stairs-her ignorance was due to Burney's instructions. He knew that Rachel never dreamed for a ment that insanity threatened her guardian, and he thought it best both or his patient and herself, that she should not even suspect anything until further concealment became impossible. Her devotion to the sick woman was

unremitting and touching, and that the latter, despite her clouded mind, knew and appreciated something of it, the doctor felt convinced. He saw it in the satisfied look which came into her eyes when Rachel held her hands, in the way that her eyes strove to follow Rachel, expectant, persistent water she maintained for her return, whenever

she left the room.

That her restoration, if it came at all. would come through Rachel, he felt certain, and he noted carefully every sign which seemed to confirm his opin

At length Mrs. McElvain found an opportunity for giving her son's message to Miss Rachel.

And how I found the courage," she said, in telling Sarah about it afterward, "to ask her to come with me to the hospital, I don't know; only she's the angel she is, I couldn't have done it: she listened to me Sarah, with the tears streaming down her cheeks, and she said, when I have done, putting both of her hands out to me, 'Oh, Mrs. McElvain, what can I say to you for bringing me news of a message from my own dear boy? Of course I'll go with you, only I must ask Miss Burram first—maybe she will understand when I tell her what it is."

But Sarah hardly heard the last words for the phrase, "my own dear boy," had recalled to her mind a similar phrase in Miss Rachel's mouth which she had overheard one morning, months before the coming of the man who had died, and Sarah was putting this and that together, as well as all of the other odd and strange things connected with Miss Burram's Charge, and making out of them a history that was to surpass former exaggerated histories with which she had regaled Mrs. Ged-

McElvaln's request had put Rachel into a quiver of excitement and longing—Tom's message to her—it was was almost as if he were alive again, and she could hardly wait the of the day on which she should accompany Mrs. McElvain to the hospital, viding Miss Burram, understanding, ot say no. But she would not, she could not, say no, to such a request as that—for Rachel's very soul would rise up in an entreaty that Miss Bur-ram could not refuse. And if she did not understand—should she go? Yes; her conscience said without a moment hesitation; then, as she was on her way to the sick-room it occurred to her that the effect of her communication might

escorted by Dr. Burney—he insisted was a great difference in the two hospitals."

A screen was put about the bed so seat in another part of the ward, and Dr. Burney visiting the resident phy-sician in his private room, Rachel was quite free to listen and to ask all that she would about her beloved "Tom." The sick man being much stronger than he was on the occasion of his mother's former visit, was able to talk above a

whisper, and without being distressed by the effort. He and "Tom" were common sailors on the Norah Melton, Tom shipping only as the vessel was returning from Bombay, and it coming out in the night watches the two sometimes kept together, that John had a mother, and the part of the world in which his mother lived. "Tom" confided in return that he too had an interest in that part of the world—a little girl whom he had Herrick wouldn't pay his expenses any not seen for nearly five years, and to whom he was returning; and though

John and he became fast friends, "Tom" did not tell more, until the night of the storm when the vessel had to be abandoned. "Tom" refused to leave.

"It is near the shore where all that I love are, and I think my chances of getting there are better than they would be to take to the boat. The would be to take to the boat. The vessel is driving on the shore now. I am a good swimmer and I think I can savejmyself. But if I should not, John and should you be saved, tell this little girl, Rachel Minturn, who lives with Miss Burram, that I did my best to keep my promise of returning to her in five years—the five will be completed to-morrow, the eighteenth of August. Tell her that she has never been out of my heart for a moment since I left her, and tell her not to believe any one who should say to her that her father did something wrong. Tell her I know, and she will believe me. But do not tell these things to any one but her. And I have kept my promise to him,

" My father," murmured Rachel. But she did not ask, as it came into her mind for a moment to do, "Why should Tom say that about my father?"

She felt that to ask anything which might seem to question "Tom's" statements would be a kind of disloy alty to him; so instead, she requested John to repeat the message that was given to him, and to tell her all of their conversations that he could re-

McElvain seemed to be as eager to tell as she was to ask, lingering own accord on the lovable qualities of his dead shipmate—qualities that won the endearing regard of all of his fellow-

Rachel, putting every word away in her heart, thought now alone of "Tom's" last message of love for her, given in the very gasp of death—"Tom, her boy," as she had always "Tom, her boy," as she had always called him as she had loved to call him, and while she choked back her tears determined from the first not to add to the distress of the interview by her emotion, she never questioned, as even John McElvain could not help secretly doing, "Was it improbable that 'Tom' 'himself was her father?"

The interview was over, and Dr. Burney on the homeward journey watched Rachel closely for some sign of its effect. His devotion to his profession, and his utter want of anything like feminine curiosity, combined with a strange lack of observation where a strange lack of observation where ervation was not professionally needed, rendered him very dull as Sarah would have expressed it, "in the sight of mysteries."
Residing in the city where Miss Bur-

ram had first patronized him a couple of years before Rachel came to her, he had not much opportunity for hearing any of the New Utterton gossip, and Miss Burram herself impressing him on that occasion as a woman who could woman of principle as well as a woman of wealth, he questioned not, nor did even think anything more about her. The next time he met Miss Burram was by Rachel's bedside after Tom's death. On that occasion he was nothing: his professional knowledge assured him she was suffering from a shock much more to her mind than to but as it was not necessary for him to know the cause of the shock he did not ask.

His third meeting with Miss Burram was at her own bedside, and any thoughts that might have come to him about the private history of his patient were absorbed by his professional in-

The case was the same now as he be harmful — it might disturb the patient. She sought Dr. Burney, inis necessary," she said in her that it suffered all the more because of frank, firm way, " for me to go with Mrs. McElvain to see her son. He is in a hospital in the city, and he has a message for me from one who died, and

Rachel knell beside her, and told very slowly and very distinctly about Mrs. McElvain's son, but when she said:

"He has a message to me from 'Tom,'" the patient tried to turn her kindness. That recalled the girl, and told the slowly and very distinct the same she said to thank Miss Rachel for her great kindness. That recalled the girl, and told very show the said to the same she said

the face just beside her own, and her lips moved several times.

"Repeat the name," said the physician and "Tom," "Tom," came in succession, each time pronounced with more tender emphasis, while the sick woman's lips moved more continuously, as if she too were trying to utter the propose and her ever softened and name, and her eyes softened, and and seemed even to grow moist.

"May I go?" asked Rachel, and Miss Burram's relapse. He had Mrs. Miss Barram appeared to try to nod her head in assent.

"This is excellent," said Dr. Burney to himself, "she understands."

Rachel went with Mrs. McElvain, but

was treated with more consideration than would have been the case had that good, simple woman alone been her the physician's mind, and he asked himself, who or what was Herrick, whose that her interview need not be witnessed by the other gaping patients, and Mrs. McElvain given a comfortable woman of his patient's household, and pay the expenses of the son of a work-woman of his patient's household, and then suddenly renounce all interest in the young man — a further perplex the - a young man who, to ge to Rachel from some one who

In utter bewilderment, he asked

"What did this man Herrick have to do with Mrs. McElvain's son that he should pay his expenses at all — was it through benevolence?"

through benevolence?" "Rachel answered Mrs. Geduing with her wonted wered, feeling constrained now to be very frank, "that Mr. Herrick was so kind because he wanted her son to tell him the message that was given for me him the message that was given for me by one who died-one who was very

together all that had been told him of Herrick's visit, even to Miss Burram's denunciation, with what he heard now from Rachel, and feeling for the first visit are recompletely and the first of the first specific that had been told min of t time there was something under these strange events which possibly might be responsible for his patient's e condition. So absorbed was he new phase of his mind that he strange condition. So absorbe had quite forgotten Rachel's question about the patient in the hospital. She

ventured to repeat it : The doctor suddenly recalled to himelf, answered quickly

self, answered quickly:

"He is as comfortable as it is necessary
for him to be; to be sure, he has not
quite the pleasant surroundings he may
have had in the private hospital, nor
perhaps exactly the fare, but he does ont suffer."
"Then, Doctor, could you possibly get better fare for him? I have no

money of my own, but I think if I can make Miss Burram understand, she will let me have some. I shall see what can be done," he answered, turning in the direction of his patient's room, and Rachel, forced to

in that direction. Miss Burram was asleep and the nurse held up a warning finger as the door opened. The doctor crossed on tiptoe and stood looking down on the sleeping woman. How aged she had become. The lines in her face, owing to the falling away of the muscles, having deeped into heavy wrinkles, and her jetblack hair showing great patches of gray. But what suffering was visible also; it seemed to the physician as he looked, as is some strange, new insight had been given to him, and under the influence of that he went to his room

and wrote:

MR NOTNER, 'Mr Notner,

'Dear Sir.—' Miss Burram's case has 'just appeared to me in an entirely new way; a way hat makes me think I and the other physician hove been working on a mistaken diagnosis. When I wrote to vou of that man Herrick's rist and its disastrous effects. I did not know what further connection he was to have with Miss Burram's household. Hearned it to-day,' Then followed a succinct account of Rachel's visit to the hospital and her conversation of arward, even to her request about young McElvain.

If feel," the doctor's note continued, "as if I feel," the doctor's note continued, "as if h we been very soupid. I should have put

Notner read that letter more than once; then he inclosed it in one that he himself had already written, and putting both into an envelope, which he sealed with a stamp of wax, he addressed it,

"T. HERNDON, SOHO SQUARE, LONDON, ENG." Three hours after he was in consulta tion with the authorities at the hospital where John McElvain lay, and when next his mother went to see him sh nd him in a private room and with all the comforts of a private institution. The grateful old soul immediately at tributed the change to Miss Rachel, and to her she hastened when she re ed to pour out her gratitude.

It wasn't I-it was Dr. Burney, said the girl, "and I shall thank him

for both you and me."

But Dr. Burney, when charged with the kindness, disclaimed all knowledge of it even, and he was puzzled, forget-ting how he had mentioned Rachel's wish

# CHAPTER LXII.

Miss Burram's insanity was the latest current topic among the gossips of Rentonville, and told with strange and unsympathetic exaggeration, it became in some instances a tale that frightened the children. There were little ones who ran with quickened steps and shuddering breath past Miss Burram's grounds, and who whispered among themselves wild stories caught from who was very dear to me. I would like to have Miss Burram's permission, for I never do anything without it. Will it hurt her if I cell her?"

"No;" said the doctor, "I do not think it will; but I shall be present."

Miss Burram seemed to listen while Rachel knelt beside her, and told very slowly and very distinctly about Mrs. McElvain's son, but when she said:

"He has a message to me from

who was very dear to me. I would like more anxious as he contemplated her complete prostration—with her prostration will her prostration would go the last hope for his patient.

Rachel knelt beside her, and told very slowly and very distinctly about Mrs. McElvain's son, but when she said:

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Rachel knelt beside her, and told very slowly and very distinctly about Mrs. McElvain, about to disappear into the kitchen, lingered to thank Miss Rachel for her great to the dedors and enlarged upon by their oders and enlarged upon by their own vivid imaginations. To Sarah Sinnott, that eareful garnerer and unscription on their elders and enlarged upon by their own vivid imaginations. To Sarah Sinnott, that eareful garnerer and unscription on white it delers and enlarged upon by their own vivid imaginations. To Sarah Sinnott, that eareful garnerer and unscription on white it delers and enlarged upon by their own vivid imaginations. To Sarah Sinnott, that eareful garnerer and unscription on white it delers and enlarge

MeElvain's son, but when such as the last a message to me from 'He has a message to me from 'Tom,'' the patient tried to turn her head as if to look more intently into the face just beside her own, and her lips moved several times.

"Beneal the name," said the hospital is uncomfortable! I mean "hospital is uncomfortable! I mean "hospital is uncomfortable! I mean "hospital is uncomfortable in the hospital is uncomfortable." I mean "hospital is uncomfortable in the hospital is uncomfortable." I mean "hospital is uncomfortable in the hospital is uncomfortable. I mean "hospital is uncomfortable in the hospital is uncomfortable in the hospital is uncomfortable." I mean "hospital is uncomfortable in the hospital is uncomfortable. I mean "hospital is uncomfortable in the hospital is uncomfortable." I mean "hospital is uncomfortable in the hospital is uncomfortable." I mean "hospital is uncomfortable in the hospital is uncomfortable." I mean "hospital is uncomfortable in the hospital is uncomfortable. I mean "hospital is uncomfortable." I mean "hospital is uncomfortable." I mean "hospital is uncomfortable. I mean "hospital is uncomfortable." I mean "hospital is uncomfortable. I mean "hospital is uncomfortable." I mean "hospital is uncomfortable." I mean "hospital is uncomfortable." I mean "hospital is uncomfortable. I mean "hospital is uncomfortable." I mean "hospital is uncomfortable. I mean "hospital is uncomfortable." I mean "hospital is uncomfortable. I mean "hospital is uncomfortable. I mean what could any one do about it? But her mother declared that it was no more than "that awful Miss Burram's "Do not run counter to mother in than "that awful Miss Burram's upon her daughter, demanding to know, contrary, obey them—assure her that whenever that young lady was going you are not going to Miss Burram's whenever that young lady was going out, where she was going, and how long whenever that young lady was going out, where she was going, and how long she would be, and never failing to question her every day as to whom she had written and from whom she had received whenever that young lady was going you are not going to write to show a form of the same of tion her every day as to whom she had

you have to question me in this man-

your doing what you did before, visiting that dreadful Miss Burram's house, or writing to houng loss dreadful Charge." writing to her no less dreadful Charge.

The aspersion on Rachel was more bargain? than Rose could bear, and fearing lest ked herself in and gave way to a fit and just then her father's voice

f crying.

In her own room she was still when making them both start:

"Bless my soul! Why don't you the dinner-hour came, and both father and brother missing her from the table.

asked simultaneously for her.
"I don't know where she is," answered Mrs. Gedding with her wonted

wife's reply, and her manner indicating that she didn't care, her husband asked

uneasily: "Why, Martha, what is the matter? more."
"O-o-o-oh," said the doctor, putting
"Any, Martia, what is the matter?
Rose is never absent from the dinner-table unless the is sick."

"I do not think she sick-perhaps

ovoking indifference to take her soup. Mr. Gedding was on his feet in an instant with a suppressed and not complimentary exclamation about Miss Burram, but his son had risen "I'll look for her, father,' was out of the room in an iustant.

"It is I-Will; open the door. I can't-I don't want to see youdon't want to see anybody-I'm

"What is the misery about—Miss Burram?" judging that it must be from at his mother had said.
Yes; mother is determined that I shall not communicate in any way with

ittle Rachel." Well, that is no reason why you should make a goose of yourself. Come, open the door—I have a whole lot of news for you. I was going to keep it till after dinner, for I am voraciously hungry, but since you are in such an awful state of misery I'll tell it to you now, if you'll only open the door."

In an instant the key was turned and be satisfied with that reply, turned also

Rose was on the threshold with tumbled hair and a very woe-begone look generally. Her brother laughed, at which she was about to close the door again

sne was about to close the door again, but he prevented her. "I beg your pardon, Rese; but I couldn't helplaughing,—you girls are such queer creatures, taking the utmost to make yourselves miserable for nothing. Miss Burram's Ch. poor little Rachel, as you Burram's Charge, her, and for whom you conceived such a violent have and whom you pity so much, is not in need of your compassion or your help; she is remarkably well cared for and she has the very best of friends in Mr. Notner—but that is not my news" eeing his sister's impatiencenews is about Herrick. I had it just now from Russell, whom I met. ick's finances, his public ones, are in bad state—who would have thought but they are. His failure to make Miss Burram sell is partly the cause. The men who were willing to back him that enterprise for the purpose of making such a low but money making esort as he has made of one end of the land, have become tired of waiting, and have put their money into another venture. Think, Rose, of having that beautiful place of Miss Burram's, and right next door to our Club quarters, lisfigured as Herrick would have done. That at least, is one thing our whole community ought to be grateful to Miss Burram for—her refusal to sell her place. And Russell told me also that Miss Burram's condition is not half as bad as the reports have it. Notner, who is in close communication with the attending physician, told Russell. He said the doctor has adopted so new treatment which he expects to be quite successful, and that Miss Burran far from being a maniac, tis sensible of everything going on about her, and she

lacks alone the power of speech But, think, Will, of the unreason ableness of mother, now that all quarantine has been removed, and that my visits might be a little break on the monotony of Rachel's life—she never roes out-at least, past the grounds.

"You forget her visit to the hospital and the cause thereof, and the effect thereby, which, thanks to that indefatigable reporter, Sarah Sinnot, has beme public New Utterton property The sarcasm in his voice nettled his sister, and she answered quickly:

"You were not averse to expressing your gratification when you heard the

"Yes, I plead guilty to the charge but it was because it explained Her-rick's seeming kindness to Mrs. McEl-vain's son, which I could never under-stand; and now," he added, adopting a pretended solemnity, that de-Rose, "I confess that I am as ceived Rose, anxious as Herrick himself was to know what John McElvain's message to Miss

just deserts," and she kept such a watch | her wishes about Miss Burram-on the

letters, that Rose asked at length "Hear me out. If you will act in this any letters, that rose asked at length in tearful exasperation:

"What is the matter, mother, that that when Miss Burram's Charge really needs you-when she ought to have a visit from you, you shall "The matter, daughter, is to prevent in the interval she shall be informed of

state of her health and spirits. Is it a Not entirely satisfied, but feeling she should be betrayed into too hasty a speech, she hurried to her own room,

> "Bless my soul! Why don't you two come down to dinner? The soup has been served, as you know, Will, twenty minutes ago, and here are your voices going nineteen to the dozen."

TO BE CONTINUED.

A Man's a Man for a' last Even if he has corns on both feet. But he is a stronger, happier and wiser man if he uses Putnam's Painless Corn Extractor and gets rid of the unsightly corns, painlessly and at

THERE HAS BEEN MUCH TALK about Pyny-Balsam, the greatest modern remody for Balsam, the greatest modern remedy for coughs and colds. It cures quickly and cer-tairly 25c. Of all cealers. Made by propric-tors of Perry Davis' Pain Killer.

#### A ROYAL BETROTHAL.

By CLO. GRAVES

Who does not know San Salino, that buthern seaboard Elysium where health southern scaboard Edystall where heater and pleasure seekers of all types, grades, degrees and nationalities do congregate, arrayed in bath toweling, shod with rope sandals and crowned with broad leaved palm leaf hats? Here the Bordeaux merchant lays down his cares, oblivous of the rise in glucose or the increased import tax on logwood. Here the American millionaire shifts for a while the burden of his millions, the English peer is said to occasionally for-get that he is somebody, and here the crowned heads of Europe play at being nobodies with more or less success.

The high, yellow cliffs that guard the

coast are honeycombed with caves and broken by sandy bays and little coves,

rock girt Avalons of pine and

scented healing and repose. Before you, the Atlantic thunders upon miles jagged reefs, and, behind, the verof jagged reers, and, behind, the verified away was unsecondary undulates to the pin clad foothills of the Pyrenees. The harbor lies on the southern side of a grim promontory crowned by the ruins grate eyes asked, if the red lips did not.

"You may keep the stick, mademoissing grantly in the article part of the ruins and grantly grantly grantly." It is a still grantly gra of a Saracentic castle and the Etablissement des Bains, and the Casino, the theatre, and the sandy golf lings have in the season—a comprehensive one—their crowds of devotees. Beyond the town, with its huge hotels and cosmopolitan boarding houses, set in cactus starred, ilex shaded gardens, are the bungalows and villas of monarchs, erowned and uncrowned. There is a sheltered cove on the northern side of the castled promontory which is in especial favor with children, and here o little people, a grave, fair boy of the and a black-eyed girl of seven, "Hold my hat and sti eight and a found themselves alone one June day. On the bronze-colored border of wet sand left by the retreating tide the girl was dancing, some shells of the razor-fish serving her as castanets, clicking the accompaniment to her improvised

"Snow, snow!" she sang: "fairy ow!" as the breakers thundered on the honey-combed reef ridges and spent themselves in hissing sheets of dazzling

whiteness.

The boy, who wore a bonnet of Basque tartan upon his fair curls, a crim-son string sash about his coarse linen blouse and peasant shoes of rope upon his slim, bare feet, stood looking doubtfully at the girl, who danced on to her shell music, and seemed to take no heed of him. She, too, wore a short, lose frock of unbleached linen, but it as curionsly embroidered at the throat hem and sleeves, with silk of bright, barbaric hue, and gaudy tassels adorned her hempen footgear. Her slim, brown arms and legs, like the fair limbs of the boy, were bare, and her rich chestut brown locks danced as she did, without restraint, for her broad leaved palm hat ad fallen off and lay upon the sands, where the little pink crabs were scuttling amid the ripple marks, and the air pubbles of hidden shellfish quivered and shone like bells of crystal in the hot, hone like bend oright sun shine.

"fairy, fairy, fairy snow!"

The boy was not sure whether he liked her or not. Certainly she was

pretty—but, then, to dance like one of the Basque peasant girls out, in the open air upon the sands, with the sky and the sea and the cliff martens looking on! It seemed "unbecoming." ing on! That was a word the boy was weary of. It was ever on the lips of his governand tutors. Only that morning Profes sor X. had used it because the boy had made a little, little mistake in geography. \* \* \* "It is unbecoming, your Majesty." Ah! the boys could hear the pedagogue's grating voice and see his long, hooked nose as plainly as one does see and hear things one hates to remember! 'Your Majesty must be aware that it is unbecoming that a monarch should be ocuvres, evolutions, ceremonies, and s inadequately informed as to the extent of the colonial possessions pertaining to his crown. Your Majesty will condescend to write 'The Laffarin Islands' in Islands in Islands the open window when the your copy book fifty times over." the fair, pale boy of eight was the King the courtyard. And I listen to he played with a Basque stick oddly orna- soldiers, and if one has burnished his mented in the peasant fashion with breastplate badly or buckled his belt rings of metal, would one day wield a awry I send for the officer, and the man eptre. He was weary of lessons and curve, and that day seemed very dim the regulations." lectures, and that day seemed very dim and far off; but the sun was shining, and far off; but the sun was shining, and there were lovely shells and weeds lying on the sands at his very feet, and now you said you didn't believe in one could forget the multitude of things fairjes, and now you are telling a fairy

that were unbecoming if one had some one to play with. At home, at the boy! You sending for the officer! palace, there was Enrique, the head gardener's son, who sometimes was allowed to share the King's amusements. Enrique, too, talked of things that were "unbecoming," and was a dull, tame kind of boy; but, when one had no "It looks just like a throne!" Marie tame kind of boy; but, when one had no other boy to play with, even Earique two herself down upon the sun-warmed was better than nobody. He won-stone. "Sit here at my feet," she dered what Enrique would have chought of this queer little dancing girl. Then, for courtesy was a branch of education in which the King had never needed instruction, he

of small white teeth between the scarlet basin, and there was a Solemn Mass. They do not exist-

One pretends-when one wishes to few drops of rain?

triste and dull!"

