Catholic Record.

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

VOLUME XXII.

LONDON, ONTARIO, SATURDAY, MAY 26, 1900.

NO. 1.127.

The Catholic Record

London, Saturday. May 26, 1900. A MIXED BLESSING.

of printing was a very mixed blessing. Before Faust and Guttenberg men opportunities to become inoculated used their brains: they depended more upon themselves than upon books They have lived all their lives in and they were as a rule good students wretched tenements, bread and butter and able thinkers. They who sat less oftimes: and have, through unreupon heaps of straw in the ill-furnished rooms of the University of Paris listening to the elequence of famous professors were better prepared for life than the modern graduate. When they stepped out the doors of their Alma they are doomed to degradation if the Mater they were ready for work. Their intellectual equipment was not by gentlemen of education and means. extensive, but it was sufficient for their themselves, and were not, as many of for a Xmas dinner."

GOSSIP AND GOSSIPERS.

Kathleen O'Meara tells us that Madame Mohe had an abiding horror of praters about nothing. "Why don't they," she used to say, "talk about interesting things? Why don't they in proportion as his reading becomes use their brains? Everybody but a born idiot has brains enough not to be a fool. Why don't they read? Every- calculated to destroy prejudice and to body in this book-making age is given to reading, and yet there is no lack of vapid and useless conversation. The more of our separated brethren. A time honored remarks anent the man may, of course, strive to write conweather and meteorological phenomena are the principal features of our under the sway of bigotry, apt to be a under the sway of bigotry. conversational output; and he who very misleading monitor. And this is would venture to introduce a topic de- all the more evident when we consider manding mental effort must have that while scientific views which remore than an ordinary amount of ceived the allegiance of our ancestors courage. It would be wearisome indeed, we confess, if men and women confined themselves to the discussion of have undergone revision, the old calserious subjects, but even that would be preferable to the inane gossipping that runs away with so much valuable time. Even they from whom we have time. Even they from whom we have so potent as in days past, but they a right to expect better things join the have still a vitality that passes compremeddling, chattering band which deals hension. Historical investigation has with everything from the sermon on Sunday to the latest transaction of their lacies, but they who are actuated by a neighbors. They mean no harm, of course, and have, moreover, a great love for literature. The female who dotes on Boothby or Merriman belongs Catholicism. One of the favorite to a Browning club and has a profound admiration for Dante. She may write about him and impress her sisters with Huguenots, of the fearless Covenanters, the idea that her leisure hours are devoted to the study of the Fiorentines; but it is all a sham, a case of nerves and worked-up enthusiasm. Here and there you may find one who has an honest love for something better than the nonentities of society; but they are like cases in a desert-jewels in a wilderness of worthless stones.

No constant reader of novels can understand a master of literature. One may talk about him, but to appreciate him, to divine the motive of his clude an element that favored liberty; productions, to understand why they still make music in the heart of humanity, requires a study and concentration of attention which are beyond the teenth century the Catholic Church had powers of novel readers. They are content with evanescent heroes and heroines, and we have, as a result, an and opposition of the most powerful enormous amount of gabble.

5.2,

Ont.

DUS-and pply P. O.

A "BENEFACTOR" OF OUR YOUTH.

who has many schemes for the improve- Magna Charta and trial by jury ment of mankind is just now very The Reformation took no notice of the wrathy with the boys.

One of them, it appears, "cheeked" him the other day and saluted him with yearners after the liberty of the Gospel a title that jarred somewhat on his bowed the knee before them and super-sensitive organization. And winked at their most libidinous exhere he is in our sanctum bemoaning the depravity of the young! They are tion know this and can call to mind savages, blots on our civilization-in many a quotation which perchance fact he became so voluble and choleric would be offensive to the ears of our that we ventured to remark that somebody might hear him. That served to quiet him, because he has a wholesome public.

seen behind the counter of a gaily de corated saloon dealing out drinks to thirsty mortals-the proud proprietor of a hell that dispensed misery and pov erty to hundreds of his fellow citizens. But that is all past history. His wife now refers to him as a retired merchant, and the reporter "as a very valuable Lord Baltimore promoted the interests member of the community." Strange of the colony by wise and just laws. graceful farewell to his admirers.

how gold can make an old saloon-

keeper a thing of beauty! We told him when he had concluded his oration that he might, in his desire to be philanthropic, devote some of his We often think that the invention money to the establishment of night schools for boys. They have had no with your own enlightened ideas. fining surroundings and example of drunken parents, whose hard-earned money went to fill the coffers of the rum-keeper, become habituated early in life to grossness and crime, and task of rescuing them is not undertaken But he will not do it, despite our eloneeds. They were able to think for quent appeal. His curse ladened dollars will form the nucleus of the family our students, "stuffed with knowledge fortune, and we may have in after time like a turkey is stuffed with chestnuts one of his descendants searching for a heraldic device to be placed on his brougham door.

PROTESTANTISM vs. LIBERTY.

Hallam tells us that Persecution is the deadly original sin of the reformed Churches-that which cools every honest man's zeal for their cause more extensive. It is to be regretted that this extensive reading which is remove all tendencies to dishonest controversial antics is not indulged in by creeds held formerly in veneration cast them on the rubbish heap of falhatred that seems to be incurable pluck them therefrom and exhibit them, as their fathers did, as arguments against themes is their love for liberty. They will draw glowing pictures of the noble of the Edict of Nantes, and more, to prove that Protestantism has covered liberty with the aegis of its protection.

partizan historian, interwoven with intrigues and politics, and discredited as of any force against Catholicism, does not interfere with their volubility.

It is very easy to show that the principles of the Reformers did not inthat a Guizot said the Reformation accepted, I shall not say servitude, but the absence of liberty. Prior to the sixsafeguarded the liberties of the masses, and had done so despite the threats monarchs. It was through her exertions that Parliament sprang into being and that Republics such as Genoa and Pisa protected popular A certain apoplectic old gentleman liberty. Here also is the glory of the people. The king or prince was invested with absolute authority and the cesses. The students of the Reformaseparated brethren. We shall content ourselves with referring to a fact that should never be forgotten, namely, the regard for the good opinion of the settlement of Maryland by Lord Baltimore. The Catholics who went thither Time was when he might have been adopted as norm of their conduct the beautiful maxim of Fenelon, Grant civil liberty to all, not in approving everything as good, not regarding everything as indifferent, but in tolerating with patience whatever God tolerates, and endeavoring to convert men by mild persuasion."

The bickerings and witch baiting that were daily customs in other parts of the country peopled by Protestants were unknown. Nay, more, he opened his doors to Puritan and Episcopalian, harried by their own "liberty-loving" brethren, and gave them freeholds and electoral rights. This fact is vouched for by Baucroft, who says that Maryland in that day was unsurpassed for happiness and liberty. Conscience was without restraint: a mild and liberal proprietary conceded every measure which the welfare of the colony required; domestic union, a happy concert between all the branches of government, an increasing enigration, a productive commerce, a fertile soil which Heaven had richly favored with rivers and deep bays, united to perfect the scene of colonial felicity and contentment. We shall not go into the details of the dark days that fell upon the erstwhile happy colony. How when Puritan and Epis copalian, having gained the ascendancy, enacted in requital for past favors and protection a series of statutes as base and inhuman as the most fiendish hatred could invent or hope for. Catholicism was prohibited: priests were hunted like wild beasts. The love of liberty, in a word, as understood by Protestants, was written in lurid colors in the pages of the history of the New World.

LITERATURE.

The literati whose works are purchased by thousands have certainly no right to utter the time honored doctrine that literature is a parsimonious mistress.

The critics also give courteous welcome to the historical novels that are scattered broadcast o'er the country, and to such an extent that we believe those worthy individuals have acquired the habit of praising everything that pleases the popular taste. Old Christopher North and Hazlitt and Jeffreys would rate a book on its merits, but they, unfortunately, have left no descendant, with the exception, perhaps, of Andrew Lang. In reading this is about the marvellous pecuniary success of such a novel we were reminded of the saying of Ruskin's, 'that generally a good, useful work, whether of the hand or head, is either ill paid or not paid at all. None of the best headwork in art, literature or science is ever paid for. How much do you think Homer got for his Iliad? or Dante for his Paradise? Oaly bitter bread and salt, and going up and down other people's stairs. Baruch, That these are facts garnished with for writing Jeremiah's second role I reason," which can do nothing else partizan historian, interwoven with intrigues and politics, and discredited his to the Physican netting a penny a line measure the will and work of God by reason," which can do nothing else than "blaspheme," as "reason is the devil's prostitute." his to the Pharisees-nothing but

The works that are red with the lifeblood of a master spirit live always; while the books of the hour give up their quota for our amusement and then pass into oblivion. The world's books are the sceptred kings of thought and art: they are wise counsellors and true friends with sweet voices that bring a wealth of gladness to our leisure hours and consolation and strength when our cheeks are smitten with the driving rain of sorrow. The desultory reader who depends solely on magazines and novels for mental pabulum will never understand them, because his taste has been vitlated and mind undisciplined. He may patronize Shakespeare, but wonder in heart of hearts why he is so esteemed; he may glance at Wordsworth's Odes without realizing their truth and being thrilled by the rythm and dignity of his classical eloquence. Amusement is undoubtedly laudable and reasonable, but the trouble is that it has, judging from the enormous quantity of light literature now in vogue, become an altogether too absorbing pursuit.

Still, if the people must be amused the historical novel serves the purpose better than any other means. It contains some historical facts which may impress themselves upon the minds of the readers. But the most of them, we fear, are interested in the hero who has always vigilant eyes and a wrist of steel and a sharp sword that cuts its way through a score of doublets ; who is always beset by enemies but never vanquished; and comes in on the end with his lady love on his arm to bow a

CATHOLICISM THE ONLY REFUGE.

F. De Costa in the New York Journal Religionists in America are now divided into two great camps, the Catholie and non Catholic. One camp is held by a disciplined arm, the other by discordant cohorts resembling a mob. The situation daily grows in gravity. Few seem to realize the fact, yet we view a situation that never before was witnessed in the histroy of the world. When too late non-Catholics may realize the solemnity of the present times.

In the meanwhile the example of men like Prof. Giffert and Dr. Hillis in abandoning false associations is significant. It proves that all are not lost to moral considerations; for it is notorious that the honesty that would not do daty in a corrupt political party is ample for membership in not a few sects wherein men remain false to conscience for loaves and fishes.

Every departure of men like those mentioned is morally encouraging; but may any other significance be attached to such cases? Is there any sign of general movement for a revised creed to meet, on a low plane, a failing faith?

Yes, says the preacher of Madison square, let us have a new creed com-posed of a few of the "essentials." A "few" will answer; but on this advice non Catholics will find the descent to Avernus easy. There is a wild un-rest, but a revised creed does not mean

Thus far every attempt at unity has signally failed, notably the Episco-palian Chicago Lambeth plan, rudely repelled by the recognition of the fact that the Episcopal body was simply a part of a house divided against itself and without the right to suggest, much

There are those among non-Catholics who hold that any plan not including Catholics would fail, yet of corporate union there is no hope, since Catholics could offer no compromise, being irrevocably bound by the terms imposed upon them by Christ and the Apostles.

What is the outlook? Will it be guerrila tactics against an organized army, ambush against an open field? How can divided non Catholics meet and conquer an undivided Catholic host? The Catholic Church was never so strong, united and well equipped as to day. It is perfectly loyal to its

But, recognizing his lack of organization, the non Catholic often claims and frequently undertakes to say that a conflict between Rome and reason," and that reason must avail. That is what the infidel tells the non-Catholic. This play on "Rome and Reason" is only fit to go with the campaign lie, which declares that "Rome is opposed to the Bible."

The truth is that Rome is pre-eminently the Church of Reason. Aquin-as and all school men and doctors prove that reason is the handmaid of religion. Whereas Luther, the founder of Protestantism, who arrayed religion against reason, bitterly reproached the Catholics for their defense of reason, saying that the Catholic "parsons

is the Church of reason, and with the Church of reason non Catholics, who intellectually are bankrupt, cannot reckon, being wholly wanting in those mental resources which alone secure the favor of mankind. Non-Catholics simply pamper the pride of men by offering a choice of one hundred and thirty-two creeds while living, and brutally leaving the bulk of mankind to shift for themselves when dead, while the Catholic Church follows them in faith and prayer into the great be-

On the other hand, the Catholic Church is steadily growing in favor. As Mr. Mallock and Lord Macaulay show, it is the one permanent thing on this earth.

Rome is the Bible Church and the Church of Reason. Theological Rip Van Winkles must wake up and dis-cover the situation. The "Reformation" is dead, and Henry VIII and Cranmer live only in the three hun beauty, and read Newman without dred thousand divorces given to America in the last twenty years. In the meanwhile the Catholic Church is the Church of the family and of sacrament-People who want to

al marriage. People who want to protect their daughters are educating them under the care of the Blessed Virgin, and thus they will have daugh-ters who will not be married by one ters who will not b judge and unmarried by another. To day one of the largest and most

espectable denominations is wrangling and distressing itself about the eternal perdition of infants and heathens. On the other hand, the Catholic Church stands as ever the Church of Eternal Hope, calmly looking for the largest results from the pain of salva-tion, in accordance with Aquinas, who that every soul born into the world receives grace sufficiently for salvation if not frustrated by opposition to

This is the Church that non Catholics propose to dissipate by grouping to-gether "a few of the essentials" and shooting them up, so much vague sent- what life has made so.—Anon.

America by divorcing theology from religion, after the manner of the reformed scientist who proposes to cast mathematics out of astronomy and

bones out of the human body.

But this is of no avail. The melan But this is of no avail. The melan-choly empty benches on Sunday show that non-Catholic thought cannot sat isfy minds reaching out after God. At last the people will discover that if they want a religion they must find it in the Catholic. There is no conflict between "Rome and Reason;" it is between the Catholic Church and agnosticism. Non Catholicism is an anachronism without insight, authority or head. For the noblest purposes of religion it no longer exists. Like the angler's worm chopped in pieces, it can simply wriggle.

WORK FOR ENGLISH-SPEAKING CATHOLICS.

Sacred Heart Review.

The letter which Archbishop Ireland of St. I aul recently wrote to the Duke of Norfolk, president of the Catholic Union of Great Britain, urging a united propaganda on the part of English speaking Catholics, is well worthy of the earnest attention of the faithful in this country. The com-munication deals at length with the opportunity presented to the Catholic Church in English speaking countries, and it lays special stress upon the way in which the English language is diffused throughout the world. Speaking of the mission of Englishspeaking Catholics he says:

"That mission is to attune anew the English language to the harmony of Catholic truth which was its charm before the days of the schism of the sixteenth century—the most woful disaster that ever befell Christianity; to make the English language the bearer of Catholic verities to the hundreds of millions who will speak and read it; to build up for the Catholic Church public and social influence in English speaking lands, so that their power, instead of being against her, be for her; to so establish her in those lands that she be een to be, as in fact she is, thorough ly in unison with the political institu tions and the social aspirations that dominate these lands; so that the argument for such institutions be an argument, too, for the Church herselfin fine, to so place the Church as to enable her to win over to herself the great English speaking world and turn to her own profit and the profit of Christian civilization the wondrous potencies of that world.

"How Catholics are to do all this, circumstances, as Providence unfolds them, will give indication. Catholics in English speaking countries may be tempted to faint-heartedness by the recollection of their paucity of numbers and their weakness of resources when they compare themselves to the legions of non-Catholics around them. they should yield to no fear, for the truth and divine power are with them, and in such association they are neither few nor weak."

SHALLOW CATHOLICS

Intermountain Catholic. are certain Catholics who ar

forever getting worked up and flurried To day, therefore, as in Luther's over anything derogatory to the time and in the age of Aquinas, Rome Church. They are so afraid lest the allegation may be true, and want the thing explained, and then grow skeptical over the explanation. Somebody says that this Pope did so and so, and that Pope did something else, and if this be true, why then the Church is all wrong, and my goodness! what will we do? First of all, the kind of Catholic who

gets agitated over these matters is gen erally one whose faith is shallow and superficial, and who cherishes a great deal of human respect with a perpetual apology to their non Catholic friends for being Catholic! Secondly, they are ignorant, about as ignorant as their non-Catholic friends, Church, its constitution and its his-

Now, Catholics should at the outse understand that the Church is a divine institution, infallibly guided in its teachings, impregnable by divine promise against the gates of hell. She is therefore indefectible. When, then, anything is alleged against her which would violate her infallibility or indefectibility, Catholics may put it down as a calumny without further concern. But a distinction is to be drawn: in matters not concerning her infallibility or indefectibility, the men charged with her guidance may err, and many times no doubt have erred, as in matters of mere discipline or temporary regulation.

When, then, something is asserted in derogation to the Church, distinguish, if the matter be not of faith and morals or of her prerogative of indefectibility, a mistake is possible. At the same time, it remains to be proved; nine times out of ten critical investigation will show it to be a calumny, for we must not forget that calumny has been the stock in trade of Protestant peoples for three hundred years, with the result that the lie is a thousand times more likely to be alleged against her than the truth to be told.

Death has nothing terrible in it but

iment, in the air. They would win PROTESTANT FATHER, CATH-

Missionaries in the Same Territory in

South Africa The death of the Rev. Mr. Frederick Kolbe of South Africa, says the Ave Maria, affords the unique spectacle of a Catholic missionary paying a loving and well-deserved tribute to his father a Protestant missionary laboring in the same territory as himself. In the South Africa Catholic Magazine, which he edits with singular ability, Father Kolbe describes the gentle and pious life led by his father, for fifty-six years a member of the Rhenish Missionary Society in Africa, and a student whose researches in the African dialects have been cordially praised by Max Muller and Prof. Sayce. Out of much that is edifying and enjoyable in Father Kolbe's sketch we choose these lines for quotation :

" No greater proof of his gentleness could be given than the fact that his library contained not a single book of controversy. When I became a Catholic there was, of course, remonstrance and argument; and there was further protest against my becoming a priestnothing less was to be expected. But once this was over we never clashed. Argument was to him merely the means of shaping the outline of a means of shaping the outline of a modus vivendi. When one of my modus vivendi. When one of my sisters became a Catholic, the modus being already reached, there was no argument at all-merely a fatherly warning that she should be very sure of her steps before moving, and never a word after that. To the vulgar forms of Protestant abuse of Catholic life he was an absolute stranger. was firm on his own ground, but he thought and spoke no evil of others.