The King opened his blue eyes at this. She had seemed so happy, and all the while she had been pretending! Now she cried out with admiration that had thrown herself almost at full length upon her rock, sat up with a sudden accession of primness.

"The King of Ibera? I know all about him."

seemed quite unfeigned: "Oh, la, la! The stick—the lovely stick! Who gave you that ?"

"It is a Basque stick, mademoiselle." the King explained. "The peasants make them, and I bought this—it was not given to me." He stopped, for the girl's eyes asked for it, begged for it, entreated for it, coaxed for it.

"Monsieur, I beg of you, let me have it in my hands! How pretty it is! How happy you must be to possess such a stick!" She hugged it to her breast, as though she could not part from it and though the gaudy, new posses was dear to the boy, he yielded it.

"Keep it, mademoiselle." He did not say, "I will buy another," for not say, they kept him very short of pocket money, and permission to spend what he received was a concession gained with trouble. "To fritter awa money upon trifles is unbecoming King." To break or spoil or give the trifles away was unbecoming also.

"You may keep the stick, mademois-elle," he said gently. The agate eyes sparkled with delight.

"How good of you! But why call me mademoiselle? I am Marie. Oh look at the beautiful red flowers! The glowing trail of weed she pointed to lay stranded at the seabrink one The next wave might snatch it back into the treasury of ocean The King sprang toward the prize and snatched it up as the wave broke and hissed about his little white ankles Then he brought the long scarlet trail

"Hold my hat and stick!" she said imperiously. Then, with a few deft thrusts and turns, she made a wreath of the sea-weed and set it on her rebel-lious curls, and looked at him, smiling, erowned with the fantastic splender He knew there are such things fairies out of childish books, but Marie had spread gossamer wings and taken flight he would hardly have been surprised. "I will make you a crown too," she said, with a little, gurgling laugh, " and then we can play at being King and Queen. Come, let us look for more of the red flowers!" for more of the red fl

But the King held back. Crowns are not made of seaweed or of flowers-at least, those that are worn by Kings," he said. "They are of

heavy metal, and hurt the head. "They are of gold and jewels," cried Marie, tossing her lovely head. "As though I did not know that! I wanted to make believe, and you will not help me. We could have palace out of sand, and played at reign

The King's face grew grave and

Mademoiselle, we are to young to reign. There is the minority, during which a regent occupies the throne. If you were a Queen, you would not b owed to play at reigning. You would study under your governors and tutors almost all the time, so that you should time came. You would-

But Marie, looking into the anxious face, burst into a delightful giggle.
"You are such a solemn little boy!" she cried, when she could speak. "Of course, it must be very stupid, all that but I am not a Queen, nor are you a King, so It does not matter!" She

shrugged her pretty shoulders. The King realized that, to this dazzling little creature-a commoner her self-he, too, was a commoner. The incognito he relished; but it was intolerable to be called a solemn little boy. He caught his breath, and began eager

ly: "Mademoiselle-

"Marie, I do amuse myself. There For are changing the guard in the palhand that music and watch the movements of the

Marie clapped her hands.

moved forward and picked up the hat that lay upon the sands, beside the print of a tiny foot half filled with sea water.

As the King did this she girl-child stopped dancing, tossed back her curls and smiled. At least there was a gleam of small white texts hetween the scarlet of small white texts hetween the scarlet washed the feet of twelve old men and twelve old women—"

The proud little nostrils dilated with disgust.

"Oh! That is a horrid story!"

No; it is true—quite true! It was at the Cathedral of San Ignacio. The Cardinal Archbishop held the silver are said and the feet of twelve old men and twelve old women—"

The proud little nostrils dilated with disgust.

Cardinal Archbishop held the silver are a solemn Mass. I lips as the King took off his bonnet with gave the people new clothing and food, a pretty grace and held the hat out to salted fish and ham and cheese, a dol her, saying in French: "It was getting wet, mademoiselle, lying there; and that out beyond"—he pointed to the breakers—" is not snow, only foam.

And—there are no snow, only foam.

And—there are no snow thing as fairies.

Then, the next day, came the royal pilgrimage. The whole court, dressed in deep mourning, goes out on foot to visit all the churches in out on foot to visit all the churches used. Ah, bab! As if I did not know the city, led by the King and Queen the city and the girl, still panting from Whether it rain or hails, it would be the dance. Her eyes were of an odd agate color, and fringed with wonderfully thick, black lashes, and her chestnut colored eyebrows were traced on the Monarch of monarchs went shelter-her delicate temples as though a fine less in all weathers that our souls pencil had drawn them. And her flushed face was like a ripe nectarine. might find shelter through Him. Shall the King of Ibera grumble, then, at a

amuse one's self. And here it is so triste and dull!" Marie, who had thrown herself almost at full length "The King of Ibera!" Marie, who

MARCH 1 1902. " Pardon, Mademoiselle; l

ot," said the King.
Marie screamed with laughter
"Oh, you stiff, stiff, poky litt

Must nobody know anything b The King rose, very pale, and his cap.
"Mademoiselle Marie, you
"Mademoiselle Marie, you

just, and what is nearly as bad, rude, and I will leave you." H and turned away, but a sob bro him, and the blue eyes brimm tears that were sternly kep Marie jumped up. "Come back!" Sho stamp small, rosy foot imperiously uttered a shriek of pain, for a dried sea apple had punished t foot severely. The King forgo

entment, and ran back to her. "Ah, the horrid, nasty, spiky she cried, and hurled the echin her vengefully. Then she sa and the King knelt beside he wounded foot was solemnly in "It bleeds," said Marie, with ing lips, as a tiny, bright red b

lowed the withdrawal of a price "I am so, so sorry! I wish what to do to make it well." the "At home \* \* \* the kiss it," suggested Marie, with ly dropped lashes.
"I will kiss it if you wish.

wish me, truly?"
She nodded, catching her bro tween a whimper and a giggle boy stooped his fair head and the pink foot with his pale lips. "It is nicer than kissing the feet, as I did at San Ignacio," h am tired of that make

Don't do it any more," ordere
"I prefer to talk about myse
little. Once, I ran away f Schloss-' Where is the Schloss?" "At home, in Germany."
"So you are German? I'm said the King pensively.
"Germans are nice. Why

sorry?"
"Oh, because . . . Te you ran away?"
"I was tired of my gour
Mme. von Bern . . . I w
go to school with the village So I ran away. . . I got to t just as they to sing. The scho got so red in the face when I and took my place with the o dren, and joined in-as loud as girl, didn't seem pleased.
came and pulled me by the said, 'Highness, it is unbecothe daughter of a Prince she about going to the Himmel village kinder.' And then a

drove up and my gouvernante like mad and carried me aw they—but I won't tell you I punished me." The king was silent. They
"But why did the head bail girl say "A Prince's daughte "Because papa is a Prince 'It is not like a Princess,'

King, "to call names."
"Do you know any other Pri said Marie, with some hauteu
The King smiled. 'There are my sisters,

And don't they ever cal "Never! It would not bee "Sofio and Estevana,"
Marie. "Such odd names
What is your name?" she ad

after thought.
"Carlos Eduardo Cristia the King enumerat

ently.
"Mine is Marie Sophie but I don't believe you are re Carlos Eduardo, and all the Marie. "The name belong body else quite different—who is really what you playe just now." Her eyes green. ast now." Her eyes gree They say he is a beautifu that one of these days \* \*
Are you really going? Why For the King, with a cloud

had risen to his feet.

"Mademoiselle, you do honor just now. You said y believe me!" 'About the name!'' Ma into smiles. "Don't be crossback and sit by me again. " Don't be cros more people than one may be

by the same name. Tell me, you call me Marie? I said The admission came. Because I don't like Sophie, or Charlotte. It i

Y not.
Tell me!" cried Eve. 1 and taking hold of the cr Then, as the King moved rubbed her round, velvet ch the shoulder of the linen blo ing. "Tell me !" The King yielding, held chin and bashfully whisper chesnut curls: "Because t

ment and the people say t marry her when I grow up.' "Oh, you story!—at le mean that! Perhaps y Sophie Charlotte is another the hereditary sadly. "I am to marry l grow up," he report grow up," he repeated.
reasons of State, and I u
duty." He put his arm aro
waist, and pressed his

against the chesnut curl and rather marry you, dear But Marie pushed his ar sat regarding him quite ste You are telling anoth things you don't like to h telling," she said, "and y sorry I apologized just no papa is the hereditary Prin witz-Altenlied, and I am h -so there! And presentl old enough, I am to make with Carlos Eduardo Cris fredo, King of Ibera. A think you as nice as I did, ing to look for my gouvers ver left alone so long in

"Oh, Marie!" pleade "Oh, Marie! 'Alone,' with me!" Marie relented, and m

nearer.

"Pardon, Mademoiselle; I think not," said the King. Marie screamed with laughter. "Oh, you stiff, stiff, poky little prig!

"Tell me your real, true name, and I won't be angry any more. I should like to know it," she added, "to re-Must nobody know anything but your-The King rose, very pale, and took off

member you by when I go away back to the Schloss; for I haven't any one to play with except the Herr Cancellarius' little girl, and she's a stupid head. I'm tired of her. I'm tired of everyhis cap.
"Mademoiselle Marie, you are unjust, and what is nearly as bad, you are rude, and I will leave you." He bowed and turned away, but a sob broke from thing they let me do, and all the other things that seem as if they would be interesting are 'unbecoming a Princess.' I daresay it's 'unbecoming a Princess' to be, sitting like this, with my head on him, and the blue eyes brimmed with Marie jumped up.
"Come back!" Sho stamped one the shoulder of a boy I never saw be

small, rosy foot imperiously, then uttered a shriek of pain, for a spiny, dried sea apple had punished the poor foot severely. The King forgot his resentment, and ran back to her.

"Ah, the horrid, nasty, spiky thing!" she cried, and hurled the echinus from vengefully. Then she sat down, the King knelt beside her. The wounded foot was solemnly inspected.
"It bleeds," said Marie, with quivering lips, as a tiny, bright red bead fol-lowed the withdrawal of a prickle.

"I am so, so sorry! I wish I knew what to do to make it well." \* they would At home \* kiss it," suggested Marie, with demure-

ly dropped lashes.
"I will kiss it if you wish. Do you wish me, truly?"
She nodded, catching her breath, be-

tween a whimper and a giggle, as the boy stooped his fair head and touched the pink foot with his pale lips. "It is nicer than kissing the beggar's feet, as I did at San Ignacio," he said as

he rose.

"I am tired of that make believe.
Don't do it any more," ordered Marie.
"I prefer to talk about myself for a little. Once, I ran away from the

Where is the Schloss?"

"Where is the Schloss?"
"At home, in Germany."
"So you are German? I'm sorry,"
said the King pensively.
"Germans are nice. Why are you

sorry?"
"Oh, because . . . Tell me why

you ran away?"
"I was tired of my gouvernante,
Mme. von Bern . I wanted to
go to school with the village children.
So I ran away. I got to the school
just as they to sing. The schoolmaster got so red in the face when I walked in and took my place with the other children, and joined in—as loud as I could. But Gretchel, papa's head bailiff's little girl, didn't seem pleased. . She came and pulled me by the sleeve and said, 'Highness, it is unbecoming that the daughter of a Prince should sing about going to the Himmel with the village kinder.' And then a carriage drove up and my gouvernante rushed in like mad and carried me away. And they—but I won't tell you how they punished me."

The king was silent. They he asked:
"But why did the head bailiff's little girl say "A Prince's daughter?"
"Because papa is a Prince, goose!"

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'It is not like a Princess," said the King, "to call names."
"Do you know any other Princesses?"

said Marie, with some hauteur.
The King smiled. There are my sisters, Sofia and

And don't they ever call names?' "Never! It would not be etiquette"
"Sofio and Estevana," repeated
arie. "Such odd names! \* \* \*

What is your name?" she added, as an after thought.
"Carlos Eduardo Cristiano Godo-

the King enumerated obedi-

ently.
"Mine is Marie Sophie Charlotte. but I don't believe you are really called Carlos Eduardo, and all the rest," said Marie. "The name belongs to some-body else quite different—somebody who is really what you played at being just now." Her eyes grew dreamy. ast now." Her eyes grew dreamy.

They say he is a beautiful boy, and hat one of these days \* \* \* What? that one of these days \* \* \*
Are you really going? Why?"

For the King, with a clouded aspect,

had risen to his feet.

"Mademoiselle, you doubted my honor just now. You said you did not believe me!"

"About the name !" Marie dimpled " Don't be cross, but come back and sit by me again. Of course more people than one may be christened by the same name. Tell me, why don't you call me Marie? I said you were

The admission came.
"Because I don't like Marie, or Sophie, or Charlotte. It is a secret

Tell me !" cried Eve, leaning over and taking hold of the crimson sash. Then, as the King moved nearer, she rubbed her round, velvet cheek against the shoulder of the linen blouse, repeat-" Tell me !"

The King yielding, held down his chin and bashfully whispered into the chesnut curls : "Because the Government and the people say that I am to marry her when I grow up.

"Oh, you story!—at least, I didn't mean that! Perhaps your Marie Sophie Charlotte is another girl."

"She is the hereditary Princess of Hochwitz-Altenlied," said the King "I am to marry her when I
"he repeated. "It is for
of State, and I must do my sadly. "I grow up," reasons of State, and I must do my duty." He put his arm around Marie's waist, and pressed his pale cheek against the chesnut curls. "But I had rather marry you, dear!" But Marie pashed his arm away, and

sat regarding him quite sternly. of those You are telling another things you don't like to be accused of telling," she said, "and you make me sorry I apologized just now. For my papa is the hereditary Prince of Hoch-witz-Altenlied, and I am his only child —so there! And presently, when I am old enough, I am to make an alliance with Carlos Eduardo Cristiano Godofredo, King of Ibera. And I don't think you as nice as I did, and I am go-ing to look for my gouvernante. I was ver left alone so long in all my life

"Oh, Marie!" pleaded the King.
"Oh, Marie! 'Alone,' when you're

Marie relented, and moved a little

#### LENTEN SERMON BY ARCH. BISHOP RYAN.

"What pretty curls!" she said, and

No, dear," said the King.

"How queer, our meeting like this!"

gigantic size, penetrated with loopholes

pearance and lofty manners, who from this vantage had been witnesses of the

A GOOD LENT.

The Church gives us Lent not merely

as a penance, but to help us to save our souls. To this holy season we may

hold, now is the day of salvation.'

Resolve, then, to spend it well.

The first thing to do is to cease from

is useless, and perhaps worse than useless, being another of the graces which

an account on the last day. God is

as your able. And if you cannot keep the fast, do not allow the penitential

season to pass by without practicing someself-denial and mortification. You can deny yourself things which you

articularly relish ; the tongue can be

restrained in speaking as well as in its

sense of taste; we can refuse to gratify

and the other senses; we can bear pa-

tiently our daily trials and inconveni-

ences; and not complain of the griev-

ances which come to us from others.

In fact, there are many opportunities, which are offered us daily, for practic-

ing mortification, if we have the will to

Try to go to Mass often, daily if you

Wholesome Amusements.

the sneer at our Catholic societies because they are not all the time having staid and prosy lectures, long-drawn-out

look around and see the many avenues

of seductive pleasure, and remember that most of our people are toilers day

after day, their minds and bodies crav-ing some relaxation, it is indeed a bless-ing that they seek this necessary mental

relaxation in the Catholic societies' social circles. The social festivity by the Catholic societies fills a want. Our

young people are expessed to no greater dangers than those which beset them in

the sphere of pleasure. The pleasures the sphere of pleasure; the dangers themselves are harmless; the dangers lie in their associations. Why, then,

lie in their associations. Why, then, scoff at these who furnish opportunities for young Catholies to enjoy themselves

in a Catholic atmosphere? . . . The Catholic society does a most excellent work, that judiciously, and without

going to an extreme, furnishes for its members a clean and wholesome even-

Instruction and Education.

We can in no way revive the judg-ment of Solomon on the child, and

divide him by an unreasonable and cruel blow of the sword, separating his

understanding from his will. While

cultivating the first it is necessary to

direct the second in the acquirement of

virtuous habits and to his last end.

He who, in the education of youth, neglects the will and concentrates all

a dangerous weapon in the hands of the wicked. It is the reasoning of the intel-lect that sometimes joins with the evil

propensities of the will, and gives them

power which baffles all resistance.-

ing of pleasure, jollity and amusement.

"It is very hard to bear with patience

if this impossible, do so at least

curiosity, our sight, our hearing

always calling us to repentance; '

For him who will not repent, Lent

good God granted him, and which

apply the words of the Apostle: "hold, now is the acceptable time;

doubted no more.

Philadelphia Catholic Standard and Times. The first of the Lenten noonday services held at St. John the Evangel-ist's on Ash Wednesday spoke well for the faith of busy people. His Grace said that he would speak a few words to enable them to enter into the spirit of ne Church and to enable them to continue to realize the spirit of the Church in this hely season. The world is ruled by ideas, but still more is it influenced by ideals acting out and illustrating these ideas in the individual. The with her accumulated experience and "They would say so," asserted the divine illumination brings these ideals before the human mind. Thus the holy Princess.

"Not if they knew that I was the King of Ibera!" said Carlos proudly, and kissed Marie upon the cheek. She before the human mind. season of Advent is one of mortification and prayer. Not only does the Church preach penance, but points to St the Baptist on every Sunday in Advent. He was an example of penance and we think of this virtue whenever that fig-The delegation of the conveniently situated rock buttress of

"тс:о номо!" During the season of Lent another Daring the season of Lent another and a greater figure appears, our Divine Lord Himself. The Church during the entire Lenten season says "Ecco Homo," "Behold the Man." Behold the Man who shed His blood for your sins and turn to your Lord and your God. Now, study this wonderful figure, this man and God united. He is the great study of the age and the only hope of humanity. suitable for spying purposes, a lady and gentleman of middle age, dignified apmeeting, exchanged a significant glance.
"The plan succeeds beyond dreaming!" ejaculated the lady, who was the

Princesses' gouvernante, the Baroness von Bern. "The Prince of Hochwitzally hope of humanity.

A great German philosopher has said Altenlied will be overjoyed! "And Her Majesty the Queen of Ibera," said the King's governor, Prothat in all his wanderings he could not look at the starry firmament above him nor the moral law within him without fessor Don Jose Alejandro de Sanchez Pachilla, "will be enchanted when I observing something he could not ac-count for. The starry heavens and the inform her that the conduct of His Majesty during this trying interview, conscience within puzzled his unbelieving mind. This conscience said some things are wrong, some things are right. anxiety and diplomacy, has been in no way unbecoming to a King-Sketch. What made them right or wrong?

There is a third wonder. This wonderful figure of Christ which has had no model in antiquity and no counter-part since. The one character which stands out among the ages and im o many hearts beat and for which they ould willingly shed their life's blood. That Figure stands peerless and alone. That Figure stands peerless and alone.
During Lent we must understand who
He is. Every Friday when you attend
the Stations of the Cross and contemplate the Divine Passion and at every ss which is said bring to your recollection Who Christ is.

Some regard only His Divinity and he has thrown away and trampled under foot and for which he will have to give forget His humanity. These do not realize His sufferings because they think God is strong and His strength bears Him up. Others regard Him only turn from your evil ways" but especially does He do so during this time when we as a man, great and good. These do are so forcibly reminded of how hateful sin is to God, and how much Jesus Christ suffered for it. During this holy season of Lent go derstand the greatness of the Being Whom they see moving along in Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle ion frequently. St. Charles Borromeo, Archbishop of Milan, directed his priests to urge the faithful to comply says "that being in the form of God He thought it not robbery to be equal God." It would have been robbery and blasphemy had He been other than God. In Him dwelt "the plenitude of with an old statute of Pope Sylvester, which ordained that those who do not go to Communion frequently receive the body of Our Lord every Sunday of divinity," not merely a share, an in-spiration, but the whole divinity of God! Lent and Advent.

Observe the fast as prescribed as far

HIS HUMAN SOUL Never forget during this Lent, in all our devotions, in all your prayers, that is the Word with God, the Word that is God and the Word made flesh that dwelt among us. This Being, Who Who existed before the world was Who was made man for us. But you must also bear in mind His humanity, especially His human soul. Those who seem tore gard our Lord as if He were but divinity in a human body and think that what our souls are to our body so was His divinity to His body do not understand His suffering. The unity of the divinity and the body alone could not suffer. The body without the soul is but a corpse. Divinity cannot suffer. With that divinity and body dwelt the soul of Christ. We must not for-With that divinity the soul of Christ. every Friday.

Observe the pious practice of abstaining during the holy season from all alcoholic beverages, in honor of the Sacred Thirst of Our Redeemer.

Thirst of Our Redeemer. buyers and sellers out of the temple.

See Him moved to tears by the sorrow of the sisters of Lazarus and the widow Remember that He had a conceive any fighting under such circumstances. The destruction and because it underwent human suffering. which was human and one divine essays, scientific discussions and delving into old and musty volumes," says the Pittsburg Catholic. "Let our ex-'Not My will but Thine be done," "If it be possible, let this chalice pass from Me." "My soul is sorrowful even unto death." There was the cellent young people come together to have a jolly, pleasant evening, and a sad and doleful jeremiad will wail forth at what is called dissipation. When we hu an soul. There was the heart bleed-ing in affliction. Hence He became the Comforter who for nineteen centuries

has solaced the mourners of the world. FORFSAW HIS SUFFERINGS. Again, we must remember that in the union of divinity with humanity He foresaw His sufferings. God in His mercy withdraws from us such knowl-If we knew what was to be our end and the sufferings we have yet to endure, the knowledge might perhaps crush our hearts. Not so with our Lord. The soul of Jesus Christ fore-saw, and He told His Apostles in detail how He would suffer. "Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. For He shall be delivered to the Gentiles, and shall be mocked, and scourged. and shall be mocked, and scourged, and spat upon. And after they have scourged Him they will put Him to death." At His last supper He fore-told that one of them would betray Him, and when Peter declared he would never leave Him, He said, "Before the cock crow thou wilt deny Me thrice." He foresaw all. Again, He was alone in the world. "I tread the wine press alone." Alone in crowded cities! alone.' Alone in crowded cities Even His own mother could not enter into the vastness of that solitude, for, after all, she, though so exalted, was but a creature and with limited knowl-

edge. Speaking of the treason of Judas and its effect on Christ, the Archbishop rehis energies on the culture of the intellect, succeeds in turning education into

marked: "He tried to do everything, to save him consistent with his liberty. God will not interfere with our liberty. He will not compel us, because then we would not be men, but machines. He washed the feet of Judas at the Last

Supper. Jesus Christ washing the feet of Judas Iscariot! And even after his treachery, when Christ met him in the garden, He called him 'friend,' and not in irony, but as a last effort to save him from himself."

SORROW SHOULD BE ABIDING. Speaking of sin, which we commit so asily, he said that not in the depths of hell, to which sin brings us, nor in the highest heaven, of which sin deprives us, do we learn what sin is, but in the suffering heart of Jesus Christ.

"During these days of salvation let each one say, 'I am sorry for my sins for Thy dear sake, O suffering Lord!" This sorrow should be abiding. Do not say, 'I have gone to confession, God absolutely certain that your dispositions were perfect. And suppose they were—the very fact that you were forgiven should make you never forgive your-selves! Peter wept until the tears furrowed his cheeks. Yet he was head of the Church of God! David comof the Church of God! David com-posed his psalms of sorrow after he was assured of forgiveness. He cried, 'Have merey on me, O Lord, and wash me still more from my sins,' because he

was a true penitent. " During the entire Lent live to reent of your sins. I can well imagine hat in the banqueting hall of the father of the prodigal son, when all others par-took of the joys of the occasion, there vas in the midst of them one heart which rejoiced not, though all the festivities were for his sake. I can imagine the great-hearted father saying, "Why are you sad and silent? Why not re-Have I said anything to pain I meant not to do.' 'No, father, I weep because you say nothing. I when I think that I struck to the ore a father's heart like yours. I can-not rejoice, because I have wounded

Perhaps, brethren, you are not concious of any great sin now, but every ime you think of the sins of the past, nake an act of contrition and say, 'I am neartily sorry for the sins of my life beheartily sorry for the sins of my life be-cause they wounded the heart of my Heavenly Father. I will attend all the Lenten services. This may be my last Lent, and I will spend it as if it were to be such. I thank You, O God my Re-deemer, for the tears and blood You have shed for me, and whilst I remain I shall weep for my ingratitude."

#### CATHOLIC SCIENTISTS.

Some months ago we gave space to heir achievements, because we thought t necessary to put a weapon of retort into the hands of those who might be confronted with the unfounded stateent made so often by Protestants, enemy of all knowledge, and the perseeutor, when she has the chance, of all scientists." We would now like to add o that list of distinguished scientists two more whom the Daily News a short time back asserted were "the two kings reigning in the scientific world of to-day "—Marconi, who has conquered space, and Santos-Dumont, namered the air. Both are ally sent across the Atlantic ocean without the aid of wires a telegraphic message from Poldhu, in Cornwall, to St. John's, Newfoundland, a distance of one thousand seven hundred miles. This wireless telegraphy is, without doubt, the greatest utilitarian discovery of the age. It will not be long before nations will be talking together as brothers across the seas, for be it remembered the cost of these wireless messages as soon as they come into general use will be infinitesimally small compared to the cable rates now in force. Santos-Dumont has puthe feasibility of navigating the Santos-Dumont has proved against a contrary current of wind. His series of plucky attempts (wherein on one occasion he almost lost his life) appealed to the sporting instincts of havoe would be too terrible and peace would be absolutely necessary.

Therefore these two men—both Cath-

olies—have set forward the age im-measurably, and we would point out that disbelief is doing absolutely nothing. Where non-Catholic discoverers exist invariably they are found professing some Christian faith. Every great discoverer of modern times has come through from those who believed inChristianity. Unfaith is producing nothing excellent. It is standing by jeering, blaming and spitting upon God's prophets as they pass; but it is doing nothing permanent—it cannot.—London Catholic Universe.

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#### A TOUCHING STORY OF ST. JOSEPH.

Father O'Haire, well known as having spent many years in South Africa as a missionary, recently told the fol-

lowing thrilling story:
During several of the twelve years I spent in Africa I had under my pastoral care the sole charge of a district as large as England. Periodically I made a visitation of my scattered flock. one of these vast excursions I lost my way and found myself wandering with out the slightest idea of the locality I could see no one. It was a season drought; no rain had fallen and i s forgiven me, and I need think no re of my sins.' You can never be solutely certain that your discount. I came to a Boer farm, in this, to me, unknown valley. The whole country was scorched. There was, however, a was scorched. waterdam near the house; approaching the Dutch farmer, I told him my s and asked him if he would allow horses to drink; permission was given. I told the farmer I was a Catholic priest; he was a Protestant. "Obthen," he said, "if you go in the out house you will find a laborer who is dying—he is a Catholic."

entered there and found the poor fellow, a client of St. Joseph, nea death. When I told him I was a Catho lic priest of the district of the "Cudt-shorn," one hundred and fifty miles away, he lifted his wasted body and extude: "Ah. St. Joseph, I knew you would

send me a priest so as to give me comfort before I die!"
"What has St. Joseph to do with the matter?" I asked, and here is his

story:
"When a boy in Ireland, my mother, a good Catholic, taught me to say, every day, 'St. Joseph, pray for me that I may die a happy death.' I have never for one day neglected that prayer. I made my first Communion at ten and served Mass till I was fifteen.

ten and served Mass till I was fitteen. I entered the army at twenty-one and came out to the Kaflir war.

"Before leaving Ireland I went in my uniform and bade my poor old mother good bye. On parting from her she said: 'Don't forget your prayer to St. Joseph.' I came out to the Kaflir war. When it was over my time had expired. I was discharged and Kafir war. When it was over my time had expired. I was discharged and stayed at the Cape. There was no priest nearer to me than Cape Town—five hundred miles away. I hired out on this Dutch farm and here I have been for years. Lately I heard of your arrival at Cudtshorn—one hundred and fitty miles away—and I set out in delicate health in hope of going to Confescate health in hope of going to Confession and Communion. Arrivin your home weary, I was told you Arriving at away on your visitation and might not be back for months. After a week I returned, and here I landed yesterday, nearly dying, and here is the priest to-day sent by St. Joseph."

That night I instructed him and heard his confession. The next morning I said Mass and gave him holy Communion, and soon after I gave Extreme Unction and last blessing. He then died, saying with his last breath: "St. Joseph, pray for me that I may die a happy death."

Consumption is Infectious Every pre-caution should be taken to prevent its spre d of the "White Plague." Persons coming into contact with consumptives should insale Ca-tarrhoz he several times each day as it is a powerful destroyer of disease grims, and ren-ders them inocuous. Catarrhozone is a most efficient preventive and may be thoroughly re-lied upon to promote expectoration, sooths the

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fourth to half a teaspoonful in baby's bottle three or four times a day you will soon see a marked improvement. For larger children, from half to a teaspoonful, according to age, dissolved in their milk, if you so desire, will very soon show its great nourishing power. If the mother's milk does not nourish the baby, she needs the emulsion. It will show an effect i at once both upon mother and child.

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All who come in contact with him either

MARCH 1, 19

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In the fuller Rev pel Dispensation we upying a place sec the Fall, and the numan race. It wa works of the devil God appeared."—(1 God appeared."—(1 Lord Himself give fact that the devil trate His work. I able of the man whover which his ener said—"He that so the Son of man, a world, and the good dren of the kingde are the children And the enemy that devil." (Luke x, a eighth chapter of S ore us with startli malicious oppositio doctrine, which wo

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LETTER OF RECOMMENDATION. University of Ottawa, Ottawa, Canada, March 7th. 1900.

Ottawa, Canada, March 7th. 1990.

Te the Editor of THE CATHOLIC RECORD,
London, Ont:

Dear Sir: For some time past I have read
your estimable paper. THE CATHOLIC RECORD,
and congravulate you upon the manner in
which it is published.

Is 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.

Believe me, to remain.
Yours faithfully in Jesus Christ.

ig you, and wain, lieve me, to remain, Yours faithfully in Jesus Christ, †D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday. March 1, 1902

A RELIC OF BARBARISM.

We mentioned in our last issue that the Protestant Alliance of | England, which is composed of the most bigoted Low-Churchmen and so-called Evangelicals of the country, had met with a rebuff in its prosecution against three Jesuit Fathers on the charge that they are in the country in contravention of the law.

The Magistrate, Mr. Kennedy, of the Marlborough Police Court, dismissed the case, refusing to grant the summonses on the grounds that the special provisions of the Act commonly known as the Catholic Emancipation Act, under which the prosecutions were brought, are obsolete, and that, furthermore, it is the Government alone which is authorized to initiate such proceed-

The Rev. Charles Sparling, a prominent member of the Protestant Alliance, has since unexpectedly succeeded in bringing the matter before the King's Bench, and the prosecution will be continued in his name, acting for the Alliance.

The hearing of the case in this stage was presided over by the Chief Justice and Mr. Justice Darling.

The counsel for the prosecution, Mr. Horace Avery, contends that the anti-Jesuit law is still in full force, and that a number of bills have been introduced into Parliament since 1880 for the repeal of the law, but none of them had passed. He asserted also that there is no doctrine in English law to the effect that a statute may be repealed by becoming obsolete.

Justice Darling appeared to agree statutes which have been considered Such loyalty is but "a sham, a mock- make obsolete is open to misconstruction. ery, a delusion and a snare." He stated, however, that as the decision of the Court is final without ap- A REMARKABLE ETHNOLOGICAL peal, it was requisite to grant the rule authorizing the prosecution to go on so that the matter may be formally tried, but that he is not to be understood as expressing at present any opinion on the points at issue.

A mandate has therefore been served by the court upon Magistrate Kennedy requiring him to show cause for his decision, and his answer is expected to be given speedily.

Clarke to represent them on the final that the descision will be in their equal confidence that they will gain their case.

It is understood that Magistrate Kennedy's decision was rendered on advice given by the Premier, Lord Salisbury, and Richard Webster on the part it was found that the two tribes living of the Government, in view of the thousands of miles apart speak the same danger that in the present critical situ- language. ation of the Empire, both in regard to the South African war, and the relathe recruiting for the army so needful impeded by putting into effect the barbarous persecuting laws which still stand on the statute books unrepealed, though they have fallen into desuetude.

The Catholic Emancipation Act of close proximity to the Strait. 1829 was passed chiefly owing to the

The Catholic Record. ing them from remaining in the countion of the Biblical account of man's try. These clauses are the relics of descent from one original couple. it is scarcely to be expected that in an age when education is spread among all population since the days of the mon-

> obliged by law to insult Catholics on parts of the earth, his accession to the throne by taking a false and injurious oath against the Catholic religion, without putting into effect a set of barbarous laws under which the most energetic and zealous priests of the Catholic Church may through the country, as was the case less than a hundred years ago.

proportion of the British army than might be expected from their ratio of population in Great Britain, and their bravery, and especially that of the Irish over and over again gratefully recognized by the generals in the field Should the penal laws of the past be resuscitated through the present action of the Protestant Alliance, even partially, it is easy to imagine that the fact will militate strongly against the future recruiting of men to fill the depleted ranks of the army.

We cannot but believe that even should the Protestant Alliance succeed in proving that the anti-Jesuit laws are fund, according to the Rev. still in force, immediate steps will be Doctor Evans, is supplied from taken by the Government to have them repealed at once.

For the credit of the British Empire, and its prestige among the nations of Europe, we sincerely hope and expect that the contention of Magistrate Kennedy may be upheld that the British Penal Laws against the Jesuits have become obsolete by disuse.

It is disgraceful enough to England ciation of Englishmen, and to Protestantism, that same of its clergymen should desire to keep alive the canting Elizabeth and Oliver Cromwell.

Our readers will remember that the late Dalton McCarthy in the Canadian House of Commons, during the discussion on the Jesuits' Estates Bill of Quebec, maintained that the anti-Jesuit laws of Great Britain are still in force; and for this he was applauded by the Orange press and party throughout Ontario and in Parliament.

We may well ask, "Where is the boasted loyalty of Orangeism and the with the views of the prosecution, but Protestant Alliance, which would enthe Lord Chief Justice stated that the danger the peace and prestige of the the Lord Chief Justice stated that the magistrate has a discretion in such British Empire, and would nullify the accumulate in the day time."

| Sweeps away the noxious effluvia that began to lead men and prepare himself for the exalted position he was to hold cases, and that Magistrate Kennedy work of the recruiting agents by rerightly exercised his discretion. He taining on the Statute books of the Emadded that he is inclined to believe that the prosecution of cases under that the prosecution of cases under anti-Jesuit laws?"

Doctor is chiefly interested, he has these somewhat curious remarks to While here under the obedience of

DISCOVERY.

The Montreal Witness states that the Rev. Father Jetté, son of Sir A. Jetté, Lieutenant-Governor of the Province of Quebec has just been the means whereby a discovery of great value to ethnologists has been made.

Father Jetté belongs to the Jesuit Father Jetté belongs to the Jesuit order, and is at the present moment a ferred that the Doctor's mission has reasonably interesting reading, did the scope of the missionary to the Nulato Indians near the Polar Circle, and has acquired a The Jesuits have retained Sir Edward | thorough knowledge of their language.

Writing to some of his colleagues in hearing. They have full confidence New Mexico, Father Jetté mentioned some of the words used by the Nulatoes, favor, but the Protestant Alliance have which to the surprise of the Fathers in New Mexico were found to be identical with those used by the Apache Indians

of that State and Arizona. Further correspondence on the subject led to an investigation from which

Certain ethnologists who have already considered .the discovery have tions of the Empire to European nations, arrived at the conclusion that the aborigines of New Mexico came originat the present moment may be seriously ally from the North. This theory would strengthen the hypothesis that America was peopled from Asia by migration across Behring's Strait, the Nulato territory being in Alaska in

The proved Asiatic origin of the fear that if it should still continue in ancient and present inhabitants of New force, the loyalty of Catholics to the Mexico would be a new proof that the throne would be greatly shaken, and human race has a common origin as possibly Ireland would break out into a taught in the Bible; but the mere rebellion; but in spite of this fear the probability of this connection between

the barbarism of a bygone age, and it Even the identity of a very limited will be a strange commentary on the number of words in two languages civil and religious liberty enjoyed which are far apart from each other in under British law should it appear from regard to the territories where they are the present proceedings that the laws spoken, is sufficient to establish almost against the Jesuits can still be enforced. to absolute demonstration their identity It is a well-grounded fear that should of origin. This identity, when it exthis prove to be the case, recruiting for | tends to many words of two languages, the army will be seriously impeded; for can be accounted for only by unity of origin; and if the aborigines of New Mexico and Arizona, as well as the classes, there should be any strong in- Nulatans of Alaska, came originally clination on the part of Catholics to from Asia, the difficulty of supposing fight for a country which stills persists that the first couple was placed by God in keeping on the statute books such in a garden of pleasure in Mesopotamia, relics of the worst penal code which or at least somewhere between the River was ever enacted against a law-abiding Tigris and Euphrates, as taught in Genesis, entirely disappears. From ster Diocletian seventeen centuries ago. that centre it is easy to imagine how It is bad enough that the King is the human race spread by degrees to all

MISSIONS IN JERUSALEM.

The Rev. James G. Evans, M. D., who has been engaged for some seven years in doing missionary work among the Bedouin Arabs of the desert, and once more be hunted like wild beasts for the last three years has had charge of the Opthalmic Hospital at Jerusalem, has been recently in Montreal, where Catholics constitute a much larger he gave to the Witness representative a good deal of interesting information concerning Jerusalem itself, and the mission work going on there.

One half of Jerusalem, he says, is regiments fighting in South Africa, was taken up by sacred sites, and in the other half, about 65,000 persons live, of whom 45,000 are Jews. The whole and by the late Queen Victoria. town of Jerusalem, he says, is built upon 200 acres, a space smaller than many farms. One half of it is taken up by sacred sites, and on the remainder the population of 65,000 live. The Jewish quarter takes up about 20 acres and has a population of about 45,000 persons, 40,000 of whom live upon-charity, which is doled out to them sparingly from the "haluka fund." collections made among the Jews spread throughout the world, and from the moneys brought into Jerusalem by Jews who come to reside in Jerusalem, as they must add what they have to this fund. From it 40,000 Jews are supported by a very sparing dole.

The chief rabbi has control of this fund, and Dr. Evans says; "It has been suspected that grave

that there should be an extensive asso- irregularities take place in connection | Evay:with the Haluka money . . . as those supported by the fund get barely enough to keep body and oul together-and this in a country persecuting spirit of the days of Queen | where one can live well and comfortably on \$1 a week. The contrast between income and expenditure has become so marked that the American Jews now send their money not to the chief rabbi, but to a committee of their own which uses the money as it sees fit.'

Describing the city, Dr. Evans says: feet wide, and slope to the centre. There are no sewers or ditches. All this frightfully insanitary condition. Jerusalem is quite healthy, because the wind comes every night fresh from the

"The curse of Jerusalem is religious hobbies. Every crank with a new idea takes the Biblical injunction to 'begin at Jerusalem,' with the result that the inhabitants of the city get rather mixed as to what Christianity may be, and it is extremely difficult to make progress with them. He could count his converts of the last ten years on his ten fingers. He is not, however, discouraged, as he says he would rather make a good Jew or Mahometan than a bad Christian."

done more towards making Jews and Mahometans than Christians, which a large debt, no priest's house and with is certainly a strange showing for a Christian mission. And he attributes this fact to religious cranks with possible by the can have no peculiar hobbies. This can have no a famous snow-white team, which were which Protestantism has given rise are in bringing the priest to his destina a serious obstacle to the propagation a serious obstacle to the propagation of Christianity—a fact of which we Orange or Catholics and preached to all have been long aware. Mahometans and Jews may very well say to these briety and in vigorous terms he used to denounce the sin of eranks: "Would it not be well for you to agree on what is Christianity before seeking to convert us to your hobbies?" And may it not be as lawfully inferred that the denomination for which the Doctor himself has been seeking converts, is as much the hobby of a religious crank as the denominations or sects which he includes under the designation? Are not all these sects ciple that every man is to discover for himself what true Christianity is, by reading the Bible, and rejecting, of urse, the authority of the real Church Christ which has had a continuous existence ever since Christ "built His Church upon a rock," and commanded all to "hear the same Church under

penalty of being regarded as "the heathen and the publican?" Surely religious hobbies are as great clauses directed against the Jesuits were introduced into the Act, prohibit- on natural grounds a strong vindica- are in Asia and Africa.



RIGHT REV. FERGUS PATRICK MCEVAY, BISHOP OF LONDON.

#### THE BISHOP OF LONDON. Interesting Sketch of His Life From a Local Contemporary.

It affords us pleasure to reproduce from the London Free Press the following sketch of the life of the beloved Bishop of this diocese. The kindly references made to his administration will be recognized as true to life by those who have the pleasure of knowing the good and kind-hearted Bishop Me-

Right Rev. Fergus Patrick McEvay. D. D., Bishop of London, was born in the parish of Lindsay, Ont., on the 8th of December, 1852. He received his education at the Lindsay Separate school, St. Michael's College, Toronto; school, St. Michael's College, 1676nd; St. Francis Seminary, Milwaukee, and the Grand Seminary, Montreal. He took the Dowling medal for literature at St. Michael's in the class of 1877, stood high in all his classes and cap-Describing the city, Dr. Evans says: tured several prizes. Besides follows The streets are never more than six ing the usual curriculum of the college, also passed an examination at the Toronto University. During his course sewage and refuse is thrown out into the at Toronto. He began to exercise a beit decomposes. In spite of nignant influence over his comrades, lly insanitary condition, who often consulted him, and who never failed to profit of wind comes every night fresh from the slopes of Lebanon and Hermon and dvice. It may be said that here he In regard to the progress of the mis- later on in life. He was ordained priest and Bishop Jamot appointed to Peter-borough. The Bishop of Kingston called the young priest back to his own diocese, but not wishing to part from him Bishop Jamot objected that as he found Father McEvay in his diocese, he had a claim. The young priest left himself in the hands of authority, ready to abide by whatever decision would be arrived at. The question was left to arbitrators, who decided that Father McEvay was to remain in Fenelon Falls.