When Father Kolbe dies-long life to him! the Ave Maria will have a story to tell about him stranger than any fiction.

A COMPARISON.

Protestants go to church to hear a sermon and incidentally say a few prayers. The preacher occupies the oreground in the services in the churches of the various sects. His personal qualities gener-ally determine the size of the congregation. If eloquent, he will have a much larger audience than a minister less gifted with the power of oratory.

How different is it in the Catholic Church! The Holy Sacrifice of the Mass fills Catholic churches, and not mere elequence. The Church does not under-estimate the value of eloquence as a means for winning souls to God, and has always encouraged it, with the result that the greatest pulpit orators in the world have been Catholic priests. But in the Catholic Church the pulpit has never held and can never hold the position that the altar does.

As strictly speaking, there is no altar in the Protestant churches, since there is no sacrifice, the pulpit overshadows everything else. It is just possible that it itself will lose its pre eminent position by being supplanted by the electrophone and the gramo-phone. Indeed, an experiment has already been made in London in this direction we find the following description of this new experiment:

this new experiment:

"The rector of St. Mary-at-Hill Church, London, Rev. W. Carlisle, who first introduced the electrophone at the public Sunday service in his charge, has now installed a large gramophone to be used at all daily functions in the church. By means of the gramophone the congregation will hear brief addresses from the leading dignitaries of the Church and from a number of prominent laymen. Through the medium of the electrophone, which is attached to the pulpit, the rector's topical Sunday evening discourses can be listened toby all telephone subscribers, who can quietly smoke their pipe, sip their tea or quaff other liquids ad libitum without giving offense to either shepherd or fold."

If this method of preaching at long

If this method of preaching at long range becomes general a time may come when Protestant churches will be completely emptied, the congregations preferring to listen to ome. - N. Y. Freeman's Journal.

St. Francis of Assisi used to say, "A bare altar will be more agreeable to the Blessed Virgin, if we observe the Gospel, than one enriched with ornaments, if we neglect her Divine Son.

How kind the Blessed Virgin was at the marriage feast of Cana! She was anxious to help the hosts even in a matter of slight moment. Surely, as Queen of Heaven, she will not refuse to help in graver matters those who turn to her with loving confidence. -

THE EARTH IS FULL OF HER PRAISE. -During this month of flowers, Mary's praises will be proclaimed throughout the entire Christian world, and in almost every language, so that it may be truly said of her: Laudis ejus plena est terra. "The earth is full of her praise."-American Herald.

The Italians have supreme devotion to the Eternal Father, the Divine Creator, who gives the bountiful harvests and the handsome and strong bambinos. In singular evidence of this devotion, you see the traditional artistic representation of God the Father, the Provider, as the emblem on the doorways of life lusurance compan-

THE JEWS OF CAPENA GATE.

But the gods, as certain friends of the family ingenuously observed, had protected Cecilia. She was remarkable for her splendid beauty, and, what is better, for the charms of her intellect, her candor, and those gifts which distinguish superior natures. With exquisite good sense and rare wisdom, she had promptly understood the necessities of the solitary life to which for her bed But the gods, as certain friends of the nnderstood the necessities of the solitary life to which fate had condemned her, and she had provided for them without asking of her father efforts and sacrifices of which she knew him incapable.

Thus, she had availed herself of every opportunity of acquiring instruction; and her education, due only to her own unaided efforts and perseverance, was s complete, for a girl of her humble condi

To her care were due the comfort of her father's modest household, and the little enjoyments which Cecilius, ever miserly when useful expenses were concerned. and foolishly prodigal when he sought to gratify his desires, would have never tasted but for the tender solicitude of the

amiable child.

Cecilia's poetical soul found great charm in the graceful fictions of mythology, and she took pleasure in participating in the es of certain feasts, and in ming ing her pure voice with those of the young girls who, clad in white tunics and girls who, clad in white tunics and crowned with flowers, sang sacred hymne in the processions. But she could not understand the shameless indecency of those other ceremonies where all restraint was lost, and the gods were honored by

was lost, and the gods were honored by the most licentious revels.

On such occasions she would remain at home, thoughtful and dissatisfied; struggl-ing between the long-cherished superstitions of paganism, and the vague presenti-ment of a more perfect creed.

When her father left the treasury to fill

post of collector of the tax on Jews, moved into the house rented from Tongilianus, the undertaker of funerals in the neighborhood of Venus-Libitina's temple the quiet happiness in which she had lived was disturbed.

The exigencies of the fiscal office filled by her father were to her a source of constant regret. She mourned over the fat of those poor families pitilessly prosecuted for the least delay in the payment of the tax; and although they were Jewsdespised, odious people—she could be met frequently visiting the wretched cabins scattered about the Libitina woods and the vicinity of the Capena gate, to assist the women, children and old men who had been the victims of Cecilius's fisca

"Why did my father accept an office which compels him to make other people unhappy?" she thought, with bitterness, and she tried to persuade him to resign, at least to deal more gently with th delinquent tax-payers; but, not withstand ing her great influence over Cecilius, the latter, who could not understand that any one should feel an interest in such beg gars, was little inclined to give up a salary which was his only means of support, to stay proceedings out of mere compas

The vespillo's attentions became a new source of sorrow for Cecilia. Not that sh was unwilling to change a condition the duties of which were burdensome. Often, in her girlish dreams, she had thought of some loved companion, whose life she would embellish with her tender care; would embelish with her tender care, more than once she had prayed to her favorite divinities for that unknown being, whom she artlessly hoped to see appear suddenly before her.

But the much-desired apparition was anything but charming under the coarse features and the mounting togs of our

and the mourning toga of ou friend Gurges. Cecilia, at first, had not taken the slightest notice of the enamored vespillo; and when he had grown bold enough to avow his love, her delicate and refined nature revolted at the very thought of a marriage which she deemeded im-

An incident occurred, meanwhile, which, changing her whole life, filled her heart, and gave a new direction to the vague thoughts that had so often dis-

vague thoughts that had turbed her peace of mind.

In one of her rambles in the Jewish
In one of her rambles in the Jewish quarter, she had met a poor old woman bed-ridden by disease, and wanting the most common necessaries of life. The kind young girl was deeply moved; and, obeying the generous impulses of her heart, she had become a devoted nurse to the old Jewess, bringing her medicine and food, and ministering daily to her

One evening she was seated by the sick woman's bedsice, holding her withered hand in hers, and talking hopefully of the improvement she had found in her condition, when a voice, trembling with emotion, uttered these words close to her

ear,—
"May Heaven bless you, O gentle maiden, who have taken care of my mother and have relieved her whilst her have taken care of my on was away!

son was away!"

The young girl turned her head. A young man wearing the sagum, or military cloak, with the breastplate, the buckler and shining helmet, was bend-

ing over her. Cecilia started, and could not restrain a cry. She averted her eyes, and stood, blushing, and trying to collect her thoughts. She could not realize the im-

port of the stranger's words.

The old woman had risen from her bed, and clasped the young man in her

"It is my son," she cried: "my son,

who has been returned to me! Oh! yes, dear Olinthus, well may you bless this young girl; for, but for her kinduess, you would not have found your mother Suddenly, the sound of grave voices,

These voices, coming from under ground,

Seemed to ascend to heaven.
Olinthus remained thoughtful. A struggle was taking place within him. Turn-

gie was taking pace with the holy mysteries have begun, and you are worthy of entering in the assembly of the faithful. Mother, I will soon return. I am going to ask God to repay our debt of gratitude to this young girl."

Cocilia was astonished, but she felt

that, far from having anything to fear, she could have full confidence in the

will be directly in their midst. Fear nothing."

Cecilia descended until, at the bottom of the steps, her eyes were suddenly dazzled by a bright light.

She had reached the sacred precinct. It was the crypt of the ancient temple of the Muses, which the Christians had discovered, and in which they assembled to praise God, to listen to the instructions of the pontiffs, and to celebrate the Holy Sacrifices.

By the light of the lamps which hung from the ceiling, Celilia saw a numerous crowd, kneeling, and singing the hymna she had heard from above. To the left were the women; Olinthus

led Cecilia among them, and crossed over to the right, where the men were pray The women gave Cecilia the kiss of

At the further end of the crypt, on little higher ground, was a table around which stood the pontifis clad in flowing white garments. Upon the table was a cross, a few candles made of the pure small loaves of bread, and vases containing wine.

The songs ceased, and a deep silence reigned. A venerable old man stepped forward, near the table, and beckoned to he others to sit down. He wore a white

the others to sit down. He wore a write garment like the other pontiffs, but with some mark of distinction, to show that he was the first among them.

The old man commenced by inviting the people to elevate their minds towards God, and when the crowd had replied

"Amen," he said,—
"My brethren, we have received a let-ter from John, the only one of Christ's apostles who still lives. He advises us

that he will soon be among us."

A suppressed exclamation from all these men and women showed with what

oy this news was received.
"My brethren," resumed the old man,
the beloved disciple, in his letter, sents you but one recommendation: Charity in Jesus Christ, the love of justice. Love ye one another, have together but one heart and one soul, and you will fulfil the law. Such are the words by which, in ending his letter, he confirms you in the faith of the Word of Life. Yes, my brethfaith of the Word of Life. 1es, my breth-ren, love ye one another in poverty, in misfortune, in suffering; let each of you sustain the weak, comfort the afflicted, relieve the poor, and he shall live! And now," added the venerable speaker, "let the new catechumens be brought for-

ward."

Four persons, a man, a woman, and two youths were brought forward and conducted to the priest. It could be easily seen that the four belonged to the same family.

"Flavius Clemens," said the old man, addressing he who appeared the chief of

addressing he who appeared the chief of this family, "one of our sisters in Jesus Christ, your aunt Flavia Domitilla, has informed us that you wished to be received in the grace and faith of the true God, together with your wife and your two sons. Do you, do they persist in this receiving "" esolution?

"Yes, Anacletus," replied Flavius Cle-

"Yes, Anacietus," replied Flavius Clemens; and those who were with him repeated, "We persist!"

"Flavius, you are great before the world, and, with your wife, the nearest relative of the emperor. Your two sons are Crearrs, that is, destined to rule the universe. This greatness these left. universe. This greatness, these lofty hopes, you may have to sacrifice them to your new faith. Will you do it, and will these children do it?"

"We will!" cried the four neophytes

with one voice.
"Will you give up even your lives?" again asked the Pontiff.

"Even our lives!" they responded, with holy enthusiasm.

Anacletus made the sign of the cross

on the forehead of the neophytes, and went through the ceremony of the imposi-tion of hands, to receive them as catechu-mens. He then informed them that before they could be admitted to the baptism of the faithful, they must be in-structed in all the mysteries, and live in the strict practice of all the precepts

religion of Christ.
Then addressing the people: "My brethren," said the Pontiff, "recollect yourselves! Now is the time of the Holy Communion! We are going to break the Bread of Life and to drink the chalice of

salvation. All the Christians prostrated them selves, touching the ground with their

The priest raised his hands; he then elevated the vases containing the wine and pronounced certain words, in a low voice, which did not reach Cecilia's ears. voice, which did not reach Cectina's ears.
Then, those who surrounded the Pontiff, that is, the deacons, went amidst the
faithful, who received from their hands
fragments of the consecrated bread, and
drank from the same chalices.

After this distribution, they gave each other the kiss of peace, and remained plunged in religious ecstasy.

No sound was heard except the whis ering of prayers and the smothered sighs which accompany tears of emotion.

Cecilia could not understand what she saw · she felt, however, that an import religious act was being accom

plished.

A deacon effered her some of the bread and wine of which all the women around her had partaken. She declined, for she felt that she was not worthy of touching the sacred food, or of wetting her lips in

the blessed cup.

The deacon, surprised at her refusal, inquired whether she was not one of the faithful.

faithful.

She replied that she was the daughter of Cecilius.

A subdued rumor among those who heard the answer, expressed the surprise it caused. No one could understand how it caused. No one could understand now she had penetrated into the assembly of the saints.

the saints.

The deacon hastened to inform the Pontiff, who raised his voice to ask if any one had infringed the rules of the mysteries by bringing this heathen to wit-

ess them.
Olinthus came forward.

Olinthus came forward.

"This young girl," he said, "is the same who, for some time past, has been visiting our poor homes, to relieve our brethren's sorrows, and to dry their tears. To her, my mother,—poor old Eutychia,—owes her life; and, when, but a while good I found her pear my mother's hed. o ask God to repay our debt of gratitude to this young girl."

Cecilia was astonished, but she felt hat, far from having anything to fear, he could have full confidence in the coung soldier. She put her little hand in feith."

—owes her fite; and, when, but while ago, I found her near my mother's bedside, it seemed to me that God inspired me to lead her to Him. She is already our sister by her charity; and I feel confident that she will soon be so by her

she could have full confidence in the young soldier. She put her little hand in his, and followed him.

After walking some distance in the dark, they came to the head of a subterranean flight of steps.

"Take care," said Olinthus to the young girl, "my brethren are there; you

An aged woman then approached Ce-

An aged woman then approached Cecilia.

"Child," she said, "you are worthy of knowing the God we serve; He visited you, when he gave you compassion and love for those who suffer. Come with me, I shall teach you His law."

The language of this venerable woman was gentle and caressing; her words went to Cecilia's heart.

The mysterious being over, the crowd retired slowly, and Cecilia followed the poor woman, who held her affectionately by the hand. The amiable girl felt as if she were dreaming; she could not fathom the meaning of all she had heard and seen. But her heart was deeply moved, and ineffable thoughts filled her mind.

She seemed to recognize those words of peace, union and love to which she had listened,—her truth-special seconds.

istened,-her truth-seeking soul had lisped them long ago; those sacred songs had for her a meaning; she understood hose men and women, now silent and collected, then uniting their voices in prayer; they honored divinity better than all those she had seen daily in the cere-monies of her pagan creed, and in the

emples of Rome. Then, that consular citizen, that illus nnen, that consular citizen, that illus-trious matron, those two young men, pro-claimed Cesars—all those worldly honors despised, and death preferred to life—had filled her soul with admiration and aston-ishment.

ishment.

They had reached another part of the crypt and a new spectacle offered itself to Cecilia's eyes.

"Take a seat by me, my dear child,"

said her aged companion.

Two long tables, placed parallel, ran nearly the whole length of the subterranean room. They were covered with the simplest articles of food; bread, eggs, mik, a few dishes of meat, and fruit.

milk, a few dishes of meat, and fruit.

The men went to one of the tables, over which the Pontiff who had celebrated the mysteries presided, seated on a stool a little higher than the rest.

The old Jewess who accompanied Cecilia, took a similar seat of honor at the head of the women's table.

The Pontiff stood up and blessed the food, and all proceeded to eat. The conversation, carried on in a low voice, became general, and characterized by a

came general, and characterized by a friendly effusion mingled with reserve. "These are our agape, or feasts of charty," remarked the old woman to we have them always after the Holy Mysteries, in order to tighten the bonds that unite us, and to remind us that pernitted pleasures, or necessary pain, a

nust be in common between us."
Cecilia noticed that this old woman who spoke to her with the tenderness of a mother, was the recipient of great marks of respect from all those present. Even the pontiff had bowed low when

Even the point has she passed near him.

It was, also, with no little astonishment that she saw Flavius Clemens and his two sons waiting humbly on the men, him wife and another matron, whilst his wife and ano whose appearance indicated her high rank, filled the same office at the women' She remembered the Saturnalia where the masters became the servant of their slaves, and the Matronalia, dur-ing which the Roman ladies abdicated, temporarly, their pride, to become de pendent on their inferiors; but she had pendent on their interiors; but she had never heard that the consuls and their wives, and the heirs to the empire, had ever submitted to such trials.

The old Jewess seemed to read her

young companion's thoughts.

"My dear child," she said, "among us the greatest must yield to the smallest. the greatest must yield to the smallest. Our God humbles the mighty and exalts the weak. It is because I am the weakest and poorest of all, that they do me honor. They also respect in me the daughter of the apostle whom Christ made the corner-stone of His Church. I am Petronilla, the daughter of Peter, the Chief of the Apostles, who was chosen because he was only an humble fisherman. cause he was only an humble fisherman. Some day you will understand all these Some day you will understand all these things, my child. Remember my name, and whenever you feel the wish, come to

me, for I love you."

"And now," she added, "I shall put you under the care of this natron, who faith.

"And now," she added, "I shall put this noble family embraced the true faith. will take you to your father's house, for it is late, and we are going to separate." What was Cecilia's astonishment, when

Petronilla beckoned to Flavia Domitilla, and placed her, the humble plebeian girl, under the care of the emperor's cousin! She left the crypt with Flavius Clemens, the two young Cæsars, and that other matron whose imposing mien had

At a hundred paces from the entrance to the cave, litters were in waiting. The torches of the runners lighted the darktorches of the runners lighted the dark-ness of Libitina's woods; and the slaves hastened to execute the orders of their

Here, all the apparel of power, all the splendors of wealth! And, but an instant ago, poverty, abasement, equality with the humblest! Well might the bashful and artless girl believe herself fascinated

and arties girl below the hydrogen with me into this litter," said the unknown matron.

And, as Cecilia hesitated, scarcely believing that this invitation could be intended for her, the matron added,—

"What, my child, are you so proud that

you refuse Flavia Domitilla?" "Are you, then, also a relation of the emperor?" the young girl asked, with a

vely curiosity.
"Yes, dear child," replied Flavia, smil-

"Yes, dear child," replied Flavia, Smit-ing at her eagerness. "Come, get in; we shall soon make each other's acquaint-ance."

Cecilia obeyed. The cortege moved, and was not long reaching her father's residence. Cecilius was very uneasy, not knowing what had become of his daughter. But when he saw her return in such illustrious company, and when Fla-vius Clemens had spoken a few words to vius Clemens had spoken a few words to him, he was so delighted that he thanked all the gods he knew by name, and forgot to question his daughter as to the cause of her delay. With the protection of these great people, his fortune was assured! Sleep did not visit Cecilia's eyes dur-ing that night. What she had witnessed and heard on that eventful evening, filled

and heard on that eventful evening, filled and confused her mind.