The history of the Bishop's life in article permit it. He came from the Seminary, weakly and delicate, to face several churches scattered over a terriother meaning than that the sects to never known to fail in storm or shine, tion. He visited all camps alike, blasphemy. For the Catholics he had special service, including confessions, Communion and Sacrifice of the Mass. He now often speaks in the highest terms of praise of the kindness and generosity shown to him by all classes in the lumbering districts. His Lordship the lumbering districts. will pardon the writer for making known the following incident: It is said that on one occasion the go founded upon the same palmary prin- forgot about Friday, and a good Orange cook gave him a hearty breakfast of pork, specially prepared for the visitor. No one noticed the mistake at the time, but needless to say, all enjoyed it after-

wards. Despite the hardships of his labors, Father McEvay began to grow robust, and was always cheerful and happy. In a short while the new priest's ho practically paid for; new churches were built and every one was content and

proud of their pastor.

On the appointment of Right Rev.

McEvay was called to that city and named rector of the cathedral and chan-cellor of the diocese. He was not long there when improvements were begun. and executed during the short period of two years. On May 1st, 1889, on the occasion of the translation of Bishop Dowling to the diocese of Hamilton, it was arranged between the incoming Bishop of Peterborough and the Bishop of Hamilton that Father McEvay should be transferred to Hamilton. fied this change, and Father McEvay shortly afterwards was named rector of St. Mary's Cathedral, Hamilton. soon gave evidence of his ability churchman and a financier. People began to love him as much as they did their former rector, and the parish grew proud of St. Mary's Cathedral, their new rectory and the many vast improvements he undertook. ognizing his ability and to reward him for his arduous work, the Holy Father, at the request of the Right Rev. dignity of Domestic Prelate, and the Bishop named nim Vicar-General of the These honors did not prevent him from carrying on his work of building. He longed to see the Catholic cemetery a worthy visiting place of the dead. He art and beauty.

Bishop O'Connor of London, was named brought to him of his appointment. In Hamilton it was received with mingled in a fob passes our comprehension. iov and regret. All were sorry to lose But these young women in that drive one who, in ten years, had done so much for the spiritual and temporal welfare of his church. The fame of Monsignor McEvay had reached Lonadded to which his well-known zeal in for the prosperity of the diocese.

McEvay was consecrated Bishop of London by His Grace the Archbishop of Toronto, and from the very moment he replied to the addresses he received out to him and all felt sure they had in him a kind father and good friend. Since his advent here, his work is well known, and well appreciated. An inpects all his priests to do likewise, and working well, he believes in rewarding well. For this reason his first act was one of kindness in granting Father Tiernan, at his own request, a vacation and the promise of the best parish available on his return. All will remember how nobly and fatherly he spoke of Father Tiernan's work in this city for nearly a quarter of a century. Believing that his priests should also have some comforts of life, if they were to do their work well, he undertook the re-modelling of the palace, so as to make it modern and comfortable without making it luxurious : and he succeeded well. Bishop McEvay in his home life is al-

ways the good father, unselfish, kind and foreseeing, yet firm and determined that all shall be what is expected of It is true that despite the amount of work that ordinarily must come to a Bishop, he has during his two years and a half as ruler of this diocese accomplished more than could be expected of any ordinary man. He came to the diocese and found many parishes yet without their own schools, and de-spite the opposition of people and press in many places, he has established outside the city of London about thirty Separate schools. Of the press of London he has but kindly words and speaks well of the city papers, and with but On the appointment of Right Rev. few exceptions the same may be said of foolish women and witle Bishop Dowling to Peterborough, Father the papers published throughout West- are things to be avoided.

decisions he exhibits a wonderful tact and judgment. As a business man he is keen and quick, and it is not a little due to his shrewdness that the houses, churches and other properties added to began his adminis tration are all a credit to pastors and people alike. In the midst of his many trials, he forgets all when he learns of the care bestowed on the little ones of his diocese, nor does he fail when on his episcopal visitation to spend pleasant hour in the schools, encour aging pupils and teacher in the good In his examination of the candi dates presented to him for confirmation, he speedily gains the confidence of his children. The great interest he took in suffering mankind in Peterborough and Hamilton he continues here in London, Chatham and Windsor. The hospitals are all indebted to him for help. Here his first care was to second the desire of the hospital staff and secure a home for the nurses and have a special training school. He is determined that St. Joseph's will keep pace with the times and be what is required in this age for the proper treatment of the Generous to a fault, no work of charity

deprived of his assistance. It done quietly, and the only reward he looks for is the prayers of the orphans. No one knows the extent of his bounty and his munificence is known simply ecause those upon whom he it, cannot keep silent. It is in the exerise of this charity that he has endeared himself so much to his priests. They have but to mention a good work and is ready to assist them. his priests, and testifies this by the care he shows for them in sickness, and when possible he thinks it no trouble to journey far to see and console then with his Fatherly words. The Bishop will pardon so many de-tails of his life here in London. He has come here almost a stranger, and

now his people feel he has been alway. theirs. This city is proud to have him as successor to such men as the late Archbishop Walsh, who in his day so much to unite all classes in this young city, and to Archbishop O'Connor cherished memory is a model of prudence and fidelity. All will join in the hope that the Catholic of the city of London and the diocese will enjoy for years the benevolent Right Rev. Fergus Patrick McEvay.

#### A WORD TO YOUNG WOMEN.

"We can flatter ourselves that we are quite up to date." What this may mean we do not know, but we presume, as we saw it in the editorial columns of an exchange, that it stands for something. Perhaps also some of us are too much upto date—that is, in the way of adapting the ideas of the world, and in our readiness to discard customs which were in honor in days gone by. We are becoming lax and easy, which, though ascribed to progress and enlightenment, may be put down with greater truth to other causes. We were never more impressed with this fact than some time ago when we beheld a party of young men and women driving to hotels that first began to improve its appearance, and his last work was the building of a There was a chaperon of course, but in have a "wide open" reputation. beautiful mortuary chapel, a work of this case it appeared to be one of the News had reached Canada that young mortals who fashion eigarettes and live in a way that would be ruinous Archbishop of Toronto, and all eyes turned towards Monsignor McEvay as his successor. In May, 1899, word was —though what a sensible found of can see —though what a sensible found of can see -though what a sensible female can see

party were not sensible. If they were they would have been at home, and not proving to all the world that gentleness don and priests and people hailed with and modesty, the characteristics of true delight the advent of a young man,
Canadian by birth and education—

This may be stored by moment. This may be strong language: but the comments of other people who have small respect for wide open hotels On the 6th of August, 1899, Mgr. and houses, and none for those who frequent them, would not look well on

Not for a moment have we a suspicion of wrong doing. It may be merely one nethod of "having fun," though this kind of fun plays havoc with a woman's reputation. It makes a girl "cheap," and places her name too often on the lips of the ogling and simpering dude. It alienates from her the respect of the solid people in the community and burdens her with a reputation for, to put it mildly, vanity and frivol-

And bear this in mind : the foolish, thoughtless type of women, ever ready to join in merry-making, no matter by whom conducted, is never respected, whilst her reserved and dignified sit ter, who is as careful in selecting her friends as her amusements, is looked upon as a force for good, and given al-ways the esteem of the community. She is ever a Child of Mary, wearing the insignia of purity, and in that the world recognizes her noblest title She will also never be seen "cycling in the country, through groves which have an unsavory reputation. We are opposed to occasional recreation, but it should not be indulged in in place that may put a bar sinister on the fair fame of a woman. We are not spinning dreams; we are stating cold facts. could say much more, but we hope we have said enough to show that the "mas culine boldness and brazen effrontery manifested by some cyclists and driving parties, with their collection of foolish women and witless effeminates,

something in the Cath-

D., Archbishop of Halifax. Cornelius, by the Grace of God and favor of the Apostoiic See, Arch-

bishop of Halifax: To the Clergy, Religious Orders, and Laity of the Diocese, Health and Benediction in the Lord.

Dearly Beloved-The solemn warning of the Apostle—"Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour," (Pet. v 8), does not appeal as powerfully to the hearts and consciences of all professing Christians as it should. Many think they can disregard the adjuration to be ober, and to be watchful over their inclinations and their senses, and still be Others-alas! an increasing number—deny the necessity and reason ableness of the words of the Apostle, asserting that there is no devil to deyour us, and no hell in which the wick ed shall suffer for the crimes committed in this life. To make men believe this is the greatest triumph of Satan since his victory in Eden. For it not only fosters a recklessness of moral evil, and destroys a most salutary restraining influence, as well as a powerful motive to repentance, but it, also, kills, so to speak, the intellect, by deadening its reasoning faculties, and thus unfitting it for the reception of supernatural ruth. The seed takes root and flourishes only in good soil; a mind that reasons aright is the good soil in which reasons aright is the good soil in which alone the seed of Faith will produce fruit unto eternal life. The intelligence which is so darkened by sophistries, or corrupted by a love of pleasures, as to see no contradiction in assigning the same lot to the nobly virtuous, and the degraded slave of vice, is not merely thorny, or rocky, it is hopelessly barren soil. This explains why the evidences of Revelation, so luminous in themselves, make no impression They do not With all the pretention to superior knowledge, with all the ponderous platitudes in Quarterlies, and the delirous declamations in the Press and on Platforms about love of reason, the hard irreversible fact is, they do not reason. In past ages Satan gained many victorthrough the passions of men; in our day he seeks to dominate their intel-Considering the extent of disbelief in his personality, and in eternal punishment, his success has been very What the voice of Nature proclaimed

in all ages, and among all Nations, viz., that there was a spirit of evil, an enemy

of mankind, who could exercise a cer

tain malign influence over the unwary, that, the word of God confirmed. Shallow unbelievers win senseless applause from shallower crowds by declaiming against the absurdity of a spirit with tail and horns, and armed with a pitch fork, or shovel, and complacently imagine they have proved the non-existence of a personal devil. What the Catholic Church teaches is that the devil is a person, that is an individual being endowed with intelligence and will, and can act on us through sugges-He is a spirit; hence he has no body, though he may, God permitting, sume a visible form, just as we read the angels appearing to the Patri-We must always bear in mind visibility is not an essen-quality of personality. So is said and written about the quality h is said power of human suggestion, one can readily understand that the devil, who was created in an order superior to ours, can exercise this power in a degree, but neve ent of destroying our free will. This belief, more or less distorted in popular tales, and overlaid with poetic fic vet unvarying in its central idea, is found in the religions of all primitive peoples such as the Egyptians, Assyrpeoples such as the Egyptians, Assyrians, Chaldeans and Hebrews, as well as in that of the Greeks and Romans, and is clearly traceable to one original source. The story of the temptation and fall of our first Parents in Edge. chapters of the Book of Job we are given an insight of his character as the malicious tempter of the virtuous. In the third chapter of Zachary we see him as the accuser of those whom he has duped, to prevent, if possible, their repentance. And the Book of Wisdom tells us that "God created man incorruntible and to the image of His own." (Math. sii, 30.) We are either, then, "children of God," or "children of the devil." Many, indeed, may be for years in the army of Satan, and finally the control of the side of virtue; whilst some may serve God for control of the control Fall in Eden of our First the full use of reason.

injure, can be proved from various passages of the Old Testament.

In the fuller Revelation of the Gospel Dispensation we find the devil oc-cupying a place second only to that of the Redeemer, in the great drama of the Fall, and the Restoration, of the human race. It was "to destroy the works of the devil", that the Son of God appeared."—(1 John III, 8). Our Lord Himself gives testimony to the fact that the devil endeavours to frustrate His work. Explaining the parable of the man who sowed good seed, over which his enemy sowed cockle, He are the children of the wicked one. the teachings of His Church. fore us with startling distinctness the understood men would have malicious opposition of Satan, to his malicious opposition doctrine, which would make men free, future lot of the wicked must be hell, and clearly indicates that the battle as that of the just is Heaven.

was between Himself, Who came from the Father of truth and light, and the devil who was "a murderer from the beginning, and he abode not in the truth; because truth is not in him. (Ver. 44.) This spirit of evil whom our Lord saw "falling like lightning from Lord saw "falling like lightning like lightning like lieaven" (Luke x, 18) ere the creation of man, is identified by St. John as deagon, the old serpent, who is called the devil and Satan feduceth the whole world."—(Apoc. xiii, 9). And in his Gospel this same Apostle tells us that the devil put it into the heart of Judas to betray his Lord and Master. (xiii, 2.) With the death of the Lord on the Cross the devil thought his victory complete; but it was that very event which broke his tremendous power over mankind, and opened the way for the Restoration. The devil may, indeed, still win minor victories over individuals, and communities, and perhaps kingdoms; but never again can he enslave the human race. Yet, is he still intent on doing evil, nor will he ever cease his exertions to draw goals for Code much as he can, the work of God's Church. He is going around seeking to deceive the intelligence, to inflame the passions, to misdirect the

souls from God, and frustrate, in as That he is an actual personal being, capable of doing all this, the teachings of Holy Scripture, and, in an especial manner, our Lord's words, leave no possibility of doubt. That he is doing this in our own day we have abundant proof. If we leave out his insiduous and malign influence on the minds of men, how can we explain the opposition, frequently the fierce dislike, not to say hatred, of many good citizens and kind neighbors, to some work of the highest charity. to the Gospel of Christ, to teaching of Religion in the school, or to the recognition of God's law in political life. We cannot think all such men are consciously wicked. They have been, however, and are, unwary; hence they have been misled by the catch-crys and sophistries of designing ones who are of "their father the devil." In the rush of modern life few men reflect, fewer reason out conclusions from well. defined premises. The great majority form no opinions of their own. They accept them ready made from the new paper, or magazine, or lodge room. This condition of mind makes it comparatively easy for the devil to exercise a subtle influence against good through many otherwise worthy men, and to noodwinking them as to his existence. Let such as these remember that our Lord explicitly taught the reality of a

you are not of God." (John viii, 47. This spirit of evil, this malignant opposer of Jesus Christ and His work, cannot be supposed to dwell in the presence of God, or to enjoy any of the glories of Heaven. "Like lightning" (Luke x, 18) Christ saw him fall from Heaven; "he was cast forth unto the earth; and his angels were thrown down with him." (Apoc. xii, 9.) As he is the irreconciliable opponent of God in way and works, so his abode and surroundings must be in direct contradiction to those of the Almighty. Peace. order, happiness, glory, unending joy are some of the characteristics of Heaven: hence unrest, disorder, bitterness of spirit, shameful degradation, unceasing anguish must prevail in the abode of Satan, or in what we call hell. So obvious is this that a moment's reflection must make it apparent to any reasonable being. The traditions and literature of all nations attest to the universality of a belief in a place of future life. In this the ancients gave evidence of a proper perception of the requirements of justice.

personal devil, and that He said:

that is of God heareth the word of God. Therefore, you hear them not, because

which has been, and is, continually and fall of our first Parents in Eden so we have their respective followers. Gen. III) was handed down from sire to son, and with it some of the infused knowledge regarding the supernatural possessed by Adam and Eve. The Sacred Scriptures leave no doubt of the capacity of His hearers. There can be no mistaking the lesson continued in Eden, and will end only with the last man. No one can be neutral in that unceasing fight. Either we are with Christ, obeying and serving Him, or we christ, obeying and serving film, or we came existence of an evil spirit, over the enemy of the human race. In the books of the Old Testament he is spoken of as "the enemy," "the adversary" (Satan): and in the first and second chapters of the Book of Job we are ruptible, and to the image of His own likeness He made him. But by the envy of the devil death came into the or in that of the devil. We refer, of '-(II, 23, 24.) To this sacred course, only to those who have attained Parents, with death as one of its consequences, was no myth, or poetic legend, but a sad historic fact. The legend, but a sad historic fact. The existence of the devil as a being en- fore, does not end all; a future life re dowed with Intelligence and will, his enmity to mankind, and his power to mains for the followers as well as for the leaders, and consequently for them a Heaven, or a hell. Can anyone serious-ly believe that the eternal lot of these two classes will be, or should be, the All had free will; all had the power to pray; all had the light of reason. Whilst we do not know the depths of the wisdom and the power of God, and whilst we cannot explain His counsels, nor understand their secrets, yet this much we know—He is infinitely gook, mereiful and just; He created all for Heaven, and wills all men to be saved, and gives to all sufficient grace, yet, many, through a misuse of their free will, will be lost forever. In life said—"He that soweth good seed, is they made their choice; they lived the Son of man, and the field is the according to the flesh, not according to world, and the good seed are the chil- the spirit of Christ; they refused to dren of the kingdom, and the cockle bow to His sweet yeke, or to listen to And the enemy that sowed them is the the judgment seat they are not so much devil." (Luke x, 37, 38, 39.) In the cighth chapter of St. John, He sets be-

punished with with him. Apart from its unending duration, and everlasting banishment from God, we do not assume to define the nature and intensity of that punishment. In our present state the human mind can form no adequate conception of the joys of Heaven, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." (4 Cor. ii, 9), nor of the sufferings of hell. can the language of earth describe the one, or the other. We know, however, that the just in Heaven will be supr ly happy, the impious in hell utterly

The Holy Scriptures takes away doubt as to the sufferings of the lost. As might be expected, the misuse they made of their intelligence, their scoffs at the humble and virtuous, their pride of life and idle pleasures, now seen in their vileness, now turned into instruments of torture, will be fruitful subjects of useless regret. Seeing the Seeing the salvation of those whom they despised, and "afflicted," and whose they took away, they shall say, repenting and groaning for anguish of spirit: "These are they, whom we had some-

and their end without honor. Behold, how they are numbered

Behold, how they are numbered among the children of God, and their lot is among the saints.

Therefore, we have erred from the way of truth; and the light of justice hath not shined unto us; and the sun of understanding hath not risen upon

We wearied ourselves in the way of and destruction and walked through hard ways : but the way of the Lord we have not known.

What hath pride profited us; or what

advantage hath the boasting of riches All those things are passed away like

shadow, and like a post that runneth n." (Wisdom v, 3-9).

Were this all-consuming remorse the only punishment of the lost soul, it ould surely be a dreadful misfortune be forced to endure it forever. Even in life, when men cannot be as keenly sensitive as in the spirit world, and when they can still find some form of pleasure, or distraction, remore will not unfrequently cause the murderer to give himself up to justice. A shameful death on the gallows seems preferable to a life tortured by the remembrance of his guilt. This will help us to form some faint idea of the unhappy state of those whose self-reproach and bitter remorse are in proportion to their knowledge of what they have lost for all eternity, and how easily they might have attained everlasting bliss. Hence the sorrowful wail,—"we fools,"—hence the unavailing confession,—"therefore, we have erred from the way of truth," hence the humiliating admission hath pride profited us; or what advantage hath the boasting of riches brought s." Alas! this is no overdrawn pic-ure: it has been limned by the Holy

Ghost—"Such things as these the sinners said in hell." (Wisdom v. 14).

Our Divine Lord Himself has thrown a fuller light on the sufferings of the icked after death. His words are ac commodated to our modes of speech. which can only figuratively describe the hereafter; yet, we may be certain the hereafter; yet, we may be certain they are such as can best express to mortals the nature of the to Our Lord could speak truth. He could not make use of exaggeration, or seek to inspire supersti-tious fear. His aim was to instruct, to teach the truth as He Himself avers requirements of justice.

Now, there is one undeniable fact

I into the world; that I should give testimony to the truth." (John xviii,

> buried in hell. And, lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame.

"And Abraham said to him, 'Son, remember that thou didst receive good things in thy life time, and likewise Lazarus evil things; but now he is com-

forted, and thou art tormented.' "And, besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you, not, nor from thence come hither."
ke xvi. 22-26.) Words of ours (Luke can add nothing to this vivid narrative When the Son of God speaks, we should listen, and endeavor to realize the full import of the craving of the rich man to have a cooling finger applied to his tongue. "Figurative language," the devil will suggest to his victims; "fig-urative language," they will repeat, and smile as in superior wisdom. Yes, the language is "Figurative," but the reality is always greater than the figure; the suffering more intense than its description. And it is never ending,—for "there is a fixed a great chaos" which no one can cross. It is Jesus, the lover of souls, Jesus Who suffered and died for our sake, Jesus "the way, and the truth and the life." (John xiv. 6) Who asserts this.

finitely teaches that some shall be con-demned thereto. Few truths are more frequently referred to in HolyScriptures than that the Lord shall one day judge all, and shall award to each one punishment, or happiness, according to the many, or who they will be, no one, expequirements of justice. That day is cept in general terms, dare assert. Let it, as I have been hearing the contrary

The Catholic Church understands by variously called the "day of judgment," us all, however, be on our guard against hell a place where those who die in the service of the devil are eternally punished with with him. Apart from day." (Jude i, 6). But we need only day." (Jude i, 6). But we need only read the twenty-fifth chapter of St. Matthew, in order to realize why it holds such a prominent place in Holy Writ, and why the best and noblest of mankind have ever spoken of it with awe and reflected upon it with salutary fear. Hypoerisy and fraud have their triumphs in life; like "whited sepulwhich outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness," (Matt, xxiii, 27), successful scoundrels who have robbed and defrauded within the law, whose "strength was the law of justice," who "let no meadow escape eir riot," (Wisd. ii, 8), are admired and receive the homage of a deceived, or it may be of a corrupt society. Seeing this temporary triumph of the sinner, many begin to doubt God's proviee; the enemy suggests that "we born of nothing; and after this we shall be, as if we had not been; for the breath of our nostrils is smoke; and speech a spark to move our heart, which being put out our body shall be ashes be poured abroad as soft air; and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist." (Wis. ii, 2, 3.) time in derision, and for a parable of How accurately the sacred writer gives sproach.
We fools esteemed their life madness,
was the gist of the teachings of modern
materialism! It only lacks the pompous phraseology, and juggling with philosophic terms, to pass for an extract from some crude article on the so-called position of science to Religion. Yet y such chaff as this eyes were blinded in the past, as in our day, and many of human life, and of the soul's existence, was acted out in one fleeting episode. They forgot the "day of the Lord" is to come, when all sham shall be exposed, the inner "filthiness" of the 'whited sepulchres" laid bare, and God's ways and dealings with our race justified. Our Lord describes how all this shall be done.—" And when the Son of man shall come in His majesty, nd all the angels with Him, then shall He sit upon the seat of His majesty; and all nations shall be gathered tog before Him, and He shall sep them, one from another, as the shephere rateth the sheep from the goats. Math. xxv, 31, 32.) The separa tion of good from bad is made. On one le shall stand those who have kept e word of God in Faith and works the other the wilfully sinful. To the Son of man sitting "upon the at of His majesty." To those on the f My Father, possess the kingdom pre-ared for you from the foundation of the world." To those on the left— Depart from Me, ye cursed, into verlasting fire which was prepared for the devil and his angels." To each and all of us, one or the other, of these sent-ences shall be addressed; and it will be irrevocable. No appeal, no hope li The mercy of God super abounds during life; a ready pardon is orded to the repentant; the black guilt is forgiven, and the foulest il cleansed, when the sinner turns to God with an humble and contrite he and makes use of the means instituted for his sanctification. But with death the hour of mercy ends the time of probation and free choice is past; the part we have selected whilst here, that the "just judge" will con-

firm as ours forever. Were we to think occasionally and seriously on the inevit-able judgment, and the awful issues it involves, we would assuredly lend re ready ear to the pitying and plead ng voice of our loving Father seeking f men, how long will ye be dull of eart? Why do you love vanity and eek after lying." (Psl. iv, 3.)

Yes, with all our loud talk about our ove for truth, the fine scorn affected the 16th century or be he of the protection the small prevarications of the poor Look, too, at the "sectarianism" love for truth, the fine scorn affected for the small prevarications of the poor and needy, the sad fact remains that the sons of men love vanity, and seek after lying. The great primary truths of God's existence, power and providence are clearly written over the face of nature; our free will, our accountability, our immortality, are easy couclusions of our reasoning faculties; our conscience like a faint, yet unmistakable, echo of God's voice, raises the warning cry—"fly from evil; do good,"—and the ever-liv-ing witness and bearer of God's message to man, the Church, teaches with authorty justified by her credentials the safe road to eternal happiness. Notwith-standing all this, what do we frequently behold? Men shutting their eyes to ese evidences of unchangeable truth, and eagerly perusing an account of some night to prove the non-existence of ; Creator, or of a human soul. They will never read a book whose author reasons ogically from well-established principles, nor one in which the doctrines of our Religion are explained and demonstrated. Yet, they pretend to be anxious to learn the truth. Is their search, then, an honest one? Is their rejection of long-held beliefs a rational, or a reasoned one? Surely not. They wish to not believe, and the ever-vigil ant tempter leads them gradually on to spiritual blindness and indifference. Denial of a personal devil is, usually, the first step; then disbelief in eternal punishment. They may admit that the eat and good will live forever, but they vill proclaim the extinction, at death, of the sinner. Now, Our Lord, in His and refutes this most illogical and mischievous error, for He says: "And these (the wicked) shall go into everlasting punishment; but the just into life everlasting." The suffering of the former is as enduring as the happiness of the latter (46). But that punishof the latter (46). But that punishment was not made for them, nor they for it. The Kingdom of Heaven was prepared from the foundation of the orld " for man; hell " was prepared Not only does our Saviour proclaim world" for the devil and his angels," and only by reason of culpable disobedience and misuse of grace and opportunities, will any man be condemned thereto. That

some will be in this category the words

of Christ leave no room for doubt ; how

the pernicious error of disbelief in the tence of a spirit of evil that and does tempt us to sin, and of a place of eternal punishment for the wicked after death. "Let us," in the words " Let us," in the of a great and holy writer, "descend frequently to hell whilst living (that is by reflecting on it) so that we may not e condemned to it when dead.

Grace and peace be with you all, dear

rethren. By virtue of faculties received from the Holy See, we grant the same dis-pensations in the Lenten Fast and Abstinence as last year. The therefore, will be the same. V estly exhort the Faithful to compensate this indulgence of the Apostolic See by alms and good works, and by an avoidance, during Lent, of amusements and ents which are out of har mony with the penitential season.

This Pastoral Letter shall be read in irst Sunday after its reception that the Pastor shall officiate therein.

† C. O'BRIEN, Archbishop of Halifax. J. B. MORIARTY, Pro. Sec. Halifax, Feb. 11, 1902.

#### For the CATHOLIC RECORD A FRIENDLY TALK Between a Protestant and a Catholic

on the Subject of Religion Protestant · (loquitur) Your Church has done great work in the world and is a well organized institution. It has ich to be said in its favor, but then there is much to be explained.

Catholic (respondet) Speak out frankly and I will answer your objection

as best I can.

Protestant: To begin with, you Catholics are too bigoted, you say no one can be saved but yourselves. You deny all share in Christianity to Protestants. You ask us to go to your services and refuse to come to ours.

How do you explain all that?

Catholic: All this has been explained a thousand times, but I will try to go over the ground again. Now, first as to our being bigoted. What is a bigot? A bigot is a man who obstin-ately adheres to his sect because it is is sect; and would continue to adhere to it even though his better judgmen told him that his sect was absurd. bigot is a man who can give no real ason for the faith that is in him. clings to his sect—not as to a religion founded on his own personal preudice or on the prejudice those who have thought in the sam way as himself. "Bigot" is only an way as himself. is only another name for a "factionist." or, to borrow a political phrase, a "party hack." But "bigot" in its ordinary meaning presupposes adherence a religious sect. Now, then, h can you say a loyal Catholic can ever be called, with justice, a bigot loyal Catholic irst of all, the simplestCatholic, if only he be instructed in his catechism, car give ample reason for the Faith that is in him. He can give such reasons s have led captive to truth the ightiest intellects that the world has ver seen. With him, then, religion can ot be a matter of blind prejudice, but f solid and solemn conviction. For every article of his creed he can give ou the authority of Christ. The whole ody of his belief comes down to him from the Master Himself in the broken succession of the Catholic Church. Does it, then, look like bigotry that on the authority of twenty cen-turies of the triumphant teaching of "one Faith" the Catholic should stake his very salvation? No, sir, a "bigot" the very opposite of all this. A "bigot in religious matter is a man who sets aside all tradition and ancient author-ity and with closed eyes follows some modern leader—be the said leader of the 16th century or be he of the 20th. oice, raises the warning cry - "Ay all the centuries and comprehending all races and classes.

Protestant: But if the Catholic Church

is so comprehensive as that why does it exclude Protestant peoples?

Catholic: They first excluded themselves by becoming Protestant. They abjured the Faith and the Sacraments that had been in use from the beginning and in so doing they went out of the and in so doing they went out of the Church themselves. Now, the Catholic Church is fixed in her principles and her beliefs, and if people refuse to be guided by these principles and accept these beliefs they simply exclude themselves from the Catholic communion. A man cannot be in the Church and out

f it at the same time. Protestant: But do we not all worship the same Master Who is Christ? Catholic: We say we do; and possibly we think we do: but we do not worship Him all the same. How can we worship Christ if we do not hear and obey Christ's Church? It was to the you heareth Me: and he that despiseth ou despiseth Me."

Protestant: But amongst all the Churches that claim to teach in the name of Christ, how am I to decide which is the real and which is the counterfeit? Catholic: You can decide that very

easily if you want to decide it, but the trouble with most people is that they are not sufficiently interested to care which is the true and which is the Protestant: Well I should like to be

clear in the matter, and if you can show me that the Catholic Church is the one Church is the one and only Church of Christ, I will feel myself bound to study up the subject more closely.

Catholic: Well, I shall try to give

you an argument that will prove the Catholic Church to be the one and only Church of Christ.

Protestant: I shall be glad to hear

so long that I have come to suspect there must be somet olic claims after all.

Catholic :Of course there is something in our claims: there is everything in

Protestant: Your argument, please. Catholic: Do you admit that the Catholic and Apostolic?

Protestant: So far I agree with Protestant: Well, then, the Catholic Carholic: Well, then, the first alone has all these marks. In the first place she is "One" teaching the same truths and holding the same doctrines, administering the same sacraments and offering the same Sacrifice in every age and in every country. She is One, too, in having as the "centre" of unity the Roman Pontiff who has under him Bishops, Priests and People. She is also "Holy," both in the means of grace which she possesses and in the number of her children who have been eminent for holiness in all ages. Take her means of grace-her beautiful devomeans of grace—her beautiful devo-tions, her rosaries and her benedictions, her wonderful ritual and her grand ceremonial. Who will deny all these are so many elevating agencies on the human soul? Then taking her Sacramental System as, for instance, the Confessional which —let prejudice say what it will— is a spiritual force without which the world would sink to a pagan level the Catholic sacrament of Matri-mony which is the only barrier between Human Society and the rushing de-luge of Divorce. Then look at the number of persons of eminent sanctity which in every age have risen within

Protestant — Do to tell me that all the good people are within your Church and all the bad people without its borders ?

Catholic: Come now! You are too intelligent a man to suppose that I mean to say any such thing! The people of good and holy lives who have onored the Church have been the direct result of the Catholic system: whereas the evil livers who have not responded to their calling have failed to do so for the very simple reason that being free men they chose to abuse their liberty and refused to hearken to the voice of God speaking to them through the Church. As to the many instances of individual goodness to be found without the Catholic Church, can it not be said of them in the words of an ancient writer, that they are amongst the souls naturally

Protestant: Your argument seems

Catholic: Very well-and now nothing remains to be proven, because that our Church is "Catholic and Aposolic" is a self-evident truth.

Protestant: That is all very well or you—but what am I to do? I am ot so absolutely convinced as to enter your Church immediately and yet your

your Church immediately and yet your arguments have set me thinking.
Catholic: You are bound to inquire.
Attend Catholic sermons: read Catholic literature. Study the Church's history from honest sources. You have enough listened to what the Church's enemies have said against her: hear now what she has to say for herself, and the rest may be left to your own conscience.

# ARCHBISHOP ON GAMBLING.

Last Sunday Archbishop Ryan expressed himself on the subject of gambing by playing at games of chance for money. He referred to the report that money. He referred to the report Mr. C. M. Schwab had wagered im-mense sums at Monte Carlo and he

"I was very glad to learn that a dispatch from Mr. Schwab himself positvely denies the report. All playing for exorbitant sums is reprehensible. No contract is justifiable in which

# A CARDINAL'S CHOICE.

"If I were asked to select one ciety from the various sodalities in the parish," says Cardinal Logue at a recent meeting, in Armagh, Ireland, "and were confined to one, the society which I would prefer to retain would be the Total Abstinence Association. My reason for making that choice would be because on the one hand, most, if not all, the evils of society are traceable to excess in intoxicating drink, and, or the other hand, all the comfort of life and all that is good is associated with temperance. This is especially true for Catholics. In the Catholic Church Catholics. In the Catholic Church total abstinence rises to the level of a supernatural virtue, which when practiced from a right motive, wins us grace here and glory hereafter."

# A Church of England " Monk."

"It will surprise many people," says the London Chronicle, "to hear that the London Chronicle, to near that Father Ignatius, who has been waging ecclesiastical war against the new Bishop of Worcester, is 64 to-day. Ignatius O. S. B. Monk, as he signs himself, is certainly the most esque figure in the Church of England to-day, and whether on the mission p atform or that of the Church congress always creates sympathy and even en-thusiasm by the vigor and elequence of his utterances. He stated in our columns the other day that his services are attended chiefly by men, but ices are attended concerning in London, at any rate, women threated by them. women are them. His equally attracted by them. His monastery in the recesses of the Welsh hills is a very beautiful place, and those who have visited it describe it as an ideal refuge from the worries of the world.'

"Hie Jacet."—This will soon be all that will remain of the good things of this world.-Joseph de Maistre.

THE TRUTH ABOUT THE CATH-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXXVIII. As I said in my last paper, the dis-tinction between the soul and the body of the Church, or which is virtually the same thing, between orthodoxy and sincere piety which is her tical in matter but not in depraved intent, is so very dimly conceived by Professor Foster as to leave us in great doubt whether he understands it at all. However, I think he has some fugitive glimpses of it. So far as he has, his conception of its historical development

is the exact opposite of fact.

Foster treats the thesis that there may be those outside the visible Catho-lic Church who are nevertheless in the grace of God as either a whim of particular minds, whom the Church, for reasons of her own, has not yet judged it well to imposs of her own. reasons of her own, has not yet judged it well to impeach of heresy, or, which he seems to view as the more usual case, as something extorted from unwilling theologians by the stress of controversy and the pressure of incontestable fact. It is the opposite of the real doctrine of Rome, he believes, and therefore can prove ortablish itself in

self, however unfavorable, or, as St. Augustine says, for the opinions, however perverted, into which he has been ever perverted, into which he has been educated, provided that these have not overcome his candor of intention. Even my scanty reading has shown me that this truth is settled in the very heart of Catholic theology.

Moreover, as we see from the quotations given by Catholic divines, both Fathers and Schoolmen teach that God, Whose fundamental purpose is for sal-

Whose fundamental purpose is for salvation, must, by the necessity of His own essential goodness, always bring a pressure of Divine grace to bear on ach soul as largely as it will receive, being what and where it is. As we know, the Holy See solemnly condemns the teaching that divine grace is limited by the bounds of the Church.

me here remark that this santence of the *Unigenitus* appears to be absolutely unknown to Professor Foster. He never mentions it, though it bears essentially on the sub-ject of this chapter. This ignorance is wholly inexcusable. A man who undertakes to expound to the Protestant world the system of the modern Roman Catholic Church, and does not have in his mind, or at his easy command, all the essential points of the long, controvers between Longitz and mand, all the essential points of the long controversy between Jesuits and Jansenists, and the action of the Holy See in the matter, shows himself wholly incompetent for his work.

Foster's omission here completely inverts his notion of the history of this thesis. Compare the Unigenitus of 1713 with the Allocution of 1863, and see how much more pronounced and affirmative the latter is. I have already remarked that the declaration of this latter, namely, the defect of external communion, though a very great danger, is not absolutely inconsistent with saving grace, is not, I apprehend, ex cathedra. An obiter dictum can hardly be definitory. Yet nobody will dispute that Cardinal Newman is right in calling it an authoritative papal confirmation of our thesis. It is not definitory because, as the Pope virtually says, there is no need of defining it.

Everybody knows it already. "It is Everybody knows it already. known to us and you," says he, addressing the universal episcopate of the central Catholic nation. It is not, as central Catholic nation. It is not, as Foster ridiculously interprets it, a fugitive fancy of an illogical mind, incapable of seeing that two opposite propositions can not both be true, and casting in the way of the development of genuine Roman Catholic doctrine a declaration, which is at variance with declaration which is at variance with declaration which is at variance with it, and which therefore is destined to be brushed away like a straw on a mighty current. On the contrary, it is a statement which, a the Pope rightly says, is something that will be

accepted as of course. I wonder what apprehension Dr. Foster has of the possible extent of doctrinal extravagance in a Pope. True, a Pope is not held infallible in his nondefinitory acts, or in his reasonings in support of his definitory acts. Foster, in declaring the reasonings of the *Unam* Sanctam definitory, has virtually the whole Catholic Church against him, although I am well aware that such a trifle would made no difference to him. A following Pope, therefore, is not precluded from expressing sentiments more or less at variance with a predecessor, in this wide range of confessedly fallible opinion. Yet, considering the rever-ence with which every public utterance of the Chief Pontiff must be received, permittel to throw out wild eccentricities of doctrinal opinion, at varange with the whole tone of Catholic theology, even if not precisely heretical. Such with the historical conditions and the litious of his function. The Pope, speaking publicly, is not an individual, except to a very limited extent. His value is a voice of a continuous office.

Lest the word which I have heard and not fulfilled which I have known and not loved, which I have believed and not observed, rise up in judgment with the historical conditions and trad-England, speaking from the throne, as against me weering off into any such wild flight of personal fancy as Dr. Fo-ter attributes to Pius IX., and surely the Papacy, as and deals with matter touching on oternity, rests with an incomparably grea'er weight of precedent and tradition upon each incumbent, Foster's appeal to Delitsch is simply an away. appeal to Delitsch is simply an appeal from the comparative candor of an American Congregationalist to the American Congregrationalist to the obsinate disingenousness of German the trials of this life, was shown last

Lutheran. is, as non-definitory, what he says is extravagantly inadmissible. Yet he is not content with this. He is inclined to treat it as ex cathedra. Now mark the result. In defiance of theologians disappeared!—Catholic Columbian,

old and new, of Jesuits and Gallicans alike, of the Washington University, of the Vatican secretary, and through him of the late Pope himself, he insists on of the late Pope limself, he insists which he quotes from Boniface VIII. as also definitory. Now accepting this as genuine and interpreting it according to its con-nection and intent, it agrees well enough with the Allocution, as I have shown some time since. But giving it the literal rigor on which he insists, like that of a mechanican who should publish his theory of the strength of materials, and should deny that there was any account to be taken of friction, we have two articles of faith flying right in each other's faces.

right in each other's faces.

Now what are we to say to such extraordinary conclusions? Mr. Henry C. Lea, it is true, has discovered it to be orthodox doctrine that the Church can change her articles of faith at will, and perhaps Dr. Foster has discovered it, too, but the Catholic world remains wholly unconscious of it. Say the Swiss Bishops, in their pastoral of 1871, papally approved: "The Pope's infallibility is limited by the previous decisions of the Charal." the Church

willing theologians by the stress of controversy and the pressure of ineontestable fact. It is the opposite of the real doctrine of Rome, he believes, and therefore can never establish itself in the Roman Catholic Church.

Now in reality, the history of this thesis is the exact opposite.

Of course it is in the very nature of God, as revealed in Jesus Christ, that He will never condemn any man for the circumstances in which he finds himself, however unfavorable, or, as St. Angustine says, for the opinions, howheretics, Jews, and Saracens in preciseheretics, Jews, and Saracens in precise-ly the same terms. Pius, likewise, in-terpreted, moreover, not, as Foster ig-norantly imagines, by a few half-her-etics, but by the whole consent of modern theology, uses language which applies, and, as the Jesuit provincial of France rightly says of this thesis, is intended to apply, equally to schismatical Christians living in good faith and to Jews. "I teach," says he, "that Jews living in good faith will go to heaven.' He would say the same, under the same conditions, of Moslems or pagans, as Pius plainly says and plainly means, although he uses no particular names.

One thing which Foster says is true. I suppose that Catholic theology would acknowledge that an atheist, dying such, however virtuous civilly, would not be received to God, since, not be-

lieving in God, he could not love Him. So far, therefore, is it from being true that the possibility of implicit faith is an eccentric opinion gradually expiring, that it has gained in the last two centuries and a half a steadily growing prevalency in the Catholic Church. As I understand, it is not, even now, defined under pain of heresy although the Ave Maria has good reason for charging those who deny it with coming perilously near to contra-dicting the Church. On the other hand, in its germinal form it goes back to the very beginnings of Christianity.

We can see good reason why it was long before it came into much prominence. The Gospel came into a world in which the Pharises alone believed in eternal life in our sense. To them the eternal life in our sense. To them the Apostles: "Your round of mechanical works, as you know, neither brings you peace of conscience nor nearness to God. Leave them behind as a ground of trust, and receive the fulne regenerating Spirit from the Redeemer in His Church."

The Gentiles, with a few uncertain exceptions, had no belief in God as we mean Him, nor in immortality as we understand it. To them the Church and: "The fullness of Divine life is with us. Come to us, and you will find a living God, an all-sufficient Saviour, a renewing Spirit; and Eter nal Life." What sense or profit would What sense or profit would there have been in any fine-spun dis-tinctions between visible and invisible Church? What the world asked for permanent, organized, extending abroad and ascending on high.

Next came the era of heresies.

CHARLES C. STARBUCK.

IMITATION OF CHRIST. That Truth Speaks Within us Without

Notse of Words.

They publish mysteries, but Thou ex- the

They declare the commandments, but strength to walk in it.

They cry out with words, but Thou givest understanding to the hearer.

Let not then Moses speak to me, but thou, O Lord my God, the eternal Truth; lest I die and prove fruitless, it I be only outwardly admonished aud

We could hardly image even a King of and not observed, rise up in judgment

An Instance.

utheran.
However, this chapter of Foster's has

Lane B. Schogeld committed suicide on absurdity within absurdity. Treating account of financial troubles, and the the Allocution as I hold it to be, that

#### FIVE-MINUTES SERMON. Third Sunday of Lent.

THE SPIRITUAL COMBAT.

"Walk as children of light." (Eph. v. 9) It often happens, my dear brethren, that the devil chooses for his worst attacks upon us the very time when we are trying to draw nearer to God, when we have performed some good when we have performed some good work for His honor and glory, or im-mediately after our conversion. And so, for our encouragement under such so, for our encouragement under such circumstances, our Lord permitted the devil to tempt Him immediately after His forty days' fasting in the desert. The methods employed by the temper are the same that he has used from the beginning, and that he still uses against the children of men; and so from our

the children of men; and so from our Lord's example we can meet and overcome the enemy of our souls.

As the devil began by appealing to As the devil began by appearing to our Lord's sense of hunger, so with us he appeals to our bodily appetites; for he knows that his strongest ally is our perverted passions, the flesh, that ever lusteth against the spirit. But mark the answer of our Lord: "Man doth not like by bread along but by over

Now the Allocution either agrees with not live by bread alone, but by every

perhaps have recourse to a subtler temptation-an appeal to our pride. Even as he asked our Lord to east Him-self down from the pinnaele of the temple, so he will say to us: "Be not afraid to cast yourself into the occasion of sin; you are strong in virtue, and God's holy angels will protect you from harm. That immoral book, that evil company, that intoxicating drink hurt you, whatever its effects might be on those who are weak." Answer him in the words of our Lord: "Thou in the words of our Lord: "'Thou shalt not tempt the Lord thy God.' Who am I that I should presume on God's mercy, that I should expect His protection and the assistance of His grace, if I expose myself to the danger of sinning? I will not tempt God by trifling with His grace, foolishly trusting to my own strength."