CHAPTER III.

CHRISTIAN ESPOUSALS. Cecilia on the following days returned frequently to see Petronilla, the holy woman, whom she soon learned to love dearly, and to whose teachings, lavished with inexhaustible solicitude, she listened

with increasing interest.

She also often saw Eutychia, who called her daughter, and Olinthus, who gave her the sweet name of sister, and had long conversations with them. They continued Petronilla's work by teaching her the religion of Christ, and fortifying her in her nascent faith.

With such teachers, and under the ir with such executes, and under the in-fluence of such examples, the pure-mind-ed girl could not be long in renouncing the lying fictions which she already secretly despised, and which she now re-jected with horror. In a few months she became truly a Christian in heart, aspir-ing only to the grace of baptism, and rapi-in lovs as great as they were new to her

in joys as sweet as they were new to her.

What a blessing," she would exclaim,
"that I should at last see the truth, I,
who have been so long without knowing
it, and who yet sought it with all my

soull?

She had become the darling child of
this whole poor tribe of exiles; all knew
her, and surrounded her with marks of the liveliest affection.

It seemed as though these poor peop vied in repaying in love for the daughter the miseries and sorrows caused by the father. For Cecilius, who was not awar of the tie existing between his daughte

and the Jews, was as pitilessly exacting as ever, and continued to spread desola tion and ruin in the poor colony.

Cecilia was deeply moved by the tenderness with which all greeted her. If she understood that Christianity dictated this pardon and forgetting of injuries caused by her family, she felt still more the power of that charity which inspire the power of that charity which inspired love by way of retailation. She saw that this virtue, completely unknown to those with whom she had lived hitherto, was the life-giving principle of the little society into which chance, or rather Divine Providence, had suddenly thrown

As Petronilla had told her on the occa-As l'etronilla had told her on the occasion of the agapæ, joys and sorrows were in common between these Christians so truly united, so thoroughly imbued with brotherly love. Whatever one of them possessed was the property of all; and however small and insignificant the offering it was received with gratitude and ing, it was received with gratitude, and the blessing of God was invoked on the giver. These men and women cared not for riches or for the comforts they bring,

but despised and rejected them, Cecilia, the humble girl, soon became intimate guest of the noble Flavius family. Flavia Domitilla had distin-guished her, and had asked Petronilla to confide her to her care. The venerable daughter of the Apostle had the more willingly consented as Cecilia would find in Flavia Domitilla's house the example the greatest virtues, and the bes

This illustrious matron, whom the Church counts among the most sainted virgins who lived in those early ages, was then leading in Rome, and not far from the imperial palace, a life of admirable charity and self-sacrifice.

Her mother, whose name has not been preserved in history was a sixty of

preserved in history, was a sister of Clemens. She was nearly related to the Emperor Domitian, for she was the grand-daughter of Sabinus Major, Ves-

pasian's elder brother.
This Sabinus Major was the first who ounder, according to Suetonius, was a bscure undertaker of public works. He was Prefect of the city when he was killed, during a riot incited by the Vitellius party. Tacitus, who relates his death, says that he had commanded the armies of Rome during thirty-five years, under the emperors Tiberius, Caligula, Claudius

The infuriated mob set fire to the Capi tol where somins and his fainty had sought an asylum, and massacred them. One child only escaped from this butch-ery. This was Flavia Domitilla, who owed her lise to the courage and devo-tion of two Christian slaves, Nereus and Achileus-who both suffered martyrdom,

subsequently with their mistress.

Flavia Domitilla, placed by these me in a Christian family, lived with them several years, and embraced their faith. When more propitious times came, she was sought and claimed by her uncle, the consul Flavius Clemens, and went to live

been restored to her, she devoted her abundant means to relieving the poor and onsoling the unfortunate. She gave the consoling the unfortunate. She gave the example of all the Christian works performed in the midst of wealth and worldly greatness, with that humble spirit and sublime devotion which have found imitatresses, even in our days, among women of the highest rank.

Cecilia, conducted by Petronilla, went

every day to Flavia Domitilla's house where she associated herself to the prac tice of virtues which she had never be-fore suspected. She brought to this pious task the enthusiasm of a neophyte, who found in her own heart the liveliest sym-

pathy for those who suffer.
Garges, who for some time past had
commenced persecuting the young girl
with his love, and who felt a certain uneasiness at her frequent absence from home, was far from suspecting how she employed her time. It will be easily understood why Cecilia had little time to think of the vespillo, and why she ha

not hastened to give the favorable answer to his suit, with the hope of which her father had so long lured Gurges. Moreover—shall we say it? another thought was gradually absorbing the maiden's mind; a new feeling had grown side by side with her new faith,—foreign to it and yet arising from it. This feeling caused her much anxiety, for she feared that it was distracting her thoughts from

The poor child loved Olinthus. For several days she had avoided meeting him, hoping thus to recover her peace of mind; but absence seemed only to increase the feeling which filled her heart and mastered her will.

The motherless girl resolved to consult her two benefactrees. Petronilla, who

The motherless girl resolved to consult her two benefactreees, Petronilla, who loved her as her child, and Flavia Domitilla, who treated her like a sister. She knelt, one day, before these two holy women, and having, artlessly, and amidst many tears, unveiled the troubled state of her heart, asked them if she was still worthy of being a Christian.

Petronilla and Flavia Domitilla, these two vigins so pure both, and yet so diff-

two virgins so pure both, and yet so different—the one still bright with the bloom of youth, the other with the snow-white locks of venerable old age-looked at

each other with a sweet smile.

"Child," said Petronilla, in a tone of gentle authority, "do you place Olinthus before God, in your thoughts, or God before Olinthus

"I do not know," faltered the young girl; "the faith of God is dear me; but, at the same time, Olinthus's income.

Olinthus, or to give him up for God, what would you do, my daughter?" Petronilla asked, with still more authority.
"Even if the sacrifice should kill me,

O mother, I feel that nothing could ever O mother, I feel that nothing could ever make me renounce Jesus Christ!"
"Child, your love is permitted, for it is pure and innocent. Let peace descend into your young heart. With us, marriage is holy, and we had already thought of it for our Cacilia."
"Can it has true Patronilla? What.

"Can it be true, Petronilla? What,

"Can it be true, Petronilla? What, Olinthus ..."
"Olinthus loves you, and Eutychia wants you to be her daughter. We shall arrange this matter."
"But what will my father say? How can I hope that he will consent?"
"Do you think," said Flavia Domitilla, "that if I undertake to gain his consent, Caedling will regist long?"

Cecilius will resist long?"
"Child," said Petronilla, "see how zentle and easy to bear is the yoke of the God we have taught you to serve! He has His virgins, loved flowers, born of His breath; but near these, in His love, there breath; but near these, in his love, there is a place for the young spouse, for whom He reserves the same glorious palms, if she walks in the innocence and purity of His faith. Rise, my daughter, and hope in His faith and hope large in the large in the loss.

The infinite goodness is cooling was radiant. Her tears had ceased to flow, and her heart opened itself with delight to the promised happipiness which she could now enjoy without remorse. There could be no great obstacle to her marriage. Why should Cecilius refuse his consent? He had accepted Garges; Olinthus was certainly preferable to the vespillo. Olinthus had an important grade in the Roman army. He was a primipilaris, and had recently n His infinite goodness! He was a primipilaris, and had recently distinguished himself in the war against

the Dacians.

He had saved a legion from an ambusi where it would have been cut to pieces. Severely wounded in this encounter, he had been able to continue the campaign with Domitian, and had obtained a further. with Domitian, and had obtained a fur-lough. He had just returned to Rome when he met Cecilia at his mother's bed-side. He could not see this beautiful girl, so gentle, and so devoted to Entychia, without being drawn to her by the most tender affection. This feeling had taken a deeper root in his heart when he had seen Cecilia receiving instruction from Petronilla, and embracing his faith with Petronilla, and embracing his faith with

Cecilia having become a Christian Cectifa naving Decome a cond be his companion for life, and Olinthus blessed God for the treasures or grace, virtue, and candor with which He had endowed the gentle maiden. He had confided to Petronilla his projects and

his hopes, and implored her to undertake their realization. Petronilla, assisted by Flavia Domitilla was preparing to smooth down the obstacles which might be in the way of these young people. Flavia intended to give Cecilia a dower that would secure them She proposed also to overcome the pos-sible repugnance of Cecilius, by the offer of a sum of money that would make him independent to his collectorship. There was little doubt of his acquiescing on

doubt of his acquiescing on those conditions.

The two holy women considered the happiness of these children as secured.

In the early times of the Church, marriage was always preceded by the cere-mony of the espousals. This was done in a very simple manner: the future consorts having obtained the authorization of the Bishop, exchanged a solemn promise in presence of some holy and venerable

Petronilla received the mutual promise of the two lovers. Taking Cecilia's hand, she placed it in Olinthus's, and told "You are betrothed; love you each

other in Jesus Christ, and wait patient-ly, in retreat and silence, the day when He will be pleased to bless your union." According to the custom of those days, Olinthus placed on Cecilia's finger a ring, the pledge of his promise, upon which was engraved a symbolic sign,—a dove, image of the parity of her who was to be his companion.

The marriage was to take place after first obtain the consent of Cecinus. It was necessary, besides, that Cecilia should prepare to be baptized, for the Pontiff could not bless her marriage until she would have become, through this first sacrament, the child of the true God. The news of the contemplated marri-

The news of the contemplated marriage caused a general rejoicing among the poor Jews to whom Cecilia was so dear. It was like a family festival promised to those hearts which thrilled with the same joys,—like a light from Heaven, piercing the dark cloud that hung over their heads. But these dreams of happiness were

soon to vanish. Garges, the unfortunate vespillo, discovered, in the manner we have related, that the young girl was a Jewes, and preferred a Jew to him. Cecilius learned that his daughter was a Christian.

a Christian.

Marcus Relugus, concealed in Entrapeles's shop, overheard the barber's conversation with Garges.

And, finally, Cecilia, instead of marry-

And, finally, Cecina, Instead of marrying Olinthus, was sold in a slave-market.

How did all this happen?

Was Olinthus, whom we have seen
boiling with rage at the foot of the platform on which stood his weeping betrothed, doomed to lose her on earth to
find her only in eternity?

Or would God, in His justice, give him
healt the innecent maiden who

back the innocent maiden who had invoked his name, and for whose deliverance two sublime virgins implored him; Petronilla, the daughter of Peter, the prince of the Apostles, and Flavia Domitilla, the angel of virtue and love, who laid at his angel of virtue and love, who laid at his feet the worldly treasures of human great ess and wealth?

TO BE CONTINUED.

NAPOLEON AS A CATECHIST.

Some thirty years ago the Arch bishop of Bordeaux, being at Aix-les-Bains, was called to visit a dying woman, the daughter of a general that had become celebrated in the wars of the First Empire. The venerable prelate was moved even to tears in listening to the dying woman speak of relig ion, for she spoke as few can do. And having asked her who had instructed her so perfectly, he received the follow-

ing answer:
"Monseigneur, under God I owe my "I do not know," faltered the young girl; "the faith of God is dear me; but, at the same time, Olinthus's image is always in my heart."

"And if you were given the alternative to renounce your faith in order to follow

hand he said to me: 'My child, you are a pretty girl now and you will be still more beautiful in a few years; nevertheless, these advantages of yours will expose you to great dangers in the world. And how can you overcome those dangers unless you have a large fund of religion? Unfortunately, your mamma cares but little about re ligion, and your papa still less, there-fore, I will fulfil the obligation that rests on them ; come to-morrow and I

will give you your first lesson. "For two consecutive years, and several times each week, I was taught my catechism by the Emperor. time he made me read a lesson out loud and then he explained it to me. When I was beginning my thirteenth year, His Majesty said to me: 'I think you are now well enough instructed. You should soon receive your first Communion. I will have a priest come from France who will prepare you for that great action and will prepare me for death.' And he kept his promise."

CHARITABLE THOUGHTS.

It seems strange that there should be so little charitable thought in the world when one considers how much of it nearly every one requires to pal liate his wrong doings. When a man or woman is accused of sin the natural impulse is to censure before waiting for proof that the individual is guilty and without any consideration of mitigating circumstances. The jury of public opinion acts upon a different principle from that required to be ob-

served by the legal jury. An accusation having been made and supported by ex parte testimony, the accused is assumed to be guilty, and required, if he would be acquitted, to prove his innocence. He is, more over, subjected to a further injustice His denial, disproof, or defence will re ceive much less attention than the accusation. Years afterwards it will be remembered that he was accused by people who can not recall to memory the conclusion of the case. " something wrong " about him; that is never forgotten, and he is left, long after his innocence may have been proved, with that vague smirch upon

is reputation. But assumuing guilt to have been proved or acknowledged, there is abundant room for charitable thought to find out reason and excuse for the wrong doing, or, if not excuse, rational explanation of its causes. It is quite the fashion for people to demand justice upon offenders, though if justice should be done they would not 'scape whipping. It seems, indeed, as me who are most severe adopt an austere behavior to divert suspicion

from themselves. The number of wrong doers in the world is vastly greater than the small number constituting the criminal class. t is the wrong doers not yet so much addicted to bad ways as to with criminals who need the charitable thought and help of their neighbors. They may have been sorely tempted or have sinned in a moment of sudden passion, to be deeply repented thereafter: they may have good disposition, good intentions, but be easily tray and just as easily led aright. For all such wrong doers the kindly sympathy and encouragement stronger and better men and women is needed to reclaim them and help them

to a better life. Only those who have suffered temptation can fully realize the strength of a brief delay. Flavia Domitilla must the excuses that may be offered by first obtain the consent of Cecilius. It are anxious to amend their ways. The descent from strict virtue or uprightness is usually by a grade so gentle as to be unnoticed until exposure and disgrace bring forcibly to view the length of the way. No man or woman properly trained and of good name plunges into vice and wrecks reputa tion and character in a day. Nor will any man or woman so well trained as to feel disgrace refuse the charitable. kindly effosts of others toward reclam-Too often, however, they meet ation only with stern looks and rebukes from Pharisees, and are driven to further wrong-doing, until it becomes too late

o save them from a criminal career. The gravest offenses may be pardoned when followed by sincere pentance and an amended life, yet here is little disposition to excuse ial faults under the same conditions. Many people who should from their training, standing and reputation do otherwise, seem to gloat over the disgrace or downfall of others, accept the nerest rumor of such a thing as truth, ignore denials, help to spread scandal, remely difficult for their unfortunate or guilty fellow to recover his stand-

ing.
In contrast with these are good people who charitably seek to suppress scandal, to remove temptations, and help their fellow-men to better lives. They, too, love purity, honesty, justice, but they are charitable in their thoughts and seek to do the deeds of mercy. They are slow to believe wrong of one who has hitherto been of good repute; they are ready to listen to explanations that may help to excuse; they welcome signs of repent-ance and gladly assist the sinner to recover his good name.

by wordly morality as well as religious teaching.—Catholic Columbian.

It is needless to argue that they fol-

low the right course. The state-ment, divorced of personal applica-

minded people as that which is dictated

tion appeals to the heart of

In the early eighties I was a railway postal clerk on one of the principal lines of the South. I was a "helper," and had as "clerk in charge" a man older than myself. How much

older I never knew, for that was one of his tender points. The family Bible and the Blue Bock at Washington only could give information about his age However, he was old enough to have received a Yankee ballet square in the face at Chickamauga, and it had left a deep scar on his face. He was, and is, one of the few absolutely true men to be met in a lifetime. His name here will be Mark Winston, but my old friend, now in the superintendent's office, signs a different one to the monthly pay roll. We left our eastern terminus one night with a very light mail. We were running on the through southern

MARK WINSTON, POSTAL CLERK. BY HOMER MARCELLUS PRICE.

fast mail and made few stops, as most of our exchanges were made by the 'catcher" service. Our distribution soon finished, we lit our pipes, and Mark commenced a war story. That story was never finished, for it was interrupted at the next stop by the en trance of two post office inspectors We were much surprised at their busi ness when we learned they were going to "block the mails," to test—let u call him-Ben Craig.

Ben was a postal clerk running o a small line connecting our throug train with another trunk road fift miles south of us. His point of connec tion with our line lay some forty mile further on, and he made the trip ever night. He handled considerable mai as this was our outlet for New Orlean Blocking the mails means the

placing of any number of decoy or te letters in the ordinary mail. The letters contain marked money, as have been previously post mark along the line, from which they a supposed to have originated. Of cour all points of irregularity are careful covered. The decoys are placed i discriminately through the mail th the clerk suspected of dishone At the terminus of his r the mail is hastily examined by an i spector, when the clerk is not prese nd if any of the decoy letters are m sing the clerk is arrested and search for the marked money. The we "test" is now used instead of "deco but I use the latter word because of universal employment at the time t incident occurred. "Test" is rea the better word, for there is no ef made to decoy clerks; but they fall fall they must, by handling no uni ally tempting mail. When depre tions occur in the dispatch of any tain mail, one clerk after anothe tested until all employes handling mail have been tried, unless some fellow is apprehended before the te It is, therefore, simp completed. test, as much to ascertain if a cler

honest as it is to catch a thief. We all knew there was much plaint about letters to the Louis state lottery being rifled. The gambling institution was then run t full blast in the Crescent city, the mails had not yet been denied a means of communication. postal car in the South was burd with its mail, and money was sen ordinary letters by the thousands any employe had a drop of dish blood in his veins here was a ch for it to be made manifest. Mail inating on and coming over our had, it appeared, been made the s prey of some dishonest clerk. we were informed, had been ed thoroughly and given a " The same has been don the line running into New Or and each clerk had stood the Every one that could p this mail had been tested except and it was clear that Uncle San cret service men expected that n close inspection case No. 7312

noticed how sober was Winsto clerk in charge, as he went to t door and looked out for some the peaceful scenes of hill and forest and field, as they swept by pale moonlight. Above the r the train came only the occasion of an awakened farm dog or th tle of an engine as it approac country lanes. Suddenly Mark and said rather cynically, I th "I wonder if every man doe his price? I don't usually th but if Ben Craig has received sold out I'm not so sure. You be certain of your man, gent he said to the two secret servi 'and I own the evidence is Still I've known that boy while, and it's hard to believ thief. He has been poor en be one, but I haven't always that poverty and dishonesty When he first came gether. When he first came tanooga to go into the service stitute, he didn't have a this sickly wife and a pretty near baby girl. 'Subbing' is a poor business to make a living and it was much worse in the and it was much worse in tho especially at Chattanooga.

make a few dollars only we clerk laid off, and that of thought too much of the dollar to lay off for anythin death or a broken leg."

Here Wineton told a story

The decoy letters were put

mail we were to turn over to B

"nearness," as he called it, the old timers on the Atlan and finally came back to Ba That fellow was as poor s shell Baptist church mouse, I The only thing in the world h the way of collateral was som a busted iron mine in Alab tried to sell this to me is h MARK WINSTON, POSTAL CLERK.

BY HOMER MARCELLUS PRICE.

In the early eighties I was a railway postal clerk on one of the principal lines of the South. I was a "helper," and had as "clerk in charge" a man much older than myself. How much older I never knew, for that was one of his tender points. The family Bible of his tender points. and the Blue Bock at Washington only could give information about his age. However, he was old enough to have received a Yankee ballet square in the face at Chickamauga, and it had left a deep scar on his face. He was, and is, one of the few absolutely true men to be met in a lifetime. His name here will be Mark Winston, but my old friend, now in the superintendent's office, signs a different one to the month-

ly pay roll.
We left our eastern terminus one night with a very light mail. We were running on the through southern were running on the through southern fast mail and made few stops, as most of our exchanges were made by the "catcher" service. Our distribution soon finished, we lit our pipes, and Mark commenced a war story. That story was never finished, for it was interrunted at the next story by the analysis of the commenced at the next story by the commenced at the next stor terrupted at the next stop by the entrance of two post office inspectors We were much surprised at their business when we learned they were going to "block the mails," to test-let us

call him—Ben Craig.

Ben was a postal clerk running on a small line connecting our through train with another trunk road fifty south of us. His point of connec tion with our line lay some forty miles further on, and he made the trip every night. He handled considerable mail, as this was our outlet for New Orleans.

"Blocking the mails means the placing of any number of decoy or test letters in the ordinary mail. letters contain marked money, and have been previously post marked along the line, from which they are supposed to have originated. Of course all points of irregularity are carefully covered. The decoys are placed in discriminately through the mail that the clerk suspected of dishonesty e terminus of his rur the mail is hastily examined by an inspector, when the clerk is not present, and if any of the decoy letters are mis sing the clerk is arrested and searched The work for the marked money. The work test "is now used instead of "decoy, but I use the latter word because of the universal employment at the time this incident occurred. "Test" is really the better word, for there is no effort made to decoy clerks; but they fall, if fall they must, by handling no unusu ally tempting mail. When depredations occur in the dispatch of any cerone clerk after another is tested until all employes handling this mail have been tried, unless some poor fellow is apprehended before the test is completed. It is, therefore, simply a test, as much to ascertain if a clerk is honest as it is to catch a thief.

We all knew there was much complaint about letters to the Louisiana state lottery being rifled. The great gambling institution was then running at full blast in the Crescent city, and the mails had not yet been denied it as a means of communication. postal car in the South was burdened with its mail, and money was sent in ordinary letters by the thousands. If any employe had a drop of dishonest blood in his veins here was a chance for it to be made manifest. Mail originating on and coming over our line had, it appeared, been made the special prey of some dishonest clerk. Our line, we were informed, had been tested thoroughly and given a "bill of The same has been done with the line running into New Orleans, and each clerk had stood the test. Every one that could possibly this muil had been tested except Ben, and it was clear that Uncle Sam's secret service men expected that night to close inspection case No. 7312 by his arrest.

The decoy letters were put in th mail we were to turn over to Ben. I noticed how sober was Winston, my clerk in charge, as he went to the car door and looked out for some time at the peaceful scenes of hill and valley, forest and field, as they swept by in th pale moonlight. Above the rattle of the train came only the occasional bark of an awakened farm dog or the whis tle of an engine as it approached the country lanes. Suddenly Mark turned and said rather cynically, I thought

"I wender if every man does have I don't usually think so, but if Ben Craig has received his and sold out I'm not so sure. You seem to be certain of your man, gentlemen, he said to the two secret service men, "and I own the evidence is against Still I've known that boy a good while, and it's hard to believe him a thief. He has been poor enough to be one, but I haven't always noticed that poverty and dishonesty went to-When he first came to Chattanooga to go into the service as a substitute, he didn't have a thing but sickly wife and a pretty nearly blind baby girl. 'Subbing' is a mighty poor business to make a living at now, and it was much worse in those times especially at Chattanooga. He could make a few dollars only when some clerk laid off, and that old gang thought too much of the almighty dollar to lay off for anything except

death or a broken leg."
Here Wineton told a story about the nearness," as he called it, of one of the old timers on the Atlanta route, and finally came back to Ben's case shell Baptist church mouse, I tell you.
The only thing in the world he had in the way of collateral was some stock in a busted iron mine in Alabama. He tried to sell this to me is how I hap-

pened to know it. I offered to loan him money on it if he would keep the stock—I had all of that kind of paper I wanted. He declined my offer, which was the only one I ever heard of being made for this boomed and busted stock. All through his poverty he was cheerful, and we rather liked him. True, we didn't know much about him, for he kept aloof from the boys and acted rather mysteriously, some of them thought. But I always believed it was his pride and his poverty got mixed, and you may look or some strange things when that con dition happens, unless you get on the inside and know your mane.

A reverse curve nearly knocked Mark "off his pins," but, steadying himself against a pouch rack, he went

"Last summer was the hardest times I ever saw. The bottom had dropped out of everything, and Ben just held on because he couldn't get anything else to do. One morning I was in the chief clerk's office correct ing my 'scheme,' when he came in as usual to see if there was any work for him; and, as usual, there was nothing. He was nearly in rags, and a sadder looking man I never saw. After he was gone I asked the 'old man,' as we called the chief, about Ben, and he said not a man had taken a day off in over three weeks, and he couldn't see how There was going to the fellow lived. be a reunion of old rebel soldiers up at Knoxville next day, so I just thought I would go up and yell a little with the boys myself. My run was due out that night, so I went to inform Ben to take it out for me. I followed him home about two blocks behind, and there he went, with his head down and never looking round, to the poorest part of the old town. When he came to the door in answer to my knock he had the baby in his arms, with her eyes all bandaged up so she couldn't see a wink. They thought I was the doctor, but when Ben told her it was Mr. Win stow, she put her arms up and I leaned over and kissed her. She sorter hugged me like and said 'I love 'ou, It kind o' staggered Winston.' me at first, but Ben spoke of a little triffe I had sent her by him last Christmas, and then I knew. Children don't

forget. The old fellow was silent a moment, but brightening up, said: "Well, I had a fine time at Knexville—old General Frank Rebel Cteatam was there and I stayed longer than I expected Ben made four or five trips for me, and when I returned I went down to his home to get my mail key and my traps, and met the doctor coming away from the house. I stopped him and inquired about the child's eyes. He said the case was a peculiar one, and he feared he was unable to do anything more for her. In fact, he had told them that morning that an early operation was absolutely necessary, and he had re-commended Dr. C., of Atlanta, as the one man to do it. The operation was a very delicate one, but he had no doubt but that this great oculist could save But it would be expensive her eyes. and he didn't think Craig could afford t. Said 'twas a pity, too, for she was a beautiful child, and sweet as a rosebud. I remembered he said rosebud, for I thought he used a good word.

When I entered the house it was plain Ben and his wife had been cry When the child heard my voice ing. she said she wished she could see so she could look at Mr. Winston, for she had never seen him. But I thought it was just as well she couldn't, for maybe she had some kind of an idea about how I looked that the real thing might have startled her. I remained only a moment, and beckoned Ben out of He got his hat and said he would go up town with me. As we walked along I asked him if he needed the house ould go up town with me. As we alked along I asked him if he needed elp—charged him to tell the truth. Vell, gentlemen, with that child's hole future at stake he said no. Now, never had one of them little fellows whole future at stake he said no. Now, I never had one of them little fellows of my own, but I sorter realized what it would mean to have one like that, with nothing in life but darkness and blindness, when a few dollars stood in the way of its getting its eyes all right Put me in that fix and some fellow trying to loan me money, and the only question I'd ask would be, how big is your bank account? I wouldn't be studying whether I could pay it back or not. But Ben did, and he wouldn't take a cent. And what do you reckon he was going down town you reckon ne was going down town for? Well, sir, to turn in a purse containing \$300, which he found on a coach seat at the other end of the run. To save the price of a bed he had been sleeping in the cars in the yards at Nashville, and 'twas there he found the purse. Half of it would save his child's eyes, and he never seemed to have thought of it; but I did, and came near telling him so when he asked me if it would be right to accept a reward. Said he didn't think so a first, but since the doctor's visit to his house that morning he didn't know. Well, of course, nothing came of it, for only stingy people lose their pocket-books. Ben's got the letter yet, thanking him for his honesty."

Mark exchanged mails as we thun-dered by a small town, and I took the pouch from his hands, thinking there was more of the story. Finally one of was more of the story. Finally one of the inspectors said "He did take his child to Atlanta and spend \$200 getting her eyes cured. That's one of the strong points against him. There was trouble on your old line then, Win ston, and you know we never could locate the thief and Craig did nearly all his 'subbing' right there. I appreciate the sentiment in this case, but our business is to locate riflers of the

take lottery money if a child's eyes were the stake. I hope it will never be played that high for me, for that four years of a hungry soldier's life seems to have dulled my ideals some what. Still, I don't believe Ben stole it, and my life on it, you will find your marked money on that

child's father. Mark was tying out the letters and packages and placing them in the pouch that would be given Ben at our next stopping point. He musingly continued as he worked: "She makes the trip with him sometimes-comes over to see her aunt at this end of the line, I believe. Been doing so ever since he got a regular run down here. I shouldn't wonder if she's with him tonight. Hope she is, for—well, no matter. Say," speaking aloud, "aid you ever see that young one?"

As we pulled up by the side of Ben's

car a few minutes later we saw him standing in the door with his child in Well, he didn't look like a his arms. thief a bit, but inspectors don't go much on looks. I went ever to Craig's car and he signed me for through Ne Orleans registered mail. As I left I heard him tell the child, "Throw a

kiss to Mr. Winston."
When I climbed back into the car Mark was murmuring something with God's name in it. It may have been a God same in the course—it might have been a prayer. He was the only man I ever knew that could say both with equal earnestness. All that night over hill and valley, through tunnel and across water gap the old train thundered as Mark and alone in the car worked and watched Winston continually waited. and for the first time, complained of the glare of the lamps on the catche cranes when an exchange was made but he said nought else. Just as morn ing dawned, when we were nearing the end of our run, the train stopped at a small station in answer to a red The telegraph operator ran signal. to our car as it stopped and handed me a telegram. Again we were on our our way, and Mark motioned me to open the message. He was deathly oale, and almost staggered. We both knew it had to tell of the night's result in some way, but why we should be telegraphed I could not see. My hand trembled a little, and my voice quavered as I read aloud:

"Winston, clerk in charge, Train No. 7. Decoys missing. Party arrested. No evi-dence found. Can there be a mistake redence found. Can Answer. Answer. "MEAD, Inspector."

As I finished reading the message I looked up bewildered to the letter case where Mark's hand was pointing, and there was the New Orleans mail, decoys, test letters and all, not tied out. To this day I do not know whether Winston left them intentionally or not. He never said, and I never questioned him. I have sometimes thought that he lost faith for a moment in Ben, and had silently determined to take no chances.

As we went into the office that morning to make our report the chief clerk was saying to Walt Savage of the Jacksonville route:

"No, you can never tell about this mining business. You see Craig came never starving to death subbing round here, until last spring some Yankees came along and took up that old mine he had stock in, and in two months it was paying dividends. He's got over \$1,000 out of it already, and here is his resignation from the mail service and he goes as secretary to the Wills Valley Iron Company the first of the month.

Mark was in a good humor all day, and the next and the next. I went out with a new man my next trip. Tha general order issued that day contained the following:

Before the thirty days were out the real thief had been caught, and it showed that Mark could have trusted his friend to the utmost .- The Independent.

THE MONTH OF MAY.

Last Tuesday began the month of May, the month of Mary and the month of joy. Oatside the Catholic Church, of joy. Oatside the Catholic Church, the devotion we feel towards the Bles. sed Virgin is often misunderstood, al though to us it seems singular that such should be the case. For us, it is enough to know that she is the Mother of Jesus Christ, the Mother who loved Him, tended and cared for him watched over Him in His cradle, and stood beside His Cross. Besides, if we are the members of Christ, we comprehend that she is our Mother also. can echo the beautiful words of St Stanislaus Kostka, when asked why he loved her, "It is enough to say that she is my mother." We who have dearly loved our own patient earthly mothers; can we help loving and hon oring the Mother of Jesus Christ?

Let us then keep with joyous devo tion her month of May; hear Mas often, perhaps daily; daily say the rosary, visit the Blessed Sacrament and Mary's shrine. In receiving Holy Communion, let us try to think how she felt when, in her spotles purity and perfect love, she also re-ceived that Blessed Sacrament. Above all, let us strive to imitate her in her unfailing service of her God and ours remembering that in so doing "the simplest and most ordinary acts of daily life will all have their reward. -Sacred Heart Review.

We must never undervalue any

VICTORY WILL COME.

The Battle of the Catholic Church

The barque of Peter in the eighteenth centuries during which it has ridden the waves has passed through many storms. And at times the children of the Church, in spite of their knowledge that they are divinely protected so long as they heed the apostolic steersman voice, have felt the approach of emo tion not unakin to heart-shaking dis may

At the present moment minds and souls are not unaffected by the influ-ence of passing events. It may be in place, therefore, to dwell upon the truth that the Church which God has founded and in which His spirit dwells shall not, according to the Divine promise, fail until the world and all that are on it have an end. "Heaven and earth shall pass away." and Our Lord, "but My words shall not pass away." And one of His explicit words was that He would be with the Church all the days. be with the Church all the days, until

the end of time.
Catholics, then with His divine promise in their minds and hearts, may look out confidently upon the storms that rage around the Church, for they know that Christ is in Peter's boat and in His own hour will rise and bid the waves rest and the wind be still, as erstwhile He did upon the waters of the lake. Amid much that tries and trouble anxious souls there is always that anchor left. Nothing shall overcome; not even the gates of hell shall prevail against the kingdom which the Son of

God set up. Storms there have been, are now and forever will be; trial and opposition are our lot, as they were our Master's, but the victory is sure. Of the time or the manner it is not ours to forecast but the fact is ours to recognize and be thankful for. The victory will come, and the storms will blow by and the sea be still.

To day the loss of faith is a characteristic of the modern mind. But there has been infidelity before. It has had almost as many fashions as dress. As a recent Catholic writer puts it: "In the sixteenth century infidelity came with literature; in the eighteenth with philosophy; in the nineteenth it has come chiefly with Biblical studies. And he adds as a corollary of counsel to the foregoing indisputable state ment: "This, therefore, is the field in which the Christian apologist has to concentrate his forces. In others oc-casional battles will have to be fought -in philosopy, in history, in the physical and moral sciencestest in this generation will continue to rage oftenest, longest and hottest around the books of the Old and the

New Testament." Any one who takes note of the cease less output of critical Biblical literature in our times, says the London Catholic Times, will have no diffi-culty in admitting the truth of the conclusion this writer draws. And it is well for us Catholics that amid so much that requires sifting and care fully weighing to even approximately estimate its relative worth-it is well, we say, and should deeply console us that we can afford to wait, securely relying upon the Church and her infalli-

ble doctrinal authority.
Where some, eager to settle every difficulty offnand, will foolishly follow their own views, indifferent to, it may be neglectful of, the voice of the wit ness of truth, the Church's faithful chil dren will know how to possess their souls in patience, obedient to her teaching, submissive to her majesterium and confident that when errors and crude speculations have had their little day and settled down she will be found, as she has been ever found, un changed and untouched, holding aloft ch of truth that was lit by Jesus Christ and has been kept aflame for

,800 years by His indwelling Spirit. Faint hearts may take courage and strength. Systems and theories come and go. They are as ephemeral as magazine articles, which provide teatable chatter and amuse an idle hour. The thinker and the philosophic reader can run over in his mind a whole milky way of systems that now give little light and are of less value than one sparkling star. You can follow their course across the page of history. They were splendid and glistened in their day. Now their beauty and radiance are gone, and few care even to know their titles or investigate

their teachings.

But the Church lives on, ever carry ing out her divine commission to instruct men in those matters which her Lord gave her to teach. She is no coterie of changeling philosophers, no lumber room of exploded systems. She is the ever living and unfailing voice of God. Men upbraid her that she does not change. They insist that her doctrines are like everything else in this world-liable to be improved that her definitions are as pliable as scientific dicta. They forget-perhaps they do not forget, but simply deny-that her truth is from God. He gav it to her ! she did not make it. And so far as time and circumstances called forth from her explicit declarations as to its nature or its extent, His holy spirit brooded over her delibera-

tions and "led her into all truth."
"These things, especially in our day, cannot be too frequently brought to the mind of Catholics. They know, if others do not, in whose hands is the propagative to declars [Red's word.] day, cannot be too frequently brought to the mind of Catholics. They know, if others do not, in whose hands is the prerogative to declare God's word. If now and again mental trial come upon them, and they ask for further light and are eager for greater haste and they are considered to the formula of the greater than the and are eager for greater haste and fancy that fictions are dangerously growing toward fact, let them look over the long past and see how often storms have beaten upon the rock and how frequently men dreamed it would

And, lo, the storm went crumble. back and the rock was unmoved

So it has been! So it will be! We need not worry at one trouble or an-The Church knows best. Her voice speaks the truth. And we hear and heed it because of Him who said to her first apostles, "He that heareth you, heareth Me." Jesus, the Son of God, the Way, the Truth and the Life, is the same yesterday and to-day and will not change forever. are with those whom He has appointed to rule His Church we are safe and under their protecting rule we shall be guided unto all wisdom in the things of God .- Church Progress.