Lastly, the devil puts before us the advantages of serving him rather than God: "What does God propose to

God: "What does God propose to you?" he says: "mortification, penyou? ance, humiliation, poverty, suffering the Cross. 'If any man will come after Me,' says Christ, 'let him take up his cross and follow Me.' But I will give you pleasure, the grati-fication of all your desires, the fulfilment of worldly ambition, riches, honor and power. All these things I will give you, if you will but fall down and

worship me."
Believe him not, O Christian soul, for he was a liar from the beginning; his promises are but vain and illusory; he will not, he cannot keep them. Th Lord thy God shalt thou adore, and Him only shalt thou serve; for His service you were put into the wor'd, and in that service alone can you find true peace and joy, whether here or

If, then, we would overcome the mpter, let us prepare for his attacks example of our Divine Lord. During this season of Lent let us withdraw with Him into the desert-that is, from the vain pleasures of the world. Let us spend this time in fasting and prayer—fervent, earnest prayer—for strength against temptations. Then, when the tempter comes, we shall be able with God's grace to repel him, as our Lord did, and the trial over, God will send His angels to fill us with heavenly consolation.

Keep the Children off the Streets. There is seldom, if ever, any valid excuse for children under the age of fourteen or sixteen, being out at night on the streets, unattended b persons, says the Denver Catholic.
All proper errands can be done in the daytime, and evening visits to places of amusement, or to friends, do not include loitering on the street, to wh They may indeed sound forth words, mut they give not the spirit. we refer. Parents may see some difficulty in carrying out their good intended to the spirit. They may indeed sound forth words, but they give not the spirit.

They speak well; but, if Thou be silent, they do not set the heart on fire.

They deliver the letter, but Thou disclosest the sense.

They deliver the letter, but Thou disclosest the sense.

They deliver the letter, but Thou disclosest the sense.

They deliver the letter, but Thou disclosest the sense.

They deliver the letter, but Thou disclosest the sense. They publish mysteries, but Thou explainest the meaning of the things signified.

the evening; they should at the same time provide some means of keeping them contentedly at home. They declare the commandments, but hou enablest us to keep them.

Harmless games and amusements can be provided in any household and social intercourse be brought into play to provide a substitute for the excitement strength to walk in it.

They work only outwardly, but Thou instructive and enlightenest the heart.

The water exterior, but Thou givest the increase.

The more effective and complete this home entertainment and home attractions are made, the more attractions are made, the more of the excitement their children crave and seek out-ofoutput for the excitement their children crave home attractions are made, the more easy it is to destroy the desire of children to seek the temptations of the street. Parents, who have responsibility here, and hereafter, for the salvation of their children, should see to this matter, and if they would have their children happy and innocent and prosperous, no matter what the cost, they should de iver them from outside allurements, and by some means keen allurements, and by some means keep them uncer their care and protection gainst me.
Speak then, O Lord, for Thy servant during the years when they are so susceptible to influences, good or bad.

## Liquor, Tobacco and Morphine Habits.

A. MeTAGGART, M. D., C. M. 75 Yonge Sts., Toronto.
References as to Dr. McTaggart's professionstanding and personal integrity permitted

Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross Premier of Ontaric.
Rev. John Potts D. D. Victoria College
Rev. William Gaven, D. D., Kno x College,
Rev. Father Ryan, St. Michael's Catnedral,
Right Rev. A. Sweatman, Bishop of Toronto
Thos. Coffey, CATHOLIC RECORD, Londou.

Dr. McTaggart's vegetable remedies for the liquor, tobacco, morphine and other drug habits are healthful, safe, inexpensive home treatmen's No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspondence invited.

#### THE ADVOCATE OF THE DYING.

St. Joseph is the pattern of all the virtues, the example of every state in life, the teacher of the young and old, married and single, the model for priest and people. But there is no office that is universally proclaimed as especially his. Even those who take especially mis. Even those the care to deserve his help, look up to him as the powerful advocate of the d ing. Yes, it is in our last hour that we shall fully understand what his intercession means to those who have en deavored to live near him and like him Remembering his singularly holy and favored death, the Christian's strongest hope is that a ray of that divine light that shone around St. Joseph's bed re-flected from the faces of Jesus and Mary, may penetrate the gloom of our departing day and mellow somewhat the harshness of our soul's going out.

Make the Sign Reverently.

An editorial in the Denver Catholic has the following: "Some time since I saw an account where a non-Catholic had misunderstood the sign of the cross which the members of the congregation made. I must confess that I think that very few unacquainted with the method of making the sign of the cross would understand its meaning from seeing it made in the churches of Denver. In many cases it is a wiggling of the fingers without any very definite sign to it.
Of course I suppose the important part
is the spiritual attitude with which it is made, but certainly it would be more edifying if the sign of the cross were rightly made."

#### Look to the Future.

If you would have a transfiguration of yourselves after death, have now more of its light in your lives. Serve God in the sunshine and with the sun-shine, with the light of love in your hearts and the light of hope around and were a slave driver, beginning His service with a grumble, continuing in a grunt and ending in a groan.

As a preventive as well as curative medicine, food's Sarsaparilla is pre-emment—its greaterit is fully established.

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

COWAN'S OCOA LHOCOLATE.

THE BEST. TRY IT NEXT TIME

# O'KEEFE'S Liquid Extract of Malt good, especially if you



are sick. Leading Doctors all over Canada pronounce O'Keefe's the best Liquid Extract of Mait made If you are run down and need a tonic, try a fer bottles, it will surely do you good. Price 25c. per bottle 30c. per dezen allowed for the empty bottles when returned.

Refuse all substitutes said to be just as good. W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO.

PURE GOLD

# **JELLY** POWDER

Joyfully, Quick,

PURE GOLD EXTRACTS

always true to name

AT YOUR GROCERS

CARLING

is not only palatane, on who was the core of the purpose of the purpose of the market. But wood and in bott have the selection who have the public.

People who wish to use the be Carling's. Its easy enough to get it, as near every dealer in Canada sells Carline Ales and Porter.

# CARLING

LONDON Established 1859

## The LONDON MUTUAL Fire Insurance Co. of Canada. Head Office, LONDON, ONT

Authorized Capital, 500,000
Subscribed Capital, 190 000
Business in Force over 50,000,000
ION. JNO. DRYDEN. GEORGE GILLIES, Vice-President. Subscribed to the Business in Force over Business in Frees. Inspection over Business promptly settled.

Out Business promptly settled.

A. W. BURWELL - 476 Bichmond Stress OF LAKE SUPERIOR INGOT COPPER AN EAST INDIA TIN ONLY. CHURCH SELECTION INGOT COPPER AND THE EAST INDIA TIN ONLY.

BUCKEYE BELL FOUNDRY
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FANDRABLY KNOWN SINGS 1826 BELLING FRANCE SCHOOL SC



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UNDOUBTEDLY THE BEST OF BEVERAGES

For pure blood, a bright eye, a clear complexion, a keen appetite, a good digestion and refreshing sleep, TAKE

MORTH MERICANLIFE

# BRISTOL'S Sarsaparilla

It arouses the Liver, quickens the circulation, brightens the spirits and generally improves the health.

Sixty-eight years trial have proved it to be, the most reliable BLOOD purifier known.

All druggists sell "BRISTOL'S."

# Twenty-First Annual Statement

OF THE

North American Life Assurance Co'y

HEAD OFFICE

112 - 118 King Street West,

TORONTO.

For the Year ended Decem-

	ber 31st, 1901.
ec. 30, 1900. To net Ledger Assets,	\$3,773 508 08
RECEIPTS.	
To Cash for Premium To Cash Income on Investments	
	1,099,396 58
DISBURSEMENT	\$4,872,904 66
Dec. 31, 1901.	****
By Payment for Death Claims, Profits, etc	
	\$678,595 0
	84.194.309 6
ASSETS.	
Dec. 31, 1901.  By Mortgages, etc.  "Debentures (market value, 8747 205 99)  "Swek and Bonds (market value, 81.371.315.70).	

Sec et and Bonds (marker varies, \$1,51,510)	1,522, 100	
Re-	Extate, including Company's building	416,936 41
Loans on Policies, etc.	278,827	
Loans on Sweek (nearly all on call)	215,170 00	
Cash in Bank and on Hand.	22,868 65 \$1,194 309 61 ... 178,581 85 ... 47,881 92 " Premiums ou's tanding, etc. (less cost of collection).	
" Interest and Rents due and accrued....... \$4,420,773 38 LIABILITIES.

 Dec. 31, 1901.
 \$69,000 @

 To Guarantee Fund.
 \$69,000 @

 " Assurance and Annuity Reserve Fund.
 3,808,229 @

 " Death Losses awaiting proofs, etc.
 45,103 @

...\$507,441 37

Audited and found correct. J. N. LAKE, Auditor. The financial position of the Company is unexcelled - its percentage of net surplus to babilities exceeds that of any other home company.

Insurance in force at end of 1901 (net)..

JOHN L. BLAIKIE.

VICE-PRESIDENT

JAS, THORBURN, M.D. HON, SIR WILLIAM R. MEREDITH, K C. DIRECTORS

HON, SENATOR GOWAN, K.C., LL.D., C.M G. E. GURNEY, Esq. L. W. SMITH, Esq., K.C., D.C.L. D. McCRAE, Esq., Guelph.

MANAGING DIRECTOR

WM. McCABE, LL.D., F.I.A., F.S.S. SECRETARY :

MEDICAL DIRECTOR : J. THORBURN, M.D. (Edin.) L. GOLDMAN, A.I.A.

L. GOLDMAN, A.I.A.

The report containing the proceedings of the Annual Meeting, held on January 29th last, showing marked proofs of the continued progress and solid position of the Company, will be sent to policyholders. Pamphiets explanatory of the attractive investment plans of the Company, and a copy of the Annual R-p rt, showing its unexcelled financial position, will be furnished on application to the Heat Office or any of the Company's

# Testimonial from a Parish Priest



Net Surplus ...

At the beginning of last spring, the reverend curate of Armagh (Bellechasse) sent in the following order to the Canadian agents of VIN DES CARMES:

"That excellent medicinal wine has rendered immense services in my parish. Some cheaper wine preparations could be procured in the place, but yours is very much preferred, and but for the bad roads the doctors could have distributed several dozens more during the last weeks. Please send me two dozens more and oblige."

Vin des Carmes is sold in London by

J. G. SCHUFF, ANDERSON & NELLES, W. T. STRONG & CO., Druggists. MARCH 1 1902.

OUR BOYS AND GIR A VOLUNTARY VICTIM OF E

Pierre Lafont was born in P 1876. At an early age his paren him to the college known as the Seminaire de Notre Dame des C

mostly attended by students i priesthood. Pierre was always a privilege Pierre was always a privilege of the Blessed Virgin. Of a m position, he showed himself, fr earliest years, unalterably ki amiable toward every one. His enance, frank and open, was t

onincation of innocence.
One day, when he was only fou old, his mother wished to take a walk, but he replied: "O, m pray let me stay and play with.

The methon though onification of innocence. The mother, though greatly ished at such a request from young, granted his demand. return she was still more surp find him making genuflexions be crucifix which he had placed on altar between two candles. It delight to adorn the altar,

would preach in his baby langua extraordinary seriousness. His first Communion was like an angel. From the day of its tion a remarkable change was able in him. He became more more reserved, and a useless o

more reserved, and a useless of our word never passed his lips.

During his vacations in the he spent long hours of adoratio little chapel where the Blessed ment was kept. Those who there were struck with the respective time manifested in his produce on a long walk. But soon his perceived that he was no long hem. On returning he was fo

them. On returning he was fo chapel, praying fervently.

"My dear child," said his "why did you leave us?"

"O mamma," responded Pithought that Jesus would be all returned to keep Him compan. At the age of fifteen years hed to his mother a desire to ereligious life. "All my life," to her, "I have never enterta desire other than to consecrat to God, and my wish was alway

desire other than to consect as to God, and my wish was alway Benedictine. I wish to be a in order that I may always y ways pray and thank God." On one day of each week the on one day of each week the the Petit Seminaire were give day. On these occasions Pierre came to conduct him to his spend the day. It was their of first visit the church of the Heart, at Montmartre, Notre I

toires, and the Jesuit church Pierre would say, in embramenter: "Oh, what a happ have passed; papa has had the to take me to visit Jesus in the In 1893 his mother took him

in the beautiful ceremony oparture of missionaries. He foundly impressed, and exp vely thirst for the salvation and such an ardent love of Go fervently aspired to a missio and a martyr's crown. Some the confided this desire to his God willed that his pioushould be realized sooner that

During Holy Week the pup Petit Seminaire were condusual, (as was the custom each Notre Dame to venerate the h The sacrilegous theft of a cha with consecrated Hosts had oc the morning that this visit Pierre was horrified. This te fanation filled his heart with ness, and he offered himself to victim of expiation. The offer

agreeable in the sight of God accepted. During the remaining day Week the thought of the sacrever in Pierre's mind. He sp to his mother and his professo urning with love for his

The evening before Easter found him in a state of ecstacy a beautiful day," he said to how I regret to see Holy W Oh! The beautiful week! graces I have received!"

On Monday he came home his hand a small picture of St. the little martyr of the Holy which he kissed incessantly not have had within himsel young saint whose generous senvied and hoped for !

During the day he calle poor man, and paid several viblessed Sacrament. At nig ired, he retired before his u The next day he had to r whole day in bed, keeping searing his sufferings with patience, and continually Rosary. The physician who found his illness to be a slight found his illness to be a slight scarlatina. When his moth the room Pierre said to her anguish, but perfect Mamma, it is God's will."

What follows is an exact re nan said afterwards:
"He never uttered a wo plaint; his only consolation drink some water of Lourde the Blessed Virgin who will e would say. Tuesday night me: 'People die at all age many of my schoolmates ha died, and what edifying dear father sang for him his hy

"On Wednesday he sle deal, and, as he was not ar left him for a little while. I ing he said: 'Kneel down have a prayer in common still wanted to say his Rosan not permit him, telling him to to offer his sufferings. He a head. He did not sleep night, notwithstanding his eso, that I might have the getting some rest ; it pained me standing near him, but h keep his eyes for a moment

#### OUR BOYS AND GIRLS. A VOLUNTARY VICTIM OF EXPIA-TION.

Pierre Lafont was born in Paris in 1876. At an early age his parents sent him to the college known as the Petit Seminaire de Notre Dame des Champs, mostly attended by students for the priesthood.

Pierre was always a privileged child of the Blessed Virgin. Of a mild disposition, he showed himself, from his earliest years, unalterably kind and amiable toward every one. His countenance, frank and open, was the personification of innocence. One day, when he was only four years

old, his mother wished to take him for a walk, but he replied: "O, mamma; pray let me stay and play with Jesus." The mother, though greatly astonished at such a request from one so young, granted his demand. On her return she was still more surprised to find him making genuflexions before a crucifix which he had placed on a small altar between two candles. It was his delight to adorn the altar, and he would preach in his baby language with

extraordinary seriousness.

His first Communion was like that of an angel. From the day of its reception a remarkable change was noticeable in him. He became more grave, more reserved, and a useless or frivol-

ous word never passed his lips.

During his vacations in the country
he spent long hours of adoration in the
little chapel where the Blessed Sacrament was kept. Those who saw him there were struck with the respect and crucifix. recollection manifested in his prayers.
One day he accompanied his family
on a long walk. But soon his parents
perceived that he was no longer with

On returning he was found in a

why did you leave us?" 'O mamma," responded Pierre, "I

to her, "I have never entertained any desire other than to consecrate myself to God, and my wish was always to be a Benedictine. I wish to be a religious in order that I may always pray, always pray and thank God.'

On one day of each week the pupils of the Petit Seminaire were given a holi-day. On these occasions Pierre's father day. On these occasions rierro and to came to conduct him to his home to spend the day. It was their custom to spend the day. It was their custom to meet him, he drew his last breath, hold-meet him his hand. His first visit the church of the Sacred Heart, at Montmartre, Notre Dame des

have passed; papa has had the goodness to take me to visit Jesus in the Blessed Holy Eucharist."

Sacrament."

In 1893 his mother took him to assist in the beautiful ceremony of the departure of missionaries. He was profoundly impressed, and expressed a A NEW SCIENCE ively thirst for the salvation of souls, and such an ardent love of God that he fervently aspired to a missionary

During Holy Week the pupils of the Notre Dame to venerate the holy relies. The sacrilegous theft of a chalice filled the morning that this visit was made. Pierre was horrified. This terrible pro-Pierre was horrified. This terrifie parameter is fanation filled his heart with unhappiness, and he offered himself to God as a victim of expiation. The offering was victim of expiation. The offering was victim of expiation. The offering was victim of expiation of God, and was a victim of expiation. accepted.

Week the thought of the sacrilege who ever in Pierre's mind. He spoke of it to his mother and his professor in terms

as necessary in the Sunday-school as the trained teacher in the school-room, or the trained nurse at the bedside. As much more necessary as spiritual ning with love for his

anguish, but perfect resignation: "Mamma, it is God's will."

of what the mother of the dear young know, as that they should behave as said afterwards:

He never uttered a word of complaint; his only consolation was to drink some water of Lourdes. 'It is the Blessed Virgin who will cure me,' he clature of our subject. What then? would say. Tuesday night he said to me: 'People die at all ages; see how many of my schoolmates have already goes before his class prepared to goes before his class prepared to the class prepared to many of my schoolmates have already died, and what edifying deaths!' His ather sang for him his hymn of first Catholic World Magazine.

Wednesday he slept a good deal, and, as he was not any worse, I left him for a little while. In the even-Kneel down, and let us ng he said: have a prayer in common.' As he still wanted to say his Rosary, I would not permit him, telling him to be satisfied to offer his sufferings. He asked me to take the sign of the cross on his forehead. He did not sleep during the night, notwithstanding his effort to do that I might have the chance of me standing near him, but he could not keep his eyes for a moment from resting Gury, S. J.

on me. He had moments of fright; he thought the night intolerably long, and compared it to purgatory. He spoke of a martyrdom of three hours, and often said: 'It is 2 o'clock?'' (He died at 2 o'clock in the afternoon.)

Looking at the holy face of Our Lord, which was near him, he said to me: 'The Saviour must have suffered me: 'The Saviour must have suffered much to be so disfigured.' A little later I heard him say, in a low voice; 'My God, let Your will be done, and

After that he sung in a low voice, then he said; 'Mamma, did you hear those beautiful hymns? But how strange; I composed them myself in

Latin; how beautiful they are!'
"Later he said: "Oh, mamma!
what a beautiful Communion God gave to me during Holy Week! It was that of St. Louis of Gonzaga; just like it, three days of preparation, and three days of thanksgiving.' He continually offered his sufferings for persons in whom he felt an interest, for his father,

for myself, and for other intentions.
"The next morning his fever creased. I began to grow uneasy, and waited for the physician with anxiety. When he came he was alarmed at the progress of the disease; he could not hide his anxiety from Pierre, and left at once to tell my mother-in-law that he could not live over the night and to send for his confessor. A priest was at once sent for. Pierre, without betraying the least emotion, went to confession, after having made the sign of the cross, and received Extreme Unction, giving himself the responses in Latin in a loud and clear voice. The priest had him to gain Plenary Indulgences of the

I then came close to him. ' Dear child, I said to him, 'if God wants you for the salvation of souls, be ready to obey His will; then Our Lady of Lourdes will cure you; I promise to take you to Lourdes. But if His will is chapel, praying fervently.

"My dear child," said his mother, to call you to Himself, make the sacrifice

He bowed twice, saying : 'Yes.' An instant later, I asked him if he felt 'O mamma, responded traits, and thought that Jesus would be alone, and I returned to keep Him company."

At the age of fifteen years he confided to his mother a desire to embrace a religious life. "All my life," he said smile, answered: 'Mamma, I am cured.' These were his last words. Placing his head on my shoulder, he raised himself, and put his arms in the form of a cross on his breast. He soon became delirious, for a violent attack of brain fever had begun, and for a half hour he had a terrible agony. His sisters were holding him in their arms His we were reciting the prayers for the dy-ing and after we had invoked St. ing a blessed candle in his hand. His ictoires, and the Jesuit church.

Pierre would say, in embracing his happiness; he seemed to be at rest. would say, in embracing his approach to the say, in section and the sear little Saint d; papa has had the goodness a placed in his hand his dear little Saint Tarcisius, like him a martyr of the

Thus died on March 29, 1894, this

There is a new science commanding the attention of the Catholic people and a martyr's crown. Some time later he confided this desire to his siste.

God willed that his pious desires should be realized sooner than he exhauld be realized by the exhauld ruary, of the methods of this new science in an article entitled "The Suc-Petit Seminaire were conducted, as usual, (as was the custom each year) to Notre Dame to venerate the holy relics. she has devoted a great deal of her time with consecrated Hosts had occurred on to the formulation of methods of imparting instructions in the schools, and

the remaining days of Holy as necessary in the Sunday-school as the trained teacher in the school-room, As much more necessary as spiritual than mate

sire to know more in order to behave better. 'It is not so much that chil-What follows is an exact reproduction dren should know what they do not they do not behave.

"The knowledge, of course, is nec-

# Patience To-Day.

Patience to-day, my soul; to-morrow will bring whatever God wills; mean-while let us do the will of the Lord. Yesterday is past, and nothing more remains of its sufferings. To-day is only one day, and doesn't signify much. My God! can I do less than offer Thee the troubles, the sufferings, the fatigues of a single day? May those of this day be all for Thy love; I offer them to Thee for the Heart of Jesus, and in thanks-

## CHATS WITH YOUNG MEN.

If we do not work for bread with our hands, we are bound under penalty of becoming criminal, to labor with brain heart, to strengthen, purify enrich human life. There enrich human life. There be work of hand that men may live, and there must be work of brain and heart that they may live worthily and nobly.—Bishop Spalding. Employed by Electricity.