SHOULD KNOW BETTER.

It is astonishing to hear some Cath lics, who ought to know better, speak of their sick friends receiving the last sacraments. Now, it is a fact that the rites of the Catholic Church as administered to the sick, have a decidedly beneficial and soothing effect upon the The confession of past sins which haunt the sick man through the sleepless hours of enforced reflection, relieves the mind. The fear of retribution, induced by the thought of pos sible death, turns into hope after he has received the assurance of pardon, given, not in the form of friendly desires or pious sentiments, but as an efficacious remedy vouchsafed to man by God through the ministry of man, and always sure of being obtained so long as the sinner has a true sorrow for his offence. Thus, too, in extreme unction, the prayers which the priest pronounces as he anoints the different senses of the body remind the patient that even now, though his life is in jeopardy, he need not fear. A special sacramental grace is given him when earthly remedies have been pronounced as no longer availing or greatly doubtful. Then the sincere Catholic is made to remember that if the wisdom of God deems it for his advantage to live, he will recover in the strength of that last sacramental prayer, made in the name and power of Christ; but if not, he is

not of despair BICYCLISTS, young and old, should carry a bottle of Pain-Killer in their saddle bags. It cures cuts and wounds with wonderful quickness. Avoid substitutes, there is but one Pain Killer, Perry Davis'. 25c, and 50c. one Pain Killer, Perry Davis'. 25c. and 50c. Skepticism.—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that Dr. Thomas' Eclectric Oil is a medicine that can be relied u pon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

fortified for the transit into eternity.

And the thought gives him peace, and

the last struggle is one of hope and

FAMILY BIBLE

A Year's Subscription and a Family Bible for Five Dollars.

Bible for Five Dollars.

For the sum of \$5.00 we will mail to any address—charges for carriage prepaid—a Family Bible darge size) 10x12x3, bound in cloth, gift edges, splendidly illustraied throughout with pictures of the Ecce Homo, Mater Dolorosa, The Crucifixion, the Blessed Virgin with the Carnation, Cedars of Lebanon, the Statine Madonna, Jerusalem at Present from Olivet, Sidon, Marriage of Joseph and Mary, St. John the Bantist, Basilica of St. Agnes (Rome). An Angel Appears to Zachary, The Annunciation, Bearing First Fruits to Jerusalem, The Cedron, Harvest in Paiestine, Adoration of the Magi Michael the Archangel. The John Shepherds and the Adoration of the Magi Michael the Archangel. The John Shepherds and the Adoration of the Magi, the Jordan, Leaving the Sea of Galilee, Rumps of Capharnaum, Choir of the Church of Santa Maria, Novello (France). Interior of St. Peter's (Rome), Interior of the Chape of the Angel-Church of the Holy Sepulchre, Our Lord with Mary and Martha, Cathedral of Alby (France). Basilica Church of St. John Lateran (Rome), Our Lord Bearing His Cross, the Cathedral of Coutances (France), The Cruifixion, Mary Magdalen, Interior Church of St. Madeleine (Paris) Portico de la Gloria—Cathedral of Santiago etc., etc. Cloth binding. Weight, nine pounds. This edition contains ALL THE ANNOTATIONS OF THE RIGHT REY, R. CHALLONER, D. D., together with much other, prepared expressly under the sanction of Right Rey, James F. Wood, Archbishop of Philadelphia, It is a reprint of nearly all fessor of Philosophy and Liturgy in the theological Seminary of St. Charles Borromeo,
Philadelphia. It is a reprint of an edition
published with the approbation of nearly all
the members of the American Hierarchy several years ago. Archbishop Ryan, of Philadelphia, cordially renews the approbation
given by his predecessor to this edition of the
Holy Bible.
Send 85 in money, or express order, or in a
registered letter, and you will receive the book
by express, charges for carriage prepaid, and
be Creentred With a Year's Subscription
To the Catholic Record.
Cash must in every case accompany
order.

order.
Address: THOS. COFFEY, CATHOLIC RECORD Office. London. Ontario. Canada.

THE LONDON MUTUAL FIRE INSURANCE

COMPANY
THOS. E. ROBSON, D. C. McDONALL
MANAGER.

PRESIDENT.

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

GOVERNMENT DEPOSIT, \$59,038.71

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

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

ONTARIO MUTUAL LIFE

\$20,000,000

IN FORCE

BORTO of Directors:

O. M. Taylor, lat Vice-Pres.

Altred Hoskin, Q.O., and Vice-President:

Practice of Bruce, President:

W. J. Kidd, B. A.

George A. Somerville,

James Fair.

William Headry

W.H. BIDDELL. Secretary.

Cobbett's "Reformation."

CLARKE & SMITH.

Undertakers and Embalmers
113 Dundas Street,
Open Day and Night.
Telephone 586

"Brevity is the

Soul of Wit."

Wit is wisdom. Blood is life. Impure blood is living death. Health depends on good blood. Disease is due to bad blood. The blood can be purified. Legions say Hood's Sarsaparilla, America's Greatest Blood Medicine, purifies it. A brief story but it tells the tale.

Nervous Weakness-" I sufferes from nervous weakness and loss of appe-tite. My blood was impure, my stomach disordered and I could not sleep. Hood's Sarsaparilla has cured me entirely.' Mrs. E. Lockwood, Belleville, Ont.

Hoods Sarsaparilla Never Disappoints

Educational.

BELLEVILLE BUSINESS COLLEGE Established 1889.

Students have a larger earning power what acquire the following lines of preparation under our efficient system of training. It has no superior:

has no superior:

1. Book-keeping.

2. Shorthand.

3. Typewriting.

3. Typewriting.

4. Telegraphing — Com.

3. Typewriting.

5. Civil Service Options

Students may commence Telegraphing on

the dist of each month, and the other de
partments at any time.

J. FRITH JEFFERS, M. A.

Address: Believille. Ont.

PRINCIPAL

STUDENTS ADMITTED AT ANY TIME!

Quisiness Pollege

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

W. J. ELLIOTT, Principal. 1

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

NORTHERN M Jusiness offege

Owen Sound, Ont., is not only suitable for use in the college, but is also excellent for private learners.

Book Circular to C. A. FLEMING, Principal, Owen Sound, Ont.

ASSUMPTION + COLLEGE.

SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSI ICAL and Commercial Courses. Terms
including all ordinary expenses, \$150 per according to the course of the

60 Seconds make a Minute 60 Typewriting Machines

CENTRAL BUSINESS COLLEGE, Toronto. s that equipment and besides has the largest staff of t Teachers employed in any danadian Business School rais college is open every month in the year, and stud-tly enter any time and quality for business positions of notice. Special Summer Term from July 8rd. W. H. SHAW, Principal.

ST. JEROME'S COLLEGE. BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting. For further particulars apply to— REV. THEO. SPETZ, President

TARREST TOTAL TOTAL

Mt. Clemens will cure you when all else falls. Ask Mineral someone who has been there. Thousands cured Baths annually. Address for ull DR. J. G. WHITE.

SPECIALIST to BATH HOUSES Mt. Clemens, M ch. Mention this paper. AND DESCRIPTION OF THE PARTY OF

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

Sanitary Plumbers and Heating Engineers.
LONDON, ONTARIO.
Sole Agents for Peerless Water Heaters
Talephone 538.

GOOD BOOKS FOR SALE.

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

Church Bells, Chimes and Feals of Best Quality. Address, Old Established BUCKEYE BELL FOUNDRY THE E. W. VANDUZEN CO., Cincinnatio.

PLAIN FACTS FOR FAIR MINDS.

THIS HAS A LARGER SALE THAN
I any book of the kind now in the market.
It is not a controversial work, but simply a
statement of Catholic Doctrine. The author
is Rev. George M. Searle. The price is exceedingly low, only 15c. Free by mail to any
address. The book contains 860 pages. Address Thos. Coffey, Catholic Record office.
London. Ont. SACRED PICTURES.

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

ST. ANTHONY OF PADUA

ing), \$1.50 each.
St. ANTHONY OF PADUA
Colored pictures of St. Anthony of Padua
—size, 12\(^2\)x16\(^1\) = at 25 cents each.
Cash to accompany orders. Address:
Thos. Coffey, CATHOLIO RECORD Office,
London, Ontario Canada

Catholic Prayer Books, Rosaries, Cructikes, Scapulars, Religious Pictures, Statuary and Oburch Ornaments Educational works. Mail orders receive prompt attention. D & J SADLIKES & CO., Montreal.

The Catholic Record. Published Weekly at 484 and 486 Richm street, London, Ontario. Price of subscription—\$2.00 per annum.

EDITORS : BEV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels."

THOMAS COFFEY.

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

pass for the CATHOLIC RECORD.

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

Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper and be stopped.

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

LETTER OF RECOMMENDATION.

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

The Editor of THE CHIOLIC RESONANCE.

London, Ont.:

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

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success,

Believe me, to remain.

ne faithful.

sing you, and wishing you success,
Believe me, to remain.

Yours faithfully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa,
Apost. Deleg. London, Saturday, May 26, 1900 DEATH OF DEAN MURPHY.

Just as we were going to press on Tuesday morning, the 22nd inst., information reached us of the death, at 2:30 a. m., of the Very Rev. James Murphy, Dean, parish priest of Irishtown. We hope to be able to give a full account of his life-work and the funeral services in our next issue. In the meantime we ask our readers to join us in the fervent prayer that rest eternal will be given the soul of the

venerable and beloved Dean Murphy. ST. PETER IN ROME.

His Eminence Cardinal Gibbons has sent the parish priest of Strathroy an autograph letter thanking him for his "very able thesis on St. Peter in Rome," which appeared for the first time in the CATHOLIC RECORD on April 28th. To the anti-Catholic contention that the Bible makes "no explicit reference to St. Peter's residence in Rome," Father McKeon has given one of the very best answers ever published by any theologian whose writings have come to our notice.

CATHOLIC LITERATURE.

Dr. O'Hagan in his essay on the Catholic Church in Ontario, of which we speak more fully in another column, makes the following reference to Catholic literature in the province:

lic literature in the province:

"Nor has Catholic literary thought and achievement been wanting to those who have tended the altar fires of faith during the past fifty years in Ontario. Such works as Father Northgraves' mistakes of Modern Infidels, Rev. Dr. Harris' history of the early missions in Western Canada, and the Catholic Church in the Niagara Peninsula and the late Rev. Dr. Dawson's life of Pope Pius the IX. have a permanent place and value not only in the history of the Catholic Church, but in the history of our country."

GRATIFYING INFORMATION

The report of the Indian Department fact that the Indians of the Maritime Provinces have kept their faith with wonderful tenacity. The Indian population of Nova Scotia, New Brunswick and Prince Edward Island combined is 3,935 persons scattered in small bands over a wide area. Among these there is only one person reported as not being a Catholic. This one is a Protest ant living at Sheet Harbor. The rest have all clung to the faith, which was taught them by the French missionaries who in the first place brought their ancestors to a belief in the Christian religion.

" MOUNT ST. JOSEPH."

As the season advances, one cannot help but admire the natural beauty and grandeur of the property recently acquired by the good Sisters of St. Joseph, and consecrated with so much solemnity and pomp by the Apostolic Delegate on Sunday, April 29, under the title of "Mount St Joseph." The commodious and airy house is being thoroughly renovated and remodeled, and it is expected will shortly be completed, when it will be utilized as a mother-house and novitiate for the Community of St. Joseph. The latert addition to the building, and one which materially enhances its pretty appearance, is a large and substantial Cross erected upon the cupols, which will be lighted with electric lights and can be seen for miles throughout the religious occupants.

We wish the Community of St. to the people in general.

A NOTEWORTHY CONVERSION.

An interesting fact is announced by the Paris Univers, namely, that Mgr. Boutros (Peter) Sohdo, the Syrian Jacobite Archbishop of Homs, Hama and Sadad, has become a Catholic along with many of his clergy and people. It is believed that his example will have great influence toward Catholic unity on the other schismatical and heretical sects of the East, by whom he was regarded with great reverence. The Jacobites date from the sixth century, when a Syrian by nameJacobusorJames renewed the errors of the Eutychians of the previous century which were condemned by the Council of Chalcedon in 451. They fell into an error of opposite character to that of the Nestori ans. The latter maintained that the divine and human natures in Christ were two distinct persons, whereas the Eutychians, Monophysites, and Jacob ites maintained that there is but one nature and one person in Christ after His Incarnation.

" THE AMERICAN UNION."

The A. P. A. has been practically dead in the United States during the last four years, though some of the arms of the octopus in a few places have manifested a slight vitality. But it is clear that there is still some bigotry to be found among the disorganized membership. It is perfectly recognized that the old Association is gone beyond recovery, and it has been abandoned to its fate, but the leading spirits who took a prominent part in that dark lantern society are endeavoring now to start a new and a so called 'national" organization under the name of "the American Union," the principles of which shall be about the same as those of the A. P. A. The headquarters of the new society are at New York, and it claims to have over 22,000 members, who will make themselves felt at the next Presidential election. This is but an insignificant membership in a country whose population is about 80,000,000, but they hope to exercise an influence by a hypothetical "balance of power." The A. P. A. professed to be able to exercise even greater influence than this at the last presidental election, but it failed egregiously. We are of opinion that the new society will collapse with even a shorter lease of life than had its predecessor the A. P. A.

THE DRIFT TOWARDS LATITU-DINARISIAM.

Hitherto the Protestant religious press for the most part has denied strenuously that rank infidelity or the denial of all Christian dogma is the ultimate result of the Protestant system. It has been admitted indeed that many Protestants have reached this goal, as a result of the exercise of private judgment in matters of faith. This much could not, indeed, be denied, for scarcely a week passes during which the world is not astounded by the boldness with which some prominent Protestant divine attacks the very foundations of Christianity. Sometimes the attack is made upon the truth of certain historical narrations found in the Bible. Sometimes whole books of the Bible are coolly set aside as uninspired or untrue; at other times the miraculous narratives only are repudiated as absurd, or are interpreted in a mythical or allegorical sense, which is equiv alent to a denial of their authority as the Word of God. But there have always been found other clergymen to take up the sword and buckler on behalf of the old faith as they understand it, and such as the majority of Protestants, not to say of Christians, have believed it to be a revelation from

heaven. Thus the war between orthodoxy and heterodoxy has gone merrily on, and it was often difficult to know which

side preponderated. It was easy enough to see that in Europe Rationalistic Protestantism had long ago gained the sway. French Protestantism actually half a century ago formally denied the divinity of Christ, and the present French Protestant Church, so far as it is Christian at all, was formed by a minority seceding from the main Protestant body. In Germany, the religious universities are just as decisively Rationalistic, and so are all the most prominent and learned divines whom Protestantism has produced. But in America, it must be admitted that so far the sucountry, indicative of the Faith of its preme legislative bodies of the principal sects have clung with tenacity to a Missionary assembly this Conference those principal truths of revelation fell. Joseph increased prosperity in their which distinguished Christianity from We wish the Community of St.

Joseph increased prosperity in their new institution, the purchase of which distinguished Christianity from Rationalism, such as Biblical inspiration, the purchase of which distinguished Christianity from Rationalism, such as Biblical inspiration, the purchase of which the Community of the Trinity, the Incarnation and single representative present of the Roman Catholic Church or of any of the great Eastern Church or of any of the great Eastern Churches. There is not a single representative present of the great Eastern Church or of any of the great Eastern Church or of the great Eastern unity of the divine and human natures

into one person of our divine Saviour by the hypostatic union, and the everlasting punishment of the wicked.

Presbyterianism has maintained these doctrines by formally condemning Drs. Briggs, Smith, McGiffert and others. Methodism has also kept down those of its ministers in the United States and Canada who have upheld errors on these points, and even Congregationalism, which is less pronounced and definite in its beliefs than the other sects named above, though proclaiming unrestrained liberty of belief, has from time to time disciplined those who wandered into the paths of heresy in regard to these doctrines. But, in spite of all this, and partly in consequence of the stand taken in defence of the ancient Christian faith, Protestantism as a form of Christianity has lost at least one half of the population of the United States, and a considerable percentage in Canada, who have fallen into practical or actual in-

The fact is that the Unitarians recently, in the report of the status of their sect, while admitting that it had not increased greatly by actual and avowed conversions to their organization, declared nevertheless that the progress of their principles had been phenomenally great, as thousands of members of the so called orthodox sects now adhere to the distinctive Unitarian doctrines. They have not converted largely the adherents of the other sects, but they have converted the sects themselves to such an indifference to Christian dogmas that it may be said practically that these sects have themselves become sects of Unitarianism-which is only a hidden name for Rationalism or unbelief.

But we were treated a few days ago to a scene in New York which proves to us not merely that Protestantism is rapidly evolving into Rationalism, but that it has as a system already completed this evolution, and that it is in reality no longer a form of Christianity. This scene was nothing short of a so called that Protestantism would end in Deism 'Ecumenical Missionary Conference." This Conference lasted nearly three weeks. It consisted of about 2800 delegates representing 150 Protestant missionary societies of 40 different Protestant sects from over 60 different countries, and there was a daily average attendance of curiosity-seekers at its meetings to the extent of 15,000 members of the various Protestant denominations. This was the most representative Protestant body which ever met, and its proceedings were highly interesting inasmuch as it gives us a fair idea of what the Protestantism of the world is now like.

Nevertheless even as a Protestant gathering it was a failure, as admittedly the most prominent English speaking Protestant denomination was practically not represented at it. There were, it is true, a few representatives of Auglican Low-Churchism present as individuals, but these did not at all represent their denomina- arise from a little touch of bigotry. tion, and the Living Church, the American High Church

Episcopal organ, says: "We do not desire to attack any one. But as our opinion of this Ecumenical Conference, was asked we give it. We regard the name Ecumenical as used in this connection as abused. That word has a definite historical meaning which is utterly inapplicable to meaning which is utterly inapplicable to this gathering. We are glad to have mis-sionary problems discussed, and missionary information disseminated; but we are truly sorry that Churchmen have identified them-selves with it, and thus have confined selves with it, and thus have confused them minds of many. We hope nothing of the kind will occur again."

The Churchman, however, a Low Church organ, asserts that a precedent for this Conference "was made by the Good Samaritan." This would be an amusing comparison if it were not on so sacred a subject, on which it would be rather profane to make jocose remarks; but we cannot conceive that the "Good Samaritan," who really typifies our Lord Himself, was the dominating authority in an assembly which applauded loudly such sentiments as were uttered by Dr. Behrends of Brooklyn, who said: "What is most needed for us is the power to put all creads in a pile and set fire to them and burn up the dross."

Christ undoubledly revealed a creed which He commanded His Apostles to preach to all nations, and which, therefore, the nations were bound to It was of this creed that He accept. said : " He that believeth not shall be

condemned." (St. Mark, xvi., 16.) The following explanation written in the New York Sun of April 26, shows how far short of ecumenicity as

martyr Bishop of Melanesia.

Nor is there a single representative of those university missions of Oxford and Cambridge which have recently given a Bishop to Madras and another to Lahore.

These so called ecumenical conferences assembled from time to time and ignore completely the work of the venerable society for the propagation of the gospel in Foreign parts which two hundred years ago gave the lirst impetus to missionary enterprise."

Not alone are the Auglican missionary efforts ignored by this ecumenical council, but this Anglican writer seems to have overlooked the fact that the Church which has a line of two hundred and sixty-two Pontiffs from St. Peter is the only one which has ever converted a nation to Christianity. It is the one which sent a St. Patrick to Ireland, a Fulgentius and an Augustine to England, a St. Francis Xavier to Madagascar, India and Japan, and equally zealous missionaries to other nations : yet its labors have been entirely overlooked, and were not even spoken of at the Ecumenical Confer ence. Thirteen fifteenths of the Christian world were entirely ignored in Catholics generally are neglectful in the calling of this Conference which is called Ecumenical.

But we commenced this article with the intention of showing what the Conference did towards exhibiting the true character of Protestantism. We have already quoted the words of Dr. Behrends of Brooklyn, which were loudly applauded. Other speakers followed in the same strain, and it is because they uprooted and tore down the land. marks of Christianity that this applause was given: that is to say, Protestantism as a whole has gone over to Latitudinarianism. This is ad mitted by all the religious journals which have spoken in praise of the gathering, and with hope for future good fruit to be derived from it. The Presbyterian Evangelist has this to say on the subject :

"The unfounded impression that what are known as liberal (that is Unitarian or Latitudinarian) views in theology would decrease interest in missions is dissipated by the evidence furnished by the present Missionary Conference. This evidence is overwhelming and irrefragable."

That is to say, at last the prognostica ations of Catholics have been verified or Atheism, as its general tendency is in this direction, but we are happy to be able to modify this statement by saying that this tendency has also produced a reaction, and a certain proportion of Protestants, horrified at this unexpected result of free individual interpretation, have gravitated in an opposite direction towards the Catholic Church. We hope that this good effect may more than counterbalance the evil

There is another remarkable feature of this conference, that it was not characterized by the abuse of the Catholic Church which has hitherto marked all such gatherings. We should be glad if this greater apparent charity arose out of aldrift toward truth, but we fear, indeed we are certain, that this is not the case. It rather indicates a total indifference to truth and error, and even a state of mind which is likely to have worse consequences than would

SHOULD HAVE BEEN STOPPED LONG AGO.

Senator Dandurand has inaugurated movement to put a stop to the lottery plague which is still infesting our large cities and even the country districts. Since the suppression of the Louisiana lottery, which was carried out on a gigantic scale, Ontario has not been infested with this evil so extensively as formerly, but we learn that other lotteries are carried on to an alarming extent in the province of Quebec, and especially in Montreal, where ticket-vendors are found everywhere, especially in the saloons and workshops, the dupes being found chiefly among the working classes who can ill afford the money they throw away to enrich the shareholders in the lottery companies. Even from Hamburg, Germany, such tickets are seut to Canada extensively. We have many times explained in our columns that only a small proportion of the money received is put upon the tickets as prizes, and it is folly for ticketbuyers to expect to make money by investing their earnings in the purchase of lottery tickets. We wish success to Hon. M. Dandurand in his crusade against these fraudulent schemes. In thus condemning lotteries, we do not include those drawings or lotteries which are known to be by an Anglican, and which appeared undertaken in aid of benevolent or religious works. They are a means of obtaining contributions for a deserving purpose, and there is in them no fraud or false pretence; yet it is desirable that funds should even in such cases be obtained by other means which will not give people the habit of expecting to profit by investing their money in

PRAYERS FOR THE DEAD AND mission, but in 1639 a hospital for the SYMPATHY FOR THE LIVING

We have received letters from various quarters in reference to a communication which appeared in our issue of April 28th, over the signature "De Profundis," and which mildly condemned the passing and publication of resolutions of condolence by Catholic societies, while perhaps the spiritual welfare of the departed is neglected, no provision being made to have prayers and Masses offered for the repose of their souls.

It is beyond dispute that the prayers and Masses which are offered for departed souls benefit them more than society resolutions, and if there is really a neglect of the greater good for the purpose of ostentation, we must join in the condemnation of that neglect. But we are not of the opinion which "De Profundis" seems to entertain that this regard, or that the passing of resolutions of condolence tends to make them neglectful. Indeed many of our Catholic societies make it a point to ensure the offering of the Holy Sacri-Ace of the Mass for every deceased member, and the members are usually expected to assist at such Mass if pos sible. This is an excellent practice and great work of charity toward the souls who may be, perhaps, suffering in Purgatory, but we do not think that it is therefore wrong or un-Catholic to express sympathy with those who survive when they lose by death one who has been near and dear to them. Such expressions of sympathy may be counted as being, to use the words of one of our correspondents. " among the amenities of civilized life which go far toward brightening our existence on earth.' The same correspondent adds: "When this custom is the outcome of foolish pride, or the cause of lavish or extravagant expenditure, it is undoubtedly more honored in the breach than in the observance.' As, however, such matters are usually left to the discretion of the spiritual advisers, there is no likelihood of any objectionable or excessive observance of any practice not in accordance with Catholic teach ing or propriety." In the case, however, which frequently occurs, when society branches provide for the proper remembrance of their deceased mem bers by having the holy sacrifice of the Mass offered for them, the chief ground of objection by "De Profunis" does not exist.

One of the letters received on this subject, written by a medical student in a Catholic University, informs us that in the case of a death in the family of one of the students, each student quietly deposits in a collection oox not more than 10 cents as an honorarium for Masses for the deceased, and an assembly is held at which resolutions of sympathy are passed, which are sent to the bereaved family, but are not published in the newspapers. This is a practical method of showing sympathy which is always appreciated, yet we do not condemn other methods of showing sympathy, which may b in vogue in some Catholic societies. The sympathy, however, which manifests itself in praying for the dead is certainly more practical than mere

talk. THE CATHOLIC CHURCH IN ONTARIO.

In the January number of the Cath. olic Quarterly Review of Philadelphia there appears an historical essay from the pen of Dr. Thomas O'Hagan on the Catholic Church in Ontario, which though brief gives | many interesting details of the progress of the Catholic religion in the premier province of the Dominion of Canada.

We deem it right to preface our remarks on this instructive paper with a few words on a period which the

learned essayist has left untouched. So early as in 1535 when Jacques Cartier went up the St. Lawrence to

sick was endowed by the Duchess d' Auguillon, niece of Cardinal Richelieu, and this institution was in full operation in 1642 under the management of Madame de la Peltrie, Marie Guyart, whose conventual name or name in religion was Marie de l' Incarnation, and other French nuns. Indian schools were also established in which the children were taught the truths of the Christian religion. Thus while there were yet but a few white settlers beyond the French garrison, the Catholic faith was firmly planted on

the soil of Canada.

So early as 1626 the faith was preached among the Huron Indians, and a mission established by Father Jean de Brebœuf on the shores of the Georgian Bay in Ontario, and this zealous Jesuit Father, together with his companion, Father Gabriel Lallemant, were savagely burned in 1649 by the Iroquois victors after they had gained a decisive battle over the Hurons. Father Daniels, of the same missionary band, had been killed under somewhat similar circumstances in the previous year. Many other Jesuit Fathers gained the crown of martyrdom, or that of confessors of the faith in both provinces which are now named Quebec and Ontario. There was, in fact, by this time, a mission established, and the name of a Christian saint given to it in almost every Huron town, and in the northern half of the county of Simcos alone there were at least twenty such missions.

Dr. O'Hagan, however, begins his historical sketch with the first two white Catholic settlements in Ontario, at Sandwich, with which he connects that of Malden, now Amherstburg, and St. Raphael's in the county of Glengarry. The settlements of Sandwich and Malden were French, and were offshoots of the Datroit mission estab. lished by the Jesuits in the beginning of the eighteenth century. That of St. Raphael's was made up of Scotch Highlanders, many of whom were descendants of the clans who escaped the terrible massacre of Glencoe, perpetrated by order of King William III. in 1692. These clansmen were settled in Orange (Albany) and came to Canada in and after 1776 in order to live under the flag of Great Britain, to which they were intensely loyal, the British colonies south of us having revolted and declared their independence, under the

title of the United States of America. By the year 1816, as Dr. O'Hagan informs us, the number of priests in Ontario had increased to six. The first Catholic church in Toronto was St. Paul's, erected in 1826, and in 1833 and 1884 seven new parishes were established, among them being St. Thomas and London, of both of which towns Father Daniel Downie was the

first paster. A life-like pen picture is given by Or. O'Hagan of Bishop Alexander MacDonell, who was consecrated Vicar Apostolic of Upper Canada in 1819. In 1826 he became Bishop of Kingston, that See being the first diocese established in a British colony since the so-called Reformation. Graphic descriptions are also given of several pioneer priests who are well known throughout Ontario as having taken a prominent part in planting and spreading the faith in the province. Among these are Father John Macdonald of Perth, the Very Rev. Angus Macdonald of Kingston, Rev. Michael Brennan of Belleville, the Very Rev. Edward Gordon of Hamilton, Monsignore J. B. Proulx of Penetanguishene, afterwards of Toronto. The history of the Church under the successive Bishops of the province is also sketched in an interesting man-

ner down to the present day.

The diocese of Toronto was formed in 1841. Bishop Power being its first chief pastor. He died in 1847, a martyr to his sacred duty, through contracting the deadly typhus fever while ministering to a poor woman who died in one of the sheds erected at that time Montreal, then called Hochelaga, the to receive the Irish immigrants who Catholic faith was introduced into during that year fled from famine Canada. Cartier himself was a man at home to succumb in a strange of piety and he distributed to the In- land to a fate no less horrible dians rosary beads, and explained their | than death by starvation. The after use. He also instructed them in the incumbents of the See of Toronto were mystery of redemption and read to Bishop Charbonnel, Bishop Lynch, them piously the passion of Christ under whom Toronto was made in 1870 from the gospels. The priests also an Archiepiscopal See, and Archbishops who were with him on his expedition John Walsh, and Denis O'Connor, who celebrated Mass regularly and in is the present Metropolitan. In 1856 structed the natives. But not until the dioceses of London and Hamilton 1615 was a permanent mission estab- were made by dividing the diocese of lished. In 1632, as we learn from the Toronto. These dioceses, together Relations des Jesuites, there were with the Archdioceses of Ottawa and prosperous missions in the wilds of Kingston, and the dioceses of Peterbor-Canada for the conversion of the ab- ough, Pembroke and Alexandria. conorigines, and in Quebec, then called stitute the present ecclesiastical divisby its euphonious Indian name Stada. ions of the Province, the dioceses of cona, not only was there a prosperous Ottawa and Pembroke being partly in Ontario and partly in Quebec. Dr. O'Hagan says:

Dr. O'Hagan says:

"Fifty years ago it (the Church) was mustard seed: to-day it is a great of Lebanon. Fifty years ago there were more than sixty priests scattered through the province from Sandwich to Ottawa from Lake Erie to the Manitoulin Islaminister to the spiritual needs of about hundred and thirty thousand Catholics, day there are four hundred and fifty p who have spiritual charge of four hundred and catholics; yet these facts of tute but a segment in the great circle of gress which marks the history of the olic Church in Ontario during the pas years. What shall be said of the molition of churches of colleges, of convenionity shall be said of the molition of churches of colleges, of convenionity catholic generosity?"

Dr. O'Hagan is a pleasing w

Dr. O'Hagan is a pleasing w and his essay, of which we have spoken, will afford gratification instruction to those of our readers will have the opportunity to read

MRS. GOULD'S SISTER.

She is Going to Nurse the Lep China,-Strange Contrast in I Katherine and Ella Clemmons,

Blood may be thicker than but there are two sisters with the of this continent between then are as strangers to each other. apart, indeed, are they that the tinent might be the world itsel yet not make their separation hopeless in its completeness.

The sisters are Mrs. Howard

and Mrs. Overacker.
One of them is known throu America and pretty thoro throughout the European contin the beautiful Katherine Clem actress, for whom, as everybo members, young Gould was will forfeit \$5 000,000 of good Goul that he might marry her. The other is known to a few

here and there in California May Clemmons, who has recen sumed her girlhood name and g to the depths of San Francisco's town to teach Christianity

Never did fate draw sharper l contrast between the destinies sisters than now divide the Cal women. Never were lines so d antipodal as these.
One is the richest of the rich.

One is the poorest of the poor In New York city Mrs. Go passed the Lenten season in th luxurious retirement, amid su ings that a princess of royal might envy. She has youth, love, money, health and the h that sometimes comes with the sion of this rare combination of

In San Francisco the sister Gould dwelt during the days in direct poverty, unrelieved thing more cheering than gaze in a small, bare, comfort

IN THE HEART OF THE CHINES to which no breath of pure a come over blocks of rickety b The blessings of life are not he Her time has been hen away from the four wa Chinatown tenement, between at Church and teaching God' the pagans around her.

Katherine Clemmons is a queen. Ella May Clemmons is a reli

The one sister dines at the House on the daintiest food th can provide. She is courted as only the wife of an Americ millionaire can be, and her j the envious despair of women tunate.

The other dines frequently in the Chinatown attic though, there is a loaf of bre no butter, on the rough box She is alone always, and well gotten by the small world knew her. Her jewels have the pawnshops, and her sole is a small silver cross.

Ella May Clemmons was or Her home in Niles, after her to Charles Overacker, was a tre, and herself the best go groomed woman in that par meda county. She was ex in her expenditures, and led knew no ambition beyond meral pleasures of society. years there was whispering al arrangement whereby two began at the altar were to And eventually it was anno Chinatown had a new mis

ZEALOUS CONVERT TO CA who had been received into by the Paulist fathers.

She was known as Ella mons. Mrs. Overacker of

burned her bridges.
In Chinatown it was tha Journal representative fou other day. It was a stran which to seek for the sister

money king. On the floor in a corner w on a candie box a coal oil chair, a small table, an in a few worn books, a curtainl On the walls and about the articles of religious signific papers, portraits of Catholies, and gayly-colored lit Mrs. Howard Gould in var

cal costumes hung side by My work among Chine said Miss Clemmons in a inquiry, "must of necess ual. Owing to my inabil apartments suitable for sch I cannot be established as be. What teaching I do i homes of my pupils with books of the gospels sin

which they can comprehe

Ontario and partly in Quebec.

Dr. O'Hagan says:

"Fifty years ago it (the Church) was but a mustard seed: to day it is a great cedar of Lebanon. Fifty years ago there were not more than sixty priests scattered throughout the province from Sandwich to Ottawa, and from Lake Erie to the Manitoulin Islands to minister to the spiritual needs of about one hundred and thirty thousand Catholics. Today there are four hundred and fifty priests who have spiritual charge of four hundred thousand Catholics; yet these facts constitute but a segment in the great circle of progress which marks the history of the Catholic Church in Ontario during the past fifty years. What shall be said of the miltiplication of churches of colleges, of convents, of hospitals, which tell of Catholic faith. Catholic toil, Catholic generosity?"

Dr. O'Hagan is a pleasing writer. Dr. O'Hagan says :

Dr. O'Hagan is a pleasing writer, and his essay, of which we have here speken, will afford gratification and instruction to those of our readers who will have the opportunity to read it.

MRS. GOULD'S SISTER.

She is Going to Nurse the Lepers of China,—Strange Contrast in Life of Katherine and Ella Clemmons.

Blood may be thicker than water but there are two sisters with the width of this continent between them who are as strangers to each other. So far apart, indeed, are they that the con-tinent might be the world itself and yet not make their separation more hopeless in its completeness.

The sisters are Mrs. Howard Gould

and Mrs. Overacker.

One of them is known throughout America and pretty thoroughly throughout the European continent as the beautiful Katherine Clemmons, actress, for whom, as everybody re members, young Gould was willing to forfeit \$5 000,000 of good Gould gold that he might marry her.

The other is known to a few people here and there in California as Ella May Clemmons, who has recently re-sumed her girlhood name and gone in to the depths of San Francisco's Chinatown to teach Christianity to the

Never did fate draw sharper lines of contrast between the destinies of two sisters than now divide the California Never were lines so directly antipodal as these.

One is the richest of the rich. One is the poorest of the poor

In New York city Mrs. Gould has passed the Lenten season in the most luxurious retirement, amid surroundings that a princess of royal wealth might envy. She has youth, talent, love, money, health and the happines that sometimes comes with the posses sion of this rare combination of bless

ings.
In San Francisco the sister of Mrs Gould dwelt during the days of Lent, in direct poverty, unrelieved by any-thing more cheering than met her gaze in a small, bare, comfortless attic

room. IN THE HEART OF THE CHINESE QUAR

to which no breath of pure air could come over blocks of rickety buildings swarming with Asiatic humanity. The blessings of life are not hers to en-Her time has been divided, when away from the four walls of this Chinatown tenement, between worship at Church and teaching God's word to the pagans around her.

Katherine Clemmons is a society

queen. Ella May Clemmons is a religious re

cluse.