T. C. Martin, an authority upon the ubject, finds that 100,000 employed in telegraphy, 26,000 by Bell telephone companies, 150,000 in electric fighting plants, 10,000 on street rail-ways operated by electricity, and 150,-000 in electrical factories.

Having a Hobby, Happy is the man who has a hobby— who wishes to arrange the specimens of natural history or geology which he has acquired during his summer rambles, or is able to use the lathe, the fret-saw, the telescope or microscope. An hour or so spent on this will divert the nervous energy into an altogether new compartment of the brain, and this is the true secret of getting as much as possible out of one's time. It is a mis-take to think we rest best by doing nothing. The most intense rest comes by striking other chords than the one or two which show signs of being wear-

ied to breaking.

Happier still is he who has a taste for music and who has mastered the initial difficulties of the violin, the piano, the organ or the cornet! Nothing is so refreshing as to be able to soothe oneself with music, or to turn to the rough sketches we have made in summer excursions with a view to completing them. An hour spent in perfecting oneself in any branch of art is well employed, and the winter evenings afford opportunities of becoming really pro-ficient in some pursuit, which brings one in contact with the beauties of the world and quickens the imagination. In your young life you may lay foundations of great excellence in regard to some study or accomplishments, which will stand you in good stead in later

#### Cuitivate Practicability.

It is well known that many great scholars have been almost helpless when thrown amid the practical affairs of life. The genius of Addison made him Secretary of State, and he had ample chance to fit himself for his position: but he was found absolutely inetent, and was compelled to retire

on a small pension.

Napoleon made Laplace Secretary of the Interior, because of his great scholarship, but he proved utterly incapable of filling the great office to which he had been appointed. Napoleon said he was "always searching for subtleties," and aimed to conduct the Government on the principles of the differential and the principles of the provide the provided the principles of the provided the provid integral calculus. Bacon had one of profoundest intellects of his own or any other age, yet he did many foolish things in practical life. The process of searching for deeper knowledge somehow carries one away from the trend of events, and puts him at variance with the ordinary affairs of everyday life.

It is said that Adam Smith, the great writer on political economy, could not manage the affairs of his own home. Beethoven did not even know how to cut the coupons from a bond, and sold the whole instrument when he wanted to raise a little money. Johnson said of Goldsmith, that exquisite genius in his line,—" No man was wiser when he had a pen in his hand, or more foolish when e had none.'

This is no disparagement of educacation: but these examples may serve

Saviour.

The evening before Easter his mother found him in a state of eestacy. "What a beautiful day," he said to her, and how I regret to see Holy Week gone. Oh! The beautiful week! How many of the laws of success. He told his audience that success lies in working at the thing in which you wish to succeed. It lies in never tiring of doing, in repeating and line. a beautiful day," he said to her, and how I regret to see Holy Week gone. Oh! The beautiful week! How many graces I have received!"

On Monday he came home holding in his hand a small picture of St. Tarcisius, the little martyr of the Holy Eucharist, which he kissed incessantly, all the morning. What intercourse must he not have had within himself with the young saint whose generous sacrifice he envied and hoped for!

the demands of our age and time.

"The child to-day must go out fortinged with a living, loving, intellectual fith. He is not facing persecution, never tiring of doing, in repeating and in never ceasing to repeat; in toiling, in waiting, in bearing, and in observing; in watching and experimenting, in falling back on oneself by reflection, turning the thought over and over, round and about, the mind and vision acting again and again upon it—this is the law of growth. The secret is to do onow; not to look away at all. That is the great illusion and delusion: oung saint whose generous sacrifice ne oung saint whose day he called upon a poor man, and paid several visits to the Blessed Sacrament. At night, being tired, he retired before his usual hour.

The next day he had to remain the whole day in bed, keeping silent, but bearing his sufferings with admirable bearing his sufferings with admirable bearing his sufferings with admirable searched the successful catechist whose children carry from the Sunday-school the germs of knowledge that have reached the suffering to the conscience as well as the suffering to the conscience as well as the suffering born into this world from human being born into this world from human be

the beginning until now, or that shall be born until the end, and that is success in making himself a man, in making himself God-like, in making himself honest, sincere, truthful, just, be-nevolent, kind, polite, human. There are no compensations for whoever fails in this. A man may have millions of money, and if he has failed in making elf a man, he has failed hopelessly. Body tion the lesson into the child's mind and then to question it out again."—

But he who has built up his character is kingly, is akin to his Maker and his

> What is it that you want to succeed in doing? You all want to make money or get an office; that is the American ideal of success. It is to make money or get an office. We will outgrow that some day. Money is good; it is the greatest of material powers in the world to-day. It is a mighty power. How are you going to make money? Just as I told you that you were to learn language, -by working, working. I am talking of the law. There may be an exception; sometimes an accident may happen, so that a man gets rich without labor; but right here is one of the great causes of failure; that each the great causes of failure; that each the great causes of failure is the great causes of failure in the great causes of catarrh action, and radically cause in the great causes of catarrh action, and radically cause in the great causes of catarrh action, and radically cause in the great causes of catarrh action, and radically causes of catarrh action, and radically cause in the great causes of catarrh action, and radically cause in the great causes of catarrh action, and radically cause in the great causes of catarrh action, and radically cause in the great causes of catarrh action, and radically cause in the great causes of catarrh action, and radically cause in the great causes of catarrh action, and radically cause in the great causes of catarrh action, and radically cause in the great causes of catarrh action, and radically cause in the great ca

#### man looks upon himself as an exception. I tell you that this is the law : that you have got to labor, if you want

to get money, if you want to suceeed.

The aim of having pleasure is the aim of a lower race, and of those who are destined to become a scorn and a mock-ery. There is no possible pleasure for se who make pleasure an aim. Pleas-is good only when we have earned by our labor; it refreshes us after

Now, if you wish to be good men. have some aim that approves itself to a rational man, to a reasonable being. I have noticed that men who have character are nearly all men who have been successful. Take the professions. The nen of the finest character are nearly men who lead in their profession Idleness is sure to lead us to degeneracy consequently, those men who try to succeed, and whom no failure discourages, and who go on rising on failures s stepping stones, are the mer who realize what a noble thing it is to be a living force in God's world. They have influence; they have power, and the respect of their fellows. They are pointed to with pride. At least, they signify something; there is meaning in their life; they have not lived in vain;

they have accomplished something.

They are the men who stand out from their fellows, become leaders, great beacons, throwing their light acr perilous sea. These are the men who are free, who become a part of the life of their people, maybe a part of the life of their race. The aim, then, is so to inspire youthful minds and hearts that they shall seek these fountainheads of right living, these fountainheads of strength, of resolves, of perseverance of ceaseless action. For the law of success is persistent action in the direc tion in which you wish to go. It is nature's law. All life is built up of ceaseless repetition of a cell, of a microscopic cell, eternally building. All forms of animality are subject to this law—infinite repetition, ceaseless repetition—and when it breaks down in any part then to go to work and build it up by this same process, tireless, cease-ess; so the universe has been filled

-labor for these things, to incorporate these principles in your lives; make the Eternal Spirit, who is born of God, in medicine or sent postpaid at and ever since the world of truth and Brockville, Ont.

Says our esteemed contemporary, the Congregationalist, writing on "Inter-

essory Prayer ":
"The instinct of intercession must wakened in every mother's heart when she first look upon the helplessness of her child. It is the friend's resort in absence. It is the Christian's oppor-tunity. It was the utterance of Christ's It sums up human brotherhood love. and divine co-operation. God will not be alone in His beneficence. He invites us to make requests, to share His thoughts of need and danger, to con-sider His problems of redemption and

"The province of intercession far transcends the boundary of personal relations. Its field is the world. Just so far as knowledge grows and love of Christ constrains, the lives of others come within the circle of our prayers. If the father's heart in Abraham melts

ponent of Protestantism allows the gracious office of intercessor to friends on earth, he must deny it to friends in Heaven. We believe that the blessed in Heaven enjoy a greater influence with God because of their confirmed holiness, and if we ask the prayers of devout friends still in their place of probation, still more confidently do we ask those of our friends in Heaven. The saints are surely our friends, but, as the Congregationalist says, "The province of intercession transcends the boundary of personal relations."—Bos-

and be made to understand what it means, and if they grow up with this habit formed it will make their lives truly that of children of God. Learn them to do good for the love of the Sacred Heart, and it will prove far more effective and lasting than the thoughts of punishment. Have a picture of the sacred Heart, and it will prove far more effective and lasting than the thoughts of punishment. Have a picture of the sacred Heart in the living. thoughts of punishment. Have a picture of the Sacred Heart in the living thoughts of punishment, ture of the Sacred Heart in the living rooms, and explain to them often what the picture means. Tell them of the promises our Lord has made to those who have a devotion to the Sacred Heart, and let them each month ask the prayers of the League for all the favors they wish for, either spiritual or temporal. In a word, make the love of the Sacred Heart a part of their of the Sacred Heart a part of their of the Sacred Heart a part of their of the Sacred Heart and the love of the sacred Heart and the lo Heart, will be the means of obtaining all graces necessary for their salvation

Facts For Catarrhat Suff reis. The mucous membrane lines all passages and cavities communicating with the extrior. Catarth is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. nucous membrane.

Ho d's Sirsaparilla acts on the mucous membrade through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh

#### FEVER'S VICTIMS.

The After Effects Often Worse Than the Disease Itself

A SUFFERER FROM THE AFTER EFFECTS OF TYPHOID TELLS OF HIS DEPLORABLE CONDITION-APPEARED TO BE IN A

The after effects of some troubles, such as fevers, la grippe, etc., are frequently more serious in their results than the original illness, and the patient is left an almost physical wreck. In such cases as those what is needed is a tonic medicine, to enrich the blood, strengthen the nerves, and put the system right, Mr. L. Barnhardt, a prosperous young farmer living near Welland, Ont., offers proof of the truth of these statements. Mr. Barnhardt, of these statements. Mr. Barnhardt, says: "Some years ago, while living in the United States, I was attacked by typhoid fever, the after effects of which proved more disastrous to my consti-tntion than the fever itself, and fo months I was an almost total wreck. I had no appetite, was haggard and emaciated, and apparently bloodless. I had violent and distressing headaches, and my whole appearance was suggestive of a rapid decline. I tried no less than three doctors, but they failed to benefit me. At this juncture a friend of wine mentioned my case to another physician, and he suggested that I should take a course of Dr. Williams' Pink Pills. I took this advice and found it most satisfactory. Almost from the outset the pills helped me, and I continued their use until I had taken about a dozen boxes, when I felt myself fully restored to my former health, and my weight increased to 165 pounds. I have enjoyed the best of health ever since, and I will always give Dr. since, and I will always give Williams' Pink Pills the praise they so richly deserve.'

These pills are a certain cure for the after effects of fever, la grippe and pneumonia. They make new, rich, red blood and strengthen the nerves from first dose to last; and in this way they cure such troubles as anaemia, neural gia, rheumatism, heart weakness, kidney and liver ailments, partial paralysis, with heavenly bodies, so our earth has been gradually constructed.

St. Vitus dance, etc. They also cure the functional ail sents that make the lives of so many women a source of contant misery, and bring the glow of hese principles in your lives; make them a part of yourselves, and then more and more you shall grow in character, in control, in self-respect, and feel should see that the full name "Dr. more and more that man is not an animal merely, but is a spirit akin to is on every box. Sold by all dealers who is growing through the time, who is growing infinitely, developing forever ing the Dr. Williams Medicine Co.,

#### The Two Scourges. ALCOHOL AND MORPHINE. An Antidote Discovered.

An Antidote 'Discovered.

A recent remarkable discovery in medicine which have been found to annihilate the suptire for atchild found in annihilate the suptire for atchild found in the most honders cases, is attracting a good deal of attention among those interested in temperance work. The medicine is purely veg table, perfectly barmless and absolutely free from narcotics. It leaves no evil after effects and can be carried in the pocket and taken in absolute privacy thus dispensing win the publicity, loss of time and expense of an institute restment.

The medical found in the superior of the found in the publicity of the superior of the found in the found in the found in the superior of the found in the found i

many others.
Full particulars regarding this medicine can
be obtained by writing to Mr. Dixon, No 81
Wilcox street, Toronto Ont.

How a Woman Paid Her Debis, I am out of debt, thanks to the Dish-washer pusiness. In the past three months I have nade \$500.00 selling Dish washers. I never the practical as well as the theoretical side of their natures.—Success.

Lecture on Success.

Lecture on Success. by Bishop Spaulding.

The audience at Music Hall, last Sunday evening, to hear Eishop Spaulding's lecture on "Success," was one of the largest ever gathered to hear a lecture in this city.

In his masterly discourse Bishop Spaulding laid down the laws of suc.

boundary of personal relations."—Boston Pilot.

Enroll the Children.

Children should be taught the beauties of the devotion to the Sacred Heart, and at an early age enrolled in the League. It is a devotion that will appeal to them, and one that they can understand and appreciate. They should learn to make the morning offering, and be made to understand what it means, and if they grow up with this habit formed it will make their in the same than the same than

with ladies and children.

MAKE A NOTE OF IT, when you are leaving home to buy "The D & L "Menthol Peaster. It is guaranteed to cure the worst case of backache, headache, stitches Avoid everything said to be just as good. Get the genuine made

E-lectric Oil will help all to do this,

"A LITTLE COLD, YOU KNOW" will become a great danger if it be allowed to reach down from the lungs to the throat. Nit the peril in the bud with Aller's Lung Balsam, a sure remedy containing no opium.

Cholera and all summer complaints are so queck in their action that the cold hand of death is upon the victims before they are aware that danger is near. If attacked do not delay in getting the proper medicine. Try a dose of Dr. J. D. Kellogg's Dysentery Cordial, and you will get immediate resief. It acts with wonderful rapidity and never fails to effect a cure.

largest sale of any similar prep Canada. It always gives satistoring health to the little folk Ill-fitting boots and shoes cause corns. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.

Mother Graves' Worm Exterminator has the



Programme production Out and ready for delivery -- Father Shee-han's news book, "Luke Delmage" Cloth, post free, \$1.50. Also the Ordo for 1902 in cloth or paper.

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This Company issues every safe and de drable form of policy. We have policies at reasonable rates, that guarantee

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#### ROADS TO ROME

Converts at Parlor Conference tell how they Sought the Truth and Found

Two converts who had passed through the dark valley of doubt were the central figures of last Friday evening's parlor conference. Mrs. Elwell read a paper entitled "The Book That Has Helped Me Into Catholicism" (Father Elliot's "Life of Father Hecker"). In her essay she said in part that pre-vious to reading this book she had no satisfaction in free thought and felt that life was not worth living. She had years before come to the conclu-sion that Catholics were not very honest and not very intelligent and was therefore biased against them. Cardi-nal Newman's "Apologia Pro Vita is well calculated to make Catholics of Protestants, and the biography of Father Hecker to make Catholics of free-thinkers. His biography is a study of the life within rather than life withsomething to complete his life, and that the world needed that something. He found himself in a miserable condition of universal distrust which was the result of a lack of union with God. No one disputes the inner light. All all of the complete his life, and that the columns of the daily papers. Here is one by A. de Segur on a friend of the columns of the daily papers. Here is one by A. de Segur on a friend of the columns of the daily papers. one disputes the inner light. All claim to live by it. Is there any element ontside ourselves that corresponds with it? Has this divine element an objective existence? At this time Hecker says he doubted the val-Hecker says he doubted the validity of the testimony of his senses. He doubted the evidence of the some-thing within him. He felt his soul drawn by a great attraction. It was universal which corresponds the spirit universal which corresponds to the soul, as the material universe does to the body. He likened his dis-covery to that of the planet Neptune by the astronomers who were looking

Hecker's seven years' search for truth and likened his quest to that for the Golden Fleece, the Holy Grail and other desires of the souls of men. Pascal represents Christ as saying. "Be hadst not already found Me."

A CONVERT'S SEARCH. of design, and said, "Here was a great Architect." Other scientific investigations only strengthened this belief, and finally the existence of the Deity was established to his satisfaction. The next step was to find the religious."

Out bonnet and worn-out shawl. "You are in the wrong place, madam," said he, somewhat roughly; "get away from here, please, for I am here at this time to hear the men's confessions."

That does not make a hit of the religious are in the wrong place, madam," said he, somewhat roughly; "get away from here, please, for I am here at this time to hear the men's confessions." established to his satisfaction. The next step was to find the religion of God. He looked for it among the Hin-doos, the Mohammedans and even among aboriginal tribes. Polytheism has not

so much an existence as is imagined.

The names given are rather to the One Supreme Being under different names, corresponding to the things needed and asked for, as the God of the Harvest, the God of Water, etc., etc. He was struck in his investigations with the devotion and self-denial of the Catholic Sisters in hospitals. Ministers at times buttonholed him, but the priests let him alone. He had more a life study of the diseases of society and judged the tree by its fruit, and he would assert that wherever Catholic doctrine has taken the strongest hold on the people, there he found the least amount of all these evils. In Catholic communities where these evils exist it is because the doctrine has not taken pos-session of the people. He said that he stood ready at any time to defend this

One of the agnostics said this was his One of the agnosates and that he had received much instruction, for which he was thankful to the speakers. "As one having no belief, let me say that should the day ever come to me that I see anything in Christianity warranting me to accept it, I shall go back to the only branch which has any foundation in history and tradition." An "ex-Catholic" said, "Yes, it's Rome or reason for me, perhaps both."

Here an agnostic of Quaker ancestry

(part way) said that as religion was defined to be a union of the soul with God, the Friends or Methodists brought a the Friends or Methodists brought a man closer than any, because in their system no man intervened. They have no deacons, priests, Bishops, Cardinals or Pope. A Catholic asked him if he was not mistaken as to deacons and Bishops in the Methodist Church and if both sects do not have an organization. He was also told that Fox and Wesley and not Christ, had founded Wesley, and not Christ, had founded An ex-Catholic also took a turn in replying, saying that one fatal defect in non-Catholic bodies was the absence of the principle of unity, which sooner or later causes dissolu-

A young man of excitable tempera ment and a great flow of meaningless phrases tried to prove that the Catholic Church was a human institution gaining strength from the fact that parents pressed its tenets on their children. It also adapted itself to the times, and hence held its wonderful sway over many millions of people. He was asked if the Church had not been opposed by the parents of many who embraced it, persecuted by rulers and misrepresented by enemies, despite all of which it grew. It was also pointed out that the Church was adapted not only to these times, but has proved itself the Church for all ages, as the experience of nineteen centuries shows.

A Catholic young man said that the Church contradicted all human experience. A high degree of centralization pressages decay in all purely human bodies, yet the Church's opponents ascribe its continued success to its centralized power, failing to observe that it is the divine principle that sus-

personal contact of the parents of the human race with God Himself.

One who spoke of life as a series of disappointments to which we are con-demned against our will said that "religion is the resource of pessimists."
A Catholic said that if such were the case, the previous speaker would be very religious and should be ready to admit that if through no fault of his own he was suffering here, he should in compensation have happiness hereafter.

# "WORTH A MAN!"

Anecdote of a French Jesuit Whose Confessional Rarely Sheitered a Woman.

Now that the French courts are busy examining, with a view of confiscation, the property titles to the homes occupied until lately by Jesuits, Benedic tines, Carmelites, etc., incidents in the lives of the outlawed religious are of especial interest to the reading public, writes the Louvain correspondent of the Catholic Sentinel, of Portland, Oregon.

impression one retained after with him was-of a soldier gone astray n a Jesuit's cassock. He was very tall, truly military in his bearing, curt, precise and even rough of speech. His roughness, which was all on the surface, revealed in him the man of the people, the apostle of the tenement house. He had spent so much of his life among the commoners, the work-ingmen, the soldiers, that all went to him, just as the students and artists used to go to the Dominican Lacor-daire. Always looking after big game, Father Milleriot had, so to say, limited what drew other planets out of their orbit. The move from the fact to the inference is always an act of faith. his apostolate to the men. He thought himself too rough to deal with the gentl-That anything outside ourselves exists is not a fact, but an inference.

Here, Mrs. Elwell summed up Father of tough-looking Parisian. The presence of the unkempt, unshorn and ragged customers aided somewhat to keep the women at a respectable distance.

One day, however, a good old woman who probably did not know of the comforted; thou would not seek if thou Father's specialty walked right up into the box much ahead of the opening time and before the arrival of any of Dr. Sundberg, ex-United States Con-sul to Bagdag, told briefly of his con-the ordinary class of penitents. When the confessor arrived and pushed back While dissecting a finger he the slide he jumped at the sight of the

> am here and ready, and you are ready likewise, you'll shrive me as well as anybody else."

> It is impossible, my good lady; if my men see that I hear women, they'll just leave me in the lurch. Be kind

enough to go to some one else."

"Ah! that's the way," says she, getting up; well, I guess I will go, but it will be a sunshiny day when I'll try it again. I am used to wait, for it is now thirty years since I went to confession last." She went off.
"Come back, madam," the Father

called out, starting up and after her; come back, for you are worth a man She turned back, half frowning, half laughing, made her way again through crowd of waiting grenadiers, who were laughing more than she was, and took awhile after beaming with joy, lighthearted and almost rejuvenated, for her peace with God and herself was made.

# DEATH OF A RELIGIOUS.

DEATH OF A RELIGIOUS.