The one sister dines at the Holland House on the daintiest food that money can provide. She is courted and feted ly the wife of an American multimillionaire can be, and her jewels are the envious despair of women less for-

The other dines frequently if at all in the Chinatown attic though, there is a loaf of bread, with no butter, on the rough board table. She is alone always, and well-nigh forgotten by the small world that once knew her. Her jewels have gone to the pawnshops, and her sole ornament is a small silver cross.

Ella May Clemmons was once a belle. Her home in Niles, after her marriage to Charles Overacker, was a social centre, and herself the best gowned, best groomed woman in that part of Alameda county. She was extravagant in her expenditures, and led a life that knew no ambition beyond the ephe meral pleasures of society. After some years there was whispering of a mutual arrangement whereby two lives that began at the altar were to diverge. And eventually it was announced that Chinatown had a new missionary, s

ZEALOUS CONVERT TO CATHOLICISM, who had been received into the Church

by the Paulist fathers.
She was known as Ella May Clemmons. Mrs. Overacker of Niles had

burned her bridges.
In Chinatown it was that a Sunday

Journal representative found her the It was a strange place in other day. seek for the sister in law of a money king. On the floor in a corner was a pallet;

on a candie box a coal oil burner; chair, a small table, an inkwell, pens, a few worn books, a curtainless window On the walls and about the room were articles of religious significance; newspapers, portraits of Catholic dignitaries, and gayly-colored lithographs of Mrs. Howard Gould in various theatrical costumes hung side by side.

"My work among Chinese women, said Miss Clemmons in answer to an inquiry, "must of necessity be grad-ual. Owing to my inability to secure apartments suitable for school purposes I cannot be established as I wished to be. What teaching I do is done at the homes of my pupils with the aid of

interpret for them into their own language. I have been studying Chinese for some time with a view to fitting myself for this work. Pictures I find of great help, and I use them profuse-

Miss Clemmons then exhibited some fine specimens of religious art, pur-

chased at her own expense.
"I give them the best," she contin-"and I find these little brown eisters of ours very bright. They take kindly to Catholicism, their ideas of religion in this country having been derived for the most part from the Sal-vation Army, Holiness Bands and such organizations as have appeared in their quarter.

WHY SHE BECAME A CATHOLIC
"I became a convert to the faith when I felt that all outside it was dross and delusion. I knew that to take this step was to separate myself, because of religious differences, from my family, but I was convinced that I must become of practical value to others, so I set to work in a systematic way to train myself for teaching.

"And are you maintained by teach

"No. I have not received one cent as yet. However, I have consecrated my life to the work, and some means of maintenance will be given me. You see, if I belonged to one of our religious orders the matter of support would be settled; but being married I am barred from being a nun, hence my work must be entirely independent and self sustaining. "Meanwhile you have had to live?"

"Yes, and to do so I have parted with every article of value which I possessed. Plate, furs, draperies, pictures, vehicles, furniture, jewelry, all have been sold, little by little. My only ornament now is the crucifix of metal.

And you do not regret them?" "Not for a moment," was the eager answer, "since by such small sacrifices I have gained eternal life.

"Now that the plate, the pictures, the jewels are gone, what then?" "I have offered my services to Father Conrardy of Oregon as nurse and

teacher, to accompany him. TO A COLONY Of LEPERS situated in the central part of China. where fifty thousand souls suffer from that dread disease. Father Conrardy that dread disease. Father Conrardy has accepted my offer and arrange ments for the journey will be completed

in a few days. But do you realize what is in store for you in choosing such a lot? cannot hope to escape the disease. Remember Father Damien's lot."

" No, and it is in his footsteps that I wish to follow. Father Conrardy was Father Damien's assistant during his last years at Molokai."

"Your sister-Mrs. Gould-does she At mention of that name the eyes of

the missionary filled.
"My dear sister does not communicate with me, nor will she permit my name to be spoken in her presence." "Have you offended her?"

'Yes, grievously, by adopting my religious faith. She used to call me her dear little sister, and oh, how kind How I worshipped her Whenever I now read in the news papers of her charities I say: 'That is just like my noble sister.' She can never be anything to me but great and I am so glad she is rich. I pray God she may always be happy see, she does not understand that the Church cannot care for the physical needs of all its converts. when I was ill and behind in my rent and nearly starving, as I had eaten almost nothing for two days, I wrote to my sister, explaining the situation and begging her to help me just a little for the sake of old times when we were children. My letter had to be forward-ed, as Katherine was away from her home with her husband. When she received it she did not wait to write send her answer by the slow mails but

cabled immediately.

HER SISTER'S MESSAGE. "And she cabled money enough to drive all the hungry wolves from your

"No. Here is the message : " If you are sick why don't you go

to a hospital?" From the leper colony in central China to the palace of the Goulds in New York is a far cry. And blood is

not always thicker than water.

The leper colony in Asia to which Ella Clemmons is going is said to be the most unspeakably horrible place on earth. The leper colony of Hawaii, where Father Damien died, had the picturesque settings of tropical foliage and was swept by the cooling health of the sea and mountain breezes. But this Asiatic colony is in a desert region, with wretched huts of mud and straw in which its tens of thousands of vretched inhabitants give themselves

up to slow death. Yet for Christianity's sake this is the lot which Mrs. Howard Gould's sister

NON - CATHOLICS AND MONTH OF MARY. THE

Some kind friend has sent an extract from a book styled "The Women of the Bible." It is a startling illustration of the impossibility of the Protest ant mind to understand the devotion of Catholics for the Blessed Mother of God during the month of May. In it occurs this astounding sentence: "By

a vast section of Christendom the Blessed Virgin has been, and is adored, and that in the highest sense of the word, as an object of Divine worship "words that must fill every true Catholic's heart with horror. The writer, howheart with horror. ever, adds: "And though we may not approve of this "—a sufficient mild way of putting it—" still we can hard-

gone so far as adoration, for surelyviewing her simply as a woman—no more womanly, or, in other words, true woman ever lived." It will suffice to add, here, that the vast section of Christendom alluded to in this amaz ing passage, meaning the Hely Cath olic and Roman Church, do not the Blessed Virgin, either in the highest sense, or in any sense at all, and with all their love and veneration for the most Biessed Mother of God would shrink with horrow from the blasphemous thought of offering to her Divine worship. - American Herald.

WAS MR. MOODY DEFINITELY INVITED TO ENTER THE

"Few persons are aware that a definite proposition was once made to Mr. Moody to enter the Catholic denomination,"

The above sentence, taken from an editorial mention in the Herald of the new biography of Dwight L. Moody, the evangelist, written by his son, is so worded as to give the average reader the impression that nothing less than a General Council of the Church, or the Supreme Pontiff himself, after mature deliberation, approached the late Mr. Moody, and formally and solemn'y invited him to enter the Catholic Church As a matter of fact, the biography makes no such assertion, neither does it imply that any such "definite pro position " ever was made. Its account of the occurrence wherein the Herald finds ground for making its exagger-ated, if not absurd, statement is as follows, and it is apocryphal enough, as we will show, without having erroneous conclusions drawn therefrom :

"A source of very great annoyance to Mr. Moody in pioneer Sunday-school work at this time was the frequent disturbances which came from the lower class of the Roman Catholic element. Many of the boys would try to interfere with the meetings—broken windows and such disturbances being not the least troublesome expression of their proken windows and such disturbances being not the least troublesome expression of their disapproval. At least he felt that extreme measures must be taken, and he called on Bishop Duggan, who was prelate of the dio-cese. It was not an easy matter to gain an Bishop Duggan, who was prelate of the diocese. It was not an easy matter to goin accese to so high a Church dignitary, and a
maid who answered his call at the door was
not ready to promise him the audience he requested. Bishop Duggan, he was told, was
busy and could not be seen, but young
Moody had taken the precaution to step over
the threshold and was not so easily thwarted.
'Well, never mind,' he said, 'I will remain
until he is at leisure,' and without waiting
for further invitation quietly passed into the
hallway.

until he is at leisure,' and without waiting for further invitation quietly passed into the hallway.

'The maid was not all sure that the Bishop would care to be interviewed by the self-constituted missionary, but it was useless to attempt to dissuade him. He had come to see the Bishop, and would wait, if necessary, for the remainder of the day, or until the Bishop could find it convenient to give him a hearing. When at length the Bishop appeared in the hall, the young man very briefly related his mission, and said that he was engaged in a work for children in a part of the city that was neglected by everybody else. It was therefore a pity, he said, that he should not be allowed to continue the work unmolested, and he requested the Bishop to give orders to the parish priests to prevent all future interferences.

'Bishop Duggan refused to believe that any of his people were to blame for the disturbances, to which Moody answered that his only reason for believing that the boys were Roman Carbolics was their own statement to that effect. Bishop Duggan then replied that they represented the worst element in the Church and that he had no control over them. 'Your zeal and devotion are most commendable in benalf of these people, however,' he added, and all you need to make you a great power for good is to come within the fold of the only true Church.'

"But,' replied the young missionary, whatever advantage that would give me,

"But,' replied the young missionary, whatever advantage that would give me among your people would be offset by the among your people would be offset by the fact that I could no longer work among the

Protestants."
"Why, certainly you could still work, among the Protestants," was the reply.
"But surely you would not let me pray with a Protestant, if I became a Roman Cath

olic 'Yes,' replied the Bishop, 'you could pray with Protestants as much as ever,' "'Well, I didn't know that,' said the young man. 'Would you, Bishop, pray with young man. a Protestant?

hall. The Disnoy and prayed.

"The result of that short conference was a "The result of that short annoyance from the cessation of all further annoyance from the Roman Catholic element of the city, and a life-long friendship between the two men."

WHAT IS A DEFINITE PROPOSITION ? Now, we have carefully read and reread the fore going passage from the biography under discussion, and we fail to see why the remark made by Bishop Duggan to Mr. Moody (granting that the story is true, which we very much doubt) should receive the importance which the Herald gives it in calling it a "definite proposition. It is, in fact, no more deserving of the title, "definite proposition," than if it had been made by the humblest layman in the country. Propositions, of that kind are made by Catholics to Protestants and unbelievers every day in the year. Few are the good-living Protestants with any extended Catholic acquaintance who have not been told at some period of their lives, "You ought to be a Catholic."

BUT IS THE STORY IN THE BIOGRAPHY TRUE ?

From the beginning of the foregoing remarks we have been granting the truth of the story in the Moody biography; but as our readers will oberve, there is every element of impro bability therein, and it is doubtful if any Catholic or any Protestant knowing anything about Catholic life would willing to accept it in its present form. For instance, the writer tries to foster the impression that a Catholic Bishop is such a high and mighty personage that it is rather difficult for an ordinary man to see him. As a matter of fact, to those who have legiti-mate business with him, a Bishop of the Church is as easily approached as the humblest parish priest; and no maid, such as the writer of the book portrays, as any sensible person will admit, could retain her position twenty four hours books of the gospels simple in text, way of putting it—" still ve can hard-which they can comprehend. These I by wonder that this admiration has

would not see. That should be plain enough. Then the assertion that the Bishop gave orders to the parish priest to have the disturbances at the Moody meetings stopped is very diaphanous. The Review admits that it does not believe it. And as we have been for some time making a collection of curious ecclesiastical documents, we willing to pay at least \$50 for the order mentioned. Such orders are not private. Some of them ought to be in xistence, if ever they were issued. But Bishops have more important mat ters to attend to than giving such orders, and we again assert that we do not believe any such were issued by

Bishop Duggan.
WHAT IS LIKELY THE TRUTH. The fact is, that the story was written in order to show off Mr. Moody's determination and zeal in bringing the light of the Gospel even to such a high Catholic dignitary as the Bishop of Chicago, and with little regard to the facts of the case. No doubt, Mr. Moody had an interview with the Bishop ; but we would like to have the Bishop's side of the story. Bishop Duggan, of course, being dead, and Mr. Moody, also, the real truth will possibly never be known, but even the casual reader will recognize on the part of the author of the biography an attempt to so color the incident as to show up Mr. Moody in the best possible light, and to try to have it understood that, like Bishop Daggan, Catholic authorities have the power, if they so exerted it, to put a stop to all the dis turbances that "evangelists selves invite by the sensational methods they adopt in preaching the Gos While we have, however, no means of knowing just exactly what the Bishop said to Mr. Moody, we do know what we ourselves would say,

and what others have had occesion to say to such pious, well-meaning, but very much misinformed messengers as Moody. The reply in substance ld be as follows: "My dear sir, would be as follows: you have my sympathy in your troubles. I regret very much the annoyance these boys cause you. They may or may not be Catholics, but obviously you come to the wrong person or protection. It is the business of the police, not mine, to give you the protection you seek. Good day, sir." There is scarcely a statement in the whole story that does not breathe a spirit of improbability, but to us the most impossible as well as ludicrous incident in the whole affair is that which represents the Bishop on bended knees Mr. Moody's invitation, praying for the very "fresh" young evangelist. Sacred Heart Review.

A WONDERFUL RECOVERY.

Youth Marvelously Regains Use of Speech, Sight and Hearing.

Some excitement has been caused in the South Side of Glasgow, Scotland, by the wonderful and sudden recovery of a boy who had lost his speech, hearing and his sight, says the Ca.holic Herald of Manchester, England. The following facts in connection with the case have been elicited: The lad's name is Edward John Jordan, twelve years of age, who resides at 158 Ruth-erglen Road, in St. Francis' parish. In February last his sufferings were accentuated by the loss of the power of He was given up by the his left arm. doctor, and all hope of life disappeared. During his illness one of the Fathers from St. Francis' parish attended the ad, and when the doctor pronounced the case hopeless, the Father attending the patient commenced a novena in honor of the venerable Dans Scotus.

After praying for about a fortnight a Protestant?"

"Yes, said the Bishop, I would."

"Well, then," replied Mr. Moody, "I wish you would pray for me now, that I may be led aright in this matter," and forthwith knelt where they had been standing in the hall. The Bishop and Mr. Moody both prayed. the answer came to the glory of God lent fits, and in the middle of it he suddenly regained his lost faculties His first word was a request for the Father who had been attending him The moment the priest heard what had happened he knew his prayers were answered, but till he had seen the boy he thought it might have been but lucid moment he had received in his sufferings before death. At 6 o'clock the same evening strength suddenly

returned to the withering arm. On Saturday the doctor examined the boy, and declared the cure a mar velous one. The little ever since his ours has not had a pain or ache of any His appetite is good, and he is kind. now able to partake of meat. When we sought permission to publish the facts of the miracle-for such it appears to be-we were warned to add to the statement that in accordance with the decrees of Pops Urban the Eighth and the Congregation of the Sacred Inquisition, no trust is to be placed in his cure except in so far as human judgment and authority, both liable to allow, and that we were to speak of the wonderful fact in the broad sense of a miracle, and not in the strictness which the Church uses.

JESUS AND MARY.

I will assert that never is our love for Jesus so feelingly excited as when we contemplate Him in conjunction with His Blessed Mother. Never has the eye of art seen Him so amiable, never do our hearts so warm to Him, and feel so familiarized with Him, as when He is represented to us as a lovely infant reposing in the arms of His Virgin Mother. Never do we so feel what He underwent, how He bled, how he died for our redemption, as when we gaze upon His pale and bloodless corpse, laid upon the lap of his heartbroken Mother, and read in her countenance a grief such as all the world else could not contain. - Cardinal Wiseman.

THINKS MIRACLES POSSIBLE.

Rev. E. J. Gleeson, S. J. Preaches at Holy Family Church.

Rev. E. J. Gleeson, S. J. delivered a lecture Sunday evening at the Holy Family Church, upholding the possibil-itp of miracles. He said in part: itp of miracles. He said in part:
I recently read in one of the lead-

ing un Catholic magazines this sent 'There are few in this age of enlightenment so simple minded believe in miracles.' This is a speci men of the stereotyped expression in which assumption of superiority passes for argument and imposes on reflecting reader. How would this do in answer: 'There are in this age of enlightenment so ignorant as to deny miracles.' or this: There are few i this age of honest inquiry and gener-ous acknowledgment of established truth so narrow-minded and bigoted as to dispose with a sneer of a truth which has been acknowledged in every age by the most enlightened minds and substantiated by arguments that have never been answered.

Catholics offend less against reason by credulity than scoffers do by skeptic Some blasphemons infidels have challenged God to work a miracle that they might subject it to scientific scrutiny. But they will receive only the answer which Christ gave to the licentious Herod when asked for a miracle for the entertainment of his menial court.

"What is a miracle? An effect, manifest to the senses, contrary to what would occurr according to the laws of nature, beyond the power of any created cause, produced therefore by the direct intervention of Him who is Lord and Master of nature, whose

can over rule it. "Are miracles possible? He who believes in the existence of God, in His infinite power, in His supreme dominion, needs no further proof. can reason advance against their pos sibility? Will some pretend that it conflicts with the unchangeableness of God? In the same eternal decree which determined the order of nature were contained the exceptions we call miracles. Does it imply that God did not build wisely at first and must cor rect His errors? No. God made no mistakes in creation. The purpose of miracles is to remind man occasionally in a striking manner of what he is so inclined to forget, that there is a power above nature, a Providence overrul-ing all, to reward His faithful servants, to make an example of the wicked. especially to furnish incontestable testi nonials to His messengers-in a word, to promote man's spiritual welfare.

"Miracles, they say, would change the physical order of nature. Suppose they did. The physical laws are not absolutely unchangeable like the moral The latter regulate the essential relations of intelligent beings to one another, while the former affect only the contingent relations of materia the librarian can change the order of books why cannot the Creator do so to the order of the uni-

verse if He will? " But, further, the miracle does not change the physical order. The preservation of the three Hebrew children in the Babylonia furnace did not change the nature of fire, for it burned their executioners and has been burning things ever since. A miracle but makes an individual exception, sus pends the law in a particular case. This does not change the physical order any more than the occasional and temporary removal of a book from the shelf changes the order of a library.

"But, then, miracles would destroy all certainty of human knowledge which depends on the uniformity and constancy of the laws of nature, for we would never know when the miraculous exception would occur. There is no danger. When miracles happen within our own sphere of observation we shall know it; when they are told us by others only the strongest of proof can convince us. They do not occur so often as to shake our confidence in the uniformity and constancy of nature's

Reason can offer no solid argument against their possibility." 'Next month there will be an eclipse

of the sun. Suppose a skeptic about eclipses should try to disprove it. He might have resource to ridicule and call the observers credulous dupes. If urged for reasons he would claim that an eclipse is a violation of the laws of nature which make the sun shine. You could answer that an eclipse does not consist in extinguishing its light, but in obscuring it by the interposition of It is absurd, he would say, the moon. thata comparatively small body like the moon could obscure so immense an orb as the sun. He would have to abandon that assertion if you could induce him to hold a nickel half an inch from his eye and try to see the bullding across the street. But, he would argue, it would imply a miscalculation on the part of the Creator to allow such a disturbance of the order of nature. In reply you could ask, how has the order of nature been disturbed? Things go on as before. Should he deny that we could know the fact even if it did hap pen, you could ask him why not Those who were within the belt of shadow had eyes to see, and those without could learn it from the testimony of the millions of observers. Can we not trust our senses and the word of Could not the disk shaped shadow of the moon be distinguished from a cloud?

"Now, why is it, my dear friends, that such reasoning and skepticism sounds so absurd when applied to eclipses or other natural phenomena, and not when used against miracles and other religious truths? It is, per-haps, because the admission of religious truth entails practical consequences

which the truths of natural science do

not?
"For the admission of a miracle two things must be established : the occurance of the fact and its miraculous character. If the fact is plain, public and striking, witnessed by many, is to prevent our certain knowledge of its occurrence? Those who are present can perceive it by their own senses, others can know it from testimony of reliable witnesses. To ques-tion it skeptics are driven to the absurdity of denying the reliability of our senses and of human testimony, and to the inconsistency of admitting it, at least in practice, for all purposes but those of religion.

To be certain of the miraculous nature of the occurrence we must be sure that it cannot be accounted for either by fraud or by the forces of nature or by the power of the evil spirit. Now, there are cases in which this is plainly manifest. Take, for instance, the raising of a dead man to life, the restoration of a limb complete. ly severed from the body, the instant-aneous cure of one really and dangerously sick. Such marvels can be accounted for only by the direct intervention of the power of God.

"Fraud cannot counterfeit them. Forces of nature, either known or secret, cannot explain them, for they are contrary to nature, and occur, not uniformly or under given natural conditions, but independently of such conditions in obedience to the word of God's servants; neither can the power of the evil spirit accomplish them, for they exceed his power. He, like every created cause, can produce effects, not by the mere command or efficacy of will, but only by the use of means. And there are no means, no matter how skillfully used, that will effect these results."—New York Freeman's Journal.

THE TRANSVAAL WAR.

THE TRANSVAAL WAR.

The most important news of the past week from the seat of war is the relief of Mafeking on or before the 18th inst. This was the day announced by Lord Roberts some time ago to the people of the beleaquered town when they might expect relief if his pians should not miscarry, yet the doubt which must always exist as to the result of future operations in warfare threw an uncertainty over the prediction until it was actually accomplished.

So far there is not an official announcement from General Roberts himself of the fact of relief, as the obtaining of certain news from Mafeking is difficult for him, because it has to be brought a long distance by runners; nevertheless it has been officially announced by the Pretoria Government that the siege has been abandoned, and a British force from the South has taken possession. Further, Col. Baden-Powell's brother who is in London has received a telegrain from a friend in Pretoria to the same effect. So that there can hardly be now any doubt that the news is true. There are also despatches from Lorenzo Marquez to the same effect.

In London and throughout England, Ireland and Souland and indeed in Canada, and all

same effect.
In London and throughout England, Ireland
and Scotland and indeed in Canada, and all
parts of the British Empire, the news was received amid the wildestexcitement and enthus-

ceived amid the wildestexcitement and enthusiasm.

The sufferings of the Mafeking garrison and population was intense, especially during the last part of the seven months of investment, but it was borne with a fortitude which cannot be too greatly admired. Colonel Baden-Powell, to whom the successful resistance against the besiegers, from the Hith of October last, is due, is the lino of the hour, and the manifestations of joy in London, England, were probably never so extunuisatic as when it was announced first from the Mansion House that the beleaguered garrison and citizens had been rescued from their distressed position.

The Lord Mayor of London at once wired to Col. Baden Powell, "Cable me what money is wanted for the needs of the garrison and inhabitants after long privations," and the whole city was absolutely wild with delight when the welcome news was made public. Particulars of the losses in the battle which resulted in the relief of Mafeking are not yet given, but it is stated that the German corps fighting for the Boers lost 39 killed.

The foreign brigades in the Boer service have suffered especially during the whole of this war, having lost many officers of note, and during the recent operations, beside the heavy loss of Germans just mentioned, the heavy loss of Germans just mentioned, the heavy loss of Germans fust mentioned the heavy loss of Germans fust mentioned the delight was taken.

The main boater form and the many loss of Germans fust and the second of the last reports, but the advance force were pushing forward vigorously, and General sufferings of the Mafeking garrison and ation was intense, especially during the

a large Boer loree 30 miles north of Kroonstad.
Generals Botha, Delarcy and Olivier are in command of the Boers at this point, and it is expected that there will be a battle here.

General Rundle is engaged in clearing the eastern district of the Orange Free State of Boera, and in this he is meeting with great success. The country in which he is operating is described as being "alive with cattle, sheep, and horses," and will be a source of supplies for the British. Among the prizes captured hero are mentioned 10,000 bags of corn.

Lord Methuen is advancing eastern along the south side of the river Vaal to meet Goneral Roberts' force at the point where the Transvaal territory is to be entered by Lord Roberts army. General Hunter who has been operating within the western Transval territory, has hoisted the British flag at Caristiana, which is in the Transval Republic. It is believed that the bext vigorous resistance of the Boers will be at Johannesburg, from which the British are now only 30 mites distant. Johannesburg is 6 miles from Pretoria, and in view of the mear approach of the British to the Transvaal capital, preparations have been unde to remove the capital to Lydenburg in the mountainous country to the north. President Kruger proclaims his intention to make his final stand there.

General Builer has met with great success in driving the Boers out of Natal. Moving northward, he successively occupied Giencos and Dundee after several brisk engagements, Thence he went forward to Newcastie which he also occupied, the Boers retreating before him. The number of Boers in the retreating army is announced to be 700.

Builer's expectation is to join his forces with those of General Ruberts, and to take part in the advance to Pretoria.

It was General Builer's intention to enter the Transvani by Lviing's Nek, which place has been reached alreedy by the brigade under General Dundonaid, but it unned at this point, which is 22 lifet dynamite, and is now a complete wreek. The explosion was terrific, and the funder of t

We have seen that in France, dur ing the latter part of the reign of Henry II., and during the reigns of his three sons, Francis II , Charles IX. and Henry III., a space of about thirty five years, not only Civil war between the two religions, but assassination and masacre, were the order of the day. We have seen that the Catholics, being omething more than three times a numerous as the Protestants, appear, on Dr. Fisher's estimate-to have massacred about 35 000 Huguenots. while the Protestants appear to have massacred about 8 000 Catholics. This hideous emulation, therefore, turns out thus far unfavorably for the Cathlics, by about 11,000 victims. If anybody says 14,000, I will not reclaim. On the other hand, during this time the Catholic massacres were massacres simply, attended by no protracted tor-ments. It was not so with the Protestant massacres of Catholics. The Calvinists seem seldom, if ever, to have tortured the lay Catholics whom they murdered, but there seems to have been no limit to their cruelties towards priests and monks. Read Cardinal Bellarmine's complaints, and the ghast-ly instances that he adduces. Cardin al Guise, at the Council of Trent, some nine years before St. Bartholomew's stated that the Protestants of France within a few years before, had done to death, by protracted tortures, three thousand monks and secular priests, because they would not abandon their As this accusation was raised in the face of all Europe, and does not appear to have been contradicted, and as Cardinal Bellarmine's allegations, which he gives only as in-stances that had come to his particular knowledge, fully agree with it, I judge that we are not at liberty to reject it

I think it will hardly be disputed man in slow agony than by the butchery of ten men in hot blood. If this is so, the Catholics, notwithstand ing their eleven thousand victims excess, are likely to fall short the palm of infernal cruelty. It passes rather to the Calvintsta The present writer is a Calvinist, and a decided Calvinist but he is very thankful that he was not a French Calvinist of those days, for what reason has he to suppose that he should have done differently from his breth ren? I do not know that we can ac cuse the Lutherans, for although I be lieve there was even then a number of Lutherans in northeastern France, I do not learn that they were infected with the fierce fanaticism of the Huguenots. I judge them to have partaken rather of the more moderate temper of their German brethren.

The seed of St. Bartholomew's was planted in the massacre of Vassey, ten years earlier. Johnson's Cyclopedia says that the Duke of Guise recommenced the civil war against the Pro testants in this massacre. This is not Guizot's statement, nor Froude's. Guizot wavers, but Froude, who certainly will not be suspected of favoring the Catholics overmuch, puts the blame explicity on the Calvinists, although they were the victims. Froude is very poor evidence against the Catholics, but for that very reason excellent evi-dence for them. I will give his state-

The great Dake of Guise, in whose character, remarks Guizot, as in that of all the other great Frenchmen of that time, of both religious, good had to contend strongly with evil, without ous effort, however, should be made to being finally overcome by it, was passing, on March 1, 1562, between Paris and his province. As it was a efficacious means to preserve the spirit feetivel day, he account the spirit feetivel day, he account the spirit feetivel day, he account the spirit feetivel day he account the spirit feetively day he account the spirit feetivel day he account the spirit feetively day account the spirit feetively festival day, he stopped at Vassey, not of piety, to keep faith alive, and even far from Paris, to hear the Mass. They Calvinists had built their temple right alongside of the church, doubtless, says Froude, to plague the Papists. They too, had a service then, and were ssnging Marot's psalms at their loudest so that nothing could be heard in the church. The Dake at length sent a courteous message, begging that they would suspend their psalmody for a quarter of an hour, by which time the Mass would be over. upon, says Froude, they began bel-lowing louder than ever. Some lads of the Duke's train strolled over to the open doors of the temple, and began making faces at the people, for which are carried up by the angels as a sweet they were pushed and thumped by big incense to the Lord. Then, having They raised a cry, and, before the ful departed, especially of those of their Dake could learn anything of it, some own family circle, all retire in silence forty or fifty of the unarmed Protestants had been cut down by the Duke's to visit refreshingly the peaceful conmen-at arms. Learning what was science. passing, Guise rushed out of the throughout France, and the war re-

taken by the great Protestant writer) by the mutinous branch of the royal to force their religion on the who's are thus exercising a species of priesting in all things, then, and then define their contains at the point of the sword. Un- hood in the midst of their children, only, shall we give testimony of Him grace of God.

less they could do this speedily, while zeal was yet fresh and flaming, there was small chance that they would ever be able to do it at all. Without, therefore, assuming the French Protestants to have been in themselves any more disposed to sedition than the Catholics, we can easily see how they were more inclined to rebel against a king of the hostile religion than the Catholics against the king of their own religion, and how they should be more impatient, in the uncertainty of their new enter-prise, than the Catholics, for whom natience was the most effectual weapon

The next step towards St. Bartholomew's was the murder of the Duke o Guise, not the cause, but the innocent occasion, of the bloodshed of Vassy. As the Huguenots were determined to suffer no Catholicism in France, so the League, of which Guise was the head, was equally determined to suffer no Protestantism. Between these two ex tremes lay the great body of the indif-ferents, and of the moderate Catholics, of which last the illustrious Chancellor Hospital was the representative. Guise, although the head of the League, was too great a man to be the slave of his feelings. He could see plainly that the extermination of Calvinism from France was virtually im-possible. If the Protestants would accept a regulated freedom of worship, and eligibility to civil trusts ; would consent that the Huguenot heir should become a Catholic; and would definitely abandon all thoughts of suppressing the Church, I can hardly suppose but that Guise, in his large statesmanship, would have consented, although perhaps his party would have b strong for him. Be this as it may, he was the head of the League, and therefore, in the eyes of the Calvinists, was the incarnation of everything they hated. They thirsted for his blood, and they soon had it. His assassination is the second step towards the great massacre.

The third step was the accusation raised, and firmly believed, by the younger Guise and his house, and by that the instincts of humanity are the League, that the assassination of more outraged by the murder of one the great Duke was plotted by Coligni, nead of the Protestant interes while Henry Bourbon was young. Coligni protested, and I think with truth, that he had known nothing of the plo of the assassin Poltret, who, from a fan-atical Catholic had become an equally fanatical Protestant, and who waylaid and shot the great Duke. Yet, as i was shown that Poltrot had spread everywhere among the Protestants the rumor of his intended deed, as it was acknowledged that Coligni had used him as a spy, and had furnished him with the money and the horse which enabled him to commit the murder, it is not strange that the Catholics were convinced that the Admiral was an ac cessary before the fact. Coligni seemed determined that they should believe this, for he openly declared to them that he viewed the murder of Guise as an unspeakable benefit to religion, and exulted in it, passing by the immedi ate instrument, as a wonderful inter position of God in favor of the true falth.

What did the Huguenots generally say? CHARLES C. STARBUCK, 12 Meacham street, North Cambridge, Mass.

FAMILY PRAYERS.

A Pious Custom Which Should be Genral Among Catholics.

Formerly the pious custom of saying the daily prayers together was very generally observed in families; but in to preserve the spirit of union in the home circle. The labors and cares of the day are at an end; the shades of night surround the earth and invite to repose; the hour is favorable for the Christian family to join in prayer. What a charming spectacle to behold the whole family united in this action ! We can see them in imagination, kneeling before the crucifix and an image of Our Lady, the father and mother, the venerable grandparents, the children and servants. The father or mother says the prayers aloud, the other answer, thus imitating the choirs of blessed spirits; and their prayers boys of the Huguenot congregation. made a commemoration of all the faithto take that repose which seldom fails

This simple and brief outline of what church and stopped the massacre, but family prayers mean will suggest to the flame of excitement spared the pious reader some of the beneficial results that are calculated to flow from the practice. Prayer made in com-Ranke's narrative, as I understand it (and I was surprised to see this view duty here below, that of adoring God. Solitary prayer is often made with less represent the Huguenots, through all care and earnestness : sometimes it is this time, as peculiarly disposed to hurried over or shortened; occasionalsudden rebellion. Froude makes them out at least equally inflammable with whole family are accustomed to join out at least equally inflammable with their rivals. Guizot, although, as a regularly in this devotion, such faults French Protestant, he does not, like are in a great measure, if not alto-Ranke, emphasize the provocations gether, removed. There is in this Ranke, emphasize the provocations given by the Huguenots, says nothing much at variance with Ranke. It is not strange if the Protestants at that time were peculiarly seditious. They They were led by the discontented neighbor, and himself. And this peace-loving, in our being chaste and pure of heart. Christ must live in us by our entertaining true sentiments of Christian charity towards our neighbor, and this neighbor, and this neighbor, and this content of the politic part of the politic part of the politic part of the provided in the provided in the provided in the peace-loving, in our being chaste and pure of heart. Christ must live in us by our entertaining true sentiments of Christian charity towards our neighbor, and this peace-loving, in our being chaste and pure of heart. Christ must live in us by our entertaining true sentiments of Christian charity towards our neighbor, and this peace-loving, in our being chaste and pure of heart. part of the nobility, and these again gathering together for a common purpose each evening is calculated to have house. They accept d toleration as a the most happy effects on the family mere makeshift, but their hope was itself. When the father and mother

does it not inspire feelings of greater respect? If some have been grieved and vexed during the day by any of those thousand and-one little miseries that may disturb peace and harmony anywhere, will they not be disposed to forgive and forget when, at the foot of the crucifix, they repeat : 'Forgive us our trespasses, as we fore that trespass against us?" He that has fallen into sin, will he not be disposed to repent of it when he 21) makes his short examination of conscience at night, and joins in the Con-

iteor and the Act of Contrition? Fathers and mothers, and other heads of houses, will be doing much for their own souls and for the souls of those under their care by introducing and maintaining the custom of family prayers. It is generally difficult, often impossible, for the family to meet for morning prayers; but in the evening there is seldom any difficulty. All that is required is the good will of the father or the mother. If the family cannot be assembled immediately before the hour of retiring, let prayers be said just after supper, or at any other convenient time. It is not necessary that the prayers should be long; let them consist sim-ply of the "Our Father," the "Hail Mary," the "Creed" a short examination of conscience, the "Confiteor," the "Acts," and the prayer of St. Bernard to the Blessed Virgin. These prayers will not take ten minutes, and when said with devotion and attention, they will be more readily and more abundantly heard by God for offered in common. "If two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by Father who is in heaven. For where they are two or three gathered together in My name there am I in the midst of them. (St. Matt., xviii., 19, 20)-Catholic Columbian.

FIVE . MINUTES' SERMON.

Sixth Sunday After Easter.

"OUR TESTIMONY FOR CHRIST."

'And you shall give testimony." (John 1

That which our Divine Saviour fore told to the apostles in these words "And you shall give testimony" was afterwards fulfilled in a most glorious manner. In obedience to the divine command, the apostles went out into the whole world, and gave testimony of their Lord and Master-testimen; in words, by the preaching of th gospel, testimony in acts, by their angelic life, testimony in suffering by the sacrifices they made for Christ, testimony in death by their bloody martyrdom. In a similar manner, we must also show ourselves as true disciples, by giving testimony of Christ in words and deeds and suffer-

We must give testimony of Christ in

ngs.

words. You may not be called, like Saints Peter and John, to take the staff in your hands, and, in apostolic missions, to traverse foreign countries and preach the gospel to pagan nations nevertheless there are many oppor-tunities for instructing the ignorant admonishing the sinner, comforting the sorrowful and leading the stray sheep back to the fold of the Divine Shepherd. You will find these oppor tuaities in your surroundings, an your friends, and in your families. Do not neglect these occasions, but try when it is possible, to gain souls for Heaven. "This is the most divine of all divine works," says Pope St. Greg-"to co-operate in the sal means to rejoice our Lord and His angels, to give great happiness to cur of God. We should, especially, give testimony of Christ