We regret to be called on this week to record the death of Rev. Stater Mary Patrick (in the world Miss Mary Agnes Donovan) at the Mother House of the Staters of Charty of St. Vincent de Paul, House of Providence, Kingston, after a long illness from consumption, in the thirty-first year of her age, having spent eleven years as a faithful and devoted spouse in the service of her Divins Lord. Sis er Patrick was one of those rare and beautiful characters whom to know was to love and respect. Of a saintly disposition and charning personality she had endeared herself to her whole community and all with whom she came in contact in her holy and religious life. After a life of piety and devotion in the service of our Lord, she surrendered her pure will into His hands on Monday, 17th inst. Her funeral took place on Wednesday, 19th hust, when a solemn Requiem Mees was aclobrated in the brautiful Churen of Oar Lady of Sorrows, Rev. Fither Kehoe being celebrant, Rev. Fr. John Hanley, deacon and Rev. Fr. McKernan subdeacon. Siter Patrick was a native of the county Cork, Ireland, and in early lift with her family came to Leanox Mass, and when nineteen years of age joined the Sisters of Charlyth.

It at hor Master's feet she'll leave And enter into joys untold." Requiescat in pace!

# FROM OTTAWA.

The regular meeting of Branch 156, St. Joseph's, held at the new St. Patrick's hall, on Maris street on Tuesday 18th ult. was most profitable and instructive to those who had the good fortune to be present. The Presidert, Bro. E. P. Stanton, occupied the chair, Rev. W. Murphy, O. M. I., D. D., pastor of St. Joseph's, was present, and at the proper time was called upon for an address. The rev. gentleman spoke at some length on the objects and workings of the C. M. B. A., and of the advantages of membership, socially and otherwise. His address was listened to with deep attention and a hearty vote of thanks was given to him. The Chuncellor, Bro. J. G. Foley, and Mr. Taos. McGrail, Sec. of Branch 28, also address was listened to with deep attention and a hearty vote of thanks was given to him. Though the second of the meeting Bro. Danne entertained those present with selections from the gramonhone, which were duly appreciated. Last, but not least. Brother John Foran, "brought down the house" with his recitation of Dr. Drummond's French Canadian dislect noem. "John Baptist," Brother Foran rendered the most popular of Dr. Brummond's efforts in a masteriy manner, and created roars of laughter by his initiation of an ambitious young man who. Went to the States" but his paper a statisfied to stay at his paper a start of the states.

ome.

On the whole this effort of Branch 159 to ring about a larger attendance at meetings, sy making them attractive is well worthy of L. K.

# C. O. F.

that it is the divine principle that sustains it.

The son of a Methodist minister stated that none of his father's children are members of that denomination, and that he was long ago convinced that there is nothing in Methodism.

"Religion is a primaeval superstitution handed down from father to son," said one who was then asked if it was not more reasonable to suppose that the belief in a Deity came from the

the same be sent to his family and also to the CATHOLIC RECORD. ATHOLIC RECORD.

JOHN TERNOIE. Chief Ranger
E. D. O CONNOR. Rec. Sec.

James A. McDonnell, Thomas P. Hogan,
ohn W. Dempsey, Committee.

## A PLEA FOR OUR TEACHERS.

To the Editor of the CATHOLIC RECORD:

To the Editor of the Catholic Record:

It is an undeniable fact that in many communities there is no labor so little appreciated, no services so grudgingly recompensed at those of a Oxtholic teacher. Happily we have on the majority of our School Boards mor sufficiently enlightened to understand something of the labor and expense necessary to acquire a professional training and of the value of that training to the enlidren. Yet, is not without precedent to find trusters wholly ignoring the child's interest in the selection of a teacher and apparently actuated by personal motives or false ideas of economy.

The wester of the child should be the main consideration and almost the only one in the selection of a teacher. The face that a family has paid taxes for years in support of a certain school does not impose any obligation on the rustees to accept the application of this should be the face that a family have the preference, but it sometimes happened that on this plea a teacher is bired who elsewhere would have been a success but at home is not. P. Praps it is because no one is a prophic in his own country.

Then again we find trustees expending much

where wound and seed as address of at home in S. I. P. rhaps it is because no one is a prophs in his own country.

Then again we find trustees expending much energy in cutting down the salary of the teachers, and always favoring the lowest bidder. To such I would say—if you wish to have certain amount of wood and stone earted to certain place give the job to the lewest bidder provided that the amount be sufficient to recompense nim for his knor. If you wish to have a house built be a little more careful in your selection. Do not give the preference—a contractor who deposits the lowest tender unless he has a reputation for skill and hones; a Bar if it is a matter of building up your chi'd intellec ually and morally, moulding his character developing his intelligence—which is the grand work of the Catholic teacher—do not trust to an incompetent; be still more careful in your choice.

A word about the treatment of teachers after

in your choice,
A word about the treatment of teachers after in your choice,
A word about the treatment of teachers after
they have been eagiged. I speak here of the
ladies. The number of gentlemen in the profession is unfortunately too small and
they are able to defend themselves.
Our teachers as a rule are the daughters of
moderate means. From childhood they have
enjoy-d frugal comfort. Among them family
affection and love for home are precominant
traits. The day arrives when the daughter,
who is the pride of fond parents, leaves home
to enter upon her position as teacher in a
strange district. She works diigently; isanxious to advance her pupils. Imagine her feeings if instand of encouragement she meets with
harsh and unmerited criticism and hears un
kind remarks who at home had never known a
harsh word You will-say, kind reader, that sieb
instances are rare. Not so rare as they should
be, unfortunately; for there are always som
characters who are anxious to show their importance and authority because for sooth they
pay a few dollars taxes. They are firm believers in the infallibility and the impeccability of
their own offlapring, but forget that the teacher

## MR. O'DONOGHUE'S RICH PRIZE.

Mr. John G O'Donoghue, of the law firm of Mr. John G. O. Donognue, he was a concept to the Edward Thompson Company prize the final LL. B. examinations at Toronto niversity, for the highest standing on examination and for a thesis. The prize, which consists of thirty-five volumes of American and aglish Ekcy lopaedis of Law, and thirty-five Lagatica is the richest roles dogated, being inguise Eacy lopaedia of Liw, and thirty-flive I Fractice, is the richest prize donated, being alued at \$500. Mr. O'Donoghue's thesis was in "Canadian Copyright," and it has attracted the strength of the st

#### DIOCESE OF SAINT ALBERT.

Saint Albert, Alta, N. W. T., Feb. 9.

Saint Albert, Alta, N. W. T., Feb. 9.

Bishop Legal has justarrived from Montreel where he has spent the past four mouths, in the interests of the diocese of Saint Albert. He had been wired to come back, right away, on account of the desperate state of health of Right, Rev. Bishop Grandin.

Feb. 14—Bishop Grandin is, no doubt. very weak, but the seems to be better since Bishop Legal has arrived.

Rev. Father Lebret, O. M. I., of MacLood, has been in very poor health these few weeks. It was deemed most sadvisable to give him the last sacraments, on Sunday the 9th inst.

Rev. Father Danis, formerly in charge of the Piegan Indian Mission, has assumed the duties of rarish priest at MacLood.

Right Rev. Archbishop Langevin is expected to arrive at Saint Albert on Feb. 14.

# C M B A

Hesson, Feb 20, 1962

The regular monthly meeting of the C. M.
B. A. Branch 319, Hesson, was held in Kieffer's
Hall on Feb 15 ult. After the general business was disposed of and the minutes accepted the meeting adjourned to partake of an oyster supper which proved to be a palatable repast. The meeting and also the oyster supper was graced by the presence of the Grand Deputy for the county of Perth, Mr. C. J. Kneitl, who took great pains to instruct the members Kneitl's presence.

The meeting and also the Grand Deputy for the county of Perth. Mr. C. J. Kneitl, who took great pains to instruct the members in the ways of meeting, etc. Through Mr. Kneitl's presence new vim and vigor was instituted into every member, the increase in membership and also in applications being very noticeable. On the whole the affair was a huge success.

F. J. Kieffer,
Rec. Sec. Branch 319.

TWENTIETH BIETHDAY OF BRANCH 14.

Branch 14. Galt, celebrated its twentieth anniversary on Feb 6. by giving an "Airly people were present including many from the surrounding town. Presion. charteflay and surrounding town. Presion. charteflay and the company was a stirring address by Bro. C. J.

MCADS. SURVICE Clerk Osgoode Hali, Mr. Thomas Barrett, occupied the chair, and opened the entertainment by calling on Walstenholme Orchestra for a selection. This number was well received Then followed songs by Master Harry Foy. August J. Jansen and Geo F. Kelliher, also solos by Miss Maggianner of Galt and Miss Minnie Kennedy of Starlord. Miss Kennedy has a strong company is in the surround and Mrs. G. F. Kelliher, also solos by Miss Maggianner of Galt and Miss Minnie Kennedy of Starlord. Miss Kennedy has a strong company has never had efeatly in the payment of interest in any of the debotures it in the voice and uses it to good effect. Miss Maggia Radjayan and Mrs. G. F. Kelliher, also solos by Miss Maggianner of Galt and Miss Minnie Kennedy of Starlord. Miss Kennedy has a strong control of the company has never had efeatly in the payment of interest in any of the debotures it in the followed by games etc., and at a season and before the control of the company control of the company has never had efeatly in the payment of interest in any of the debotures it in the followed by games etc., and at a season and before the company has never had efeatly in the payment of the company has never had efeatly in the payment of the Company has never had efeatly in the payment of the Company has never had efeatly in the payment of the Company a

# DEATH OF SISTER MARY.

We regret to announce the death of Sister Mary of the locarnate Word of the Sister Adorers of the Precious Blood at Ein Bank, the convent of the community near Ottawa. Her death occurred on Friday, 20th Feb., at 9 a. m.

Her death occurred on Friday, 20th Feb., at 9 a. m.
Deceased had been ailing since September last, from which time until her death, all that tender and leving hear's could suggest and all that medical science and skill could do was done for her. but her Divine Spouse in His infinite and insertuable wisdom saw fit to take his section of the His section o

#### MARRIAGE

O'CONNOR-O DONNELL.

Rev. Father Donerty, parish priest was the ceiebrant of a very pretty marriage in Arthur on Jan. 28, when Patrick O'Connor, of Pecitownship, and Miss Margaret Justina O'Donnell, of Arthur township, were united in holy wedlock. The ceremony was performed promptly at 9 a. m. and at its cenciusion the Holy Sacrifice of the Mass was offered up by Rev. Father Donerty. The bride was grace fully attired in a tailor-made suit of brown camel's hair cloth, with a picture hat, and carried in her hand a white mother of pearl flosary, while the gray suit worr by the bridesmaid. Miss Mary O Donn II, sister of the bridesmaid. Miss Mary O Donn II, sister of the bridesmaid. Miss Mary O Donn II, sister of the bridesmaid. Miss Mary O Donn II, sister of the bridesmaid by his cousio, F arcis O Connor. To church enoir was in attendance and render distribution of the brides parents, where a sumptions dejeuner was served. An enjoyabe afternoon was spent amidst the number of invited guests, and about 5 o clock the bride were both numbernous and costly. The company repaired to their hemes in the wee sm.' hours of the morning, wishing in, and Mrs. O'Connor many years of happy and joyous wedded life. O'CONNOR-O DONNELL.

#### OBITUARY.

CLARA MAY FRASER GRAVENHURST.

At Gravenhurst, on Wednesday, February is 1992 the grim Angel of Death crossed the threshold of the home of Mr. Alexander Fraser, and bore away with it the soul of his b-loved deugater, Clava May. In the abs nee of her mother on Tuesday afternoon, the little child came in cont-ct with a bo tle of pol-on, which she drank. Medical sid was imm diately summened, but despite the physician's skill and the trader care of kind friends she expired the following morning at 3 a. m. Deceased was a pr m sinc child of but four years and possessed many good qualities; her young companiors will greatly miss. "Clara," who was ageneral favorite with them. The funeral took place on Taursday at 230 n. m., and was largely attended. The 'pall-bearers were: Masters Theodere Lemyre, Joseph Lemyre, Frask Lafraniere, and Joseph Cunningham. The bereaved parents have the sympathy of the entire community in this, their sad sfillction.

"She is not dead—the child of our affection, But gone unto that school Where she no longer needs our poor protection, And Christ Himself doth rule." CLARA MAY FRASER GRAVENHURST.

And Christ Himself doth rule."

And Christ Silmesif doth rule."

Thomas Hussey, Ashfrikid.

The many friends of Thomas Hussey, for many years one of the best known residents of Ashfield—who had, however, been residing in Owen Sound during the nast year—were great Iv shecked to he ar of his death in St., Joseph's Hospital, London. Up to three weeks ago deceased had always explyed good health. Think ing a change would benefit him, he left Owen Sound for London. For a few days his case was not considered dangerous, but on Monday, the 10th, he became suddenly ill, and at 2 o'clock of that day he passed peacefully away in the arms of his daughter. Sister M. Philomena of the Community of St., Joseph, Heart failure was the immediate cause of death. The remains were conveyed from London to the old home in Ashfield, where the family had reassembled, and there were seconted to S. Joseph, church by an unusually large cortege of a trowing relatives and symoathising a quantalances—all anxious to pay their last respect to one who had lived solong among them and whose example will be treasured in future years. After Solemn High Mass of Requiem was scelebrated by Rev. Father McCormick, P. THOMAS HUSSEY, ASHFIELD

acquaintances—all anxious to pay their last respect to one who had lived solong among them and whose example will be treasured in future years. After Solemn Hich Mass of Requiem was celebrated by Rev. Father McCormick, P. P., whose remarks could be understood as a high tribute to the deceased as well as a consolation to the bereaved family, the case was a model Christian husband and father, and was widely known as one of Ashfield's foremost and most progressive residents, and his activity in municious, social and political matters was a prominent feature of his life. However, and his labors we enot unrewarded as he had accumulat da axoodly share of this world's goods. Roce this new power was considered the world's goods. Roce the purchased the axensive farm propers a goodly share of this world's goods. Recently ne purchased an examsive farm propersynear Owen Sound for the purpose of extending his opportunities for stock raising and dairying purposes. Not only among his old Ashfield neighbors will his death be regretted but also by many acquaintances in other barks of the county where his geniality, his good nature and other sterling qualities were known and recognized. Besides his widow deceased leaves three sons—John of Ashfield, Joseph of Owen Sound and Thomas a student of the Jesuit Seminary, Montreal, and five daugnters, Sisters Euphemia and Philomena, of London; and Nellie, Jennie and Annie at home. May his soul rest in peace!

MR MYLES TRAVERS, OTTAWA.

Through an inadvertency on our past we

Through an inadvertency on our past we omitted to nutice at the proper time the sad death of Mr. Myles Travers, of 658 Maria street. Ottawa.

On the 24th ult Mr. Travers was engaged in blasting operations on the new Bell street sewer. He had started one blast of two carticides and another was expected to follow but as the explosion did not take place as expected, he went down in the sewer when the explosion occurred, killing him instantly.

Mr. Travers was about forty seven years old, and was for many years engaged in blasting operations in and sround Ottawa. His funeral took place on Sunday, 26th ult. from his residence to St. Patrick's church, thence to Notre Dame cement ry, without and five children, to

dence to St. Patrick's church, thence to Notre Damecemit ry,
tie leaves a widow and five children. to whom we beg to extend our heartfeltsympathy in their sad bereavement. E. I. P. L. K.

# THE BEST YEAR'S WORK.

the large sum of \$386 688 for death claims, profits, etc.

The North American Life is recognized amongst the leading established financial institutions; it has already passed its twenty-first year and the President, in his address at the annual meeting, pointed out that each year in its history has marked a progressive and successful period.

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## MARKET REPORTS. LONDON,

London, Feb. 27.— Dairy Produce— Eggs, fresh laid, (retail) 23 to 25c; eggs, crates, per dozen, 21 to 25c; butter, best roll, 20 to 22c butter, best crock, 19 to 21c; butter, creamery, 21 to 23c; honey, strained, per lb. 9; to 10c; honey, in comb, 19c.

Poultry—Spring chickens, dreased, 60 to 75c; live chickens, per pair, 50 to 55c; ducks, per pair, 50 to 90; turkeys, per lb. 10 to 12c.

Gran. oer cental—Wheat, \$125 to \$1,31; oats, \$1,20 to \$1,22; corn, \$1.10 to \$1.12; barley, \$1.10 to \$1.12; peas, \$1.15 to \$1.25; rye, 90c, to \$1.00 to 1,22; peas, \$1.15 to \$1.25; rye, 90c, to \$1.00 to 1,22; peas, \$1.15 to \$1.25; rye, 90c, to \$1.00 to 1,22; peas, \$1.15 to \$1.25; rye, 90c, to \$1.00 to 1,22; peas, \$1.15 to \$1.25; rye, 90c, to \$1.00 to 1,22; peas, \$1.15 to \$1.25; rye, 90c, to \$1.00 to 1,22; peas, \$1.15 to \$1.25; rye, 90c, to \$1.00 to 1,22; peas, \$1.15 to \$1.20; red cloverseed (bush) \$7.8 to \$8.00; timothy seed, (bush) \$2 to \$3.

Meat—Pork, per cwt. \$7.25 to \$7.57; pork, by the lb, \$100c; bec, \$1.50 to \$7.00; veal, \$6 to \$7; mutton, by the carcass, \$5 to \$7; spring lambs, per lb. 8 to 10c, Live Stock—Live hogs, \$5.75; pigs, pair, \$5.50 to \$7.00; export extle, \$4.25 to \$4.50; Farm Produce.—Hay, \$8.50 to \$9.00; straw, per load, \$5 to \$3.50; straw, per load, \$5 to \$5.50; straw, per l

shipped to Portland; No. 2 white offered at 74c. east, G T R., and No 2, mixed offered at 81c, middle freights. Peas. No. 2, offered at 81c high freights. G. T. R. with 79c bid, and 82c. east. Oats No. 2 white offered at 11ic. outside in buyers sacks and 44c bid, low freights to New York. Cern, No. 2 yellow offered, outside at 57c, west, with 56c bid. Psy—No. 2, offered at 58jc, middle freights. Buckwheat.—No. 2, 55jc bid, low freights. Barley—No. 3, extra, nominal at 51c.

Buckwheat - No 2, 553 bid, low freights Barley-No. 3, extra, nominal at 51c.

MONTREAL

Mot treal, Feb 27.—Grain-No. 1, cats, 48c.
No. 2 cats locally, at 47 to 47 lc. feed barley, 55 ex store; buckwheat 51 lc east freight; peas, 79c. bith freights. Rye 62 c. stood bakers, 84; straight reilent; peas, 15c. bid freight, 15c. bid freight,

#### Live Stock Markets. TORONTO.

Toronto, Feb. 27.—Following is the range of notations at Western cattle market this

Torento, Feb. 27.—Following is the range of quotations at Western cattle market this morning.

Cattle — Shippers, per cwt. \$4.75 to \$5.50-do. light, \$4.25 to \$4.50; butcher choice, \$4.40 to \$1.50; butcher, ordinary to good \$3.25 to \$3.75; butcher infraria. \$2.75 to \$3.25; stockers, per cwt. \$3.00 to \$3.75.

Sieep and manbs—Choice ewes, per cwt. \$3.50 to \$3.75; lambs, per cwt \$4.00 to \$5.00; bucks per cwt. \$2.00 to \$2.50.

Milkers and Calves—Cows, cach, \$30 to \$4.5; calves, each, \$2 to \$10.00, Hegs—Choice hovs, per cwt. \$6.00 to \$6.12; light hogs, per cwt. \$8.50 to \$5.87‡; heavy hogs per cwt. \$5.50 to \$5.87‡; sows, per cwt. \$3.50 to \$4.00; stags, per cwt. \$2.00.

to \$4.00; stags. per cwt, \$2.00.

East Buffalo, N. Y., Feb. 27.—Cattle Steady to strong: veals, choice, \$7.75 to 88, common to good, \$5 to \$75't. Hege-stand 5 to 10c bigher: Yorkers, \$6.30 to \$6 light do, \$6.10 to \$620; mixed pickers, \$6.30 to \$6.00; pi \$5.60 to \$5.80; roughs \$5.50 to \$6.00; pi \$5.60 to \$5.80; roughs \$5.50 to \$5.75; stags to \$4.50. Sheep and lambs—sheep stead lambs weaker; choice lambs, \$6.25 to \$

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CHRISTIAN

The Catholi London, Saturday, I

The Emperor of Ge the union of all the Go one Church. Just wh union would come in i There used to be a Bible could serve the was before the days Critics. Though the tendency to unity, it i ible than that of Dr. posed that all sects s with the Church of Eng ciple of retaining all errors and absurditie kind of unity, but not the speaking of the sa

# THE EMPEROR'S

avoidance of schisms.

It must be distressi ers of Mrs. Eddy to le William has ordered t Faith Healers, and Cl be rigidly excluded fro would imagine that the man, after having bee Kant and Fichte, coul He can understand tha Ego: and the Ego is affirmed itself, but not care to subject an court to the shock of gibberish.

# TIME AND E

Now is the time to g so that we may see are-groping after th bells of the fool-the crowd, a little dross end of existence. To us the awful truths of that have purged me ourselves of weaknes heroes in God's serv ized as they should them, but we should of faith and see them. that we do so, and une this fleeting moment pends an eternity we start in our spiritual

# THE FAITH IN

German devotion virile. It recognizes ours, but God's, and the right to defend a is prompt to resent may dishonor it, a political atmosphere to stand by it. Son was a Catholic Congr purpose of protesting teachers who sough clergy of the right to vise Catholic schoo was a magnificent tended by thousands the Kingdom. Am: was a message of cor

couragement to Aust "Catholic citizen Empire assembled their German bret Reject with scorn t you away from the fa Hold fast to the One, olie Church, which h pel to all nations. forced upon you let Cross: your war cry,

THE CORONA

We are glad to protests against th are being made thro ion. Catholics and that it is a folly and sulting to the king : lics. We believe th the offensive Declar him to utter it is to a very ungentlema hope we may have Edward VII. as bei upon his coronation it. Meantime, Re whom belongs the brought the questi-

dian public, ought INFANT D Commenting on

Secretary of the Revision committee Springfield - Repub curiously in line w observation. "T reform," Mr. P begin by denot then they charge t the Bible; and fi

they have never o

will surprise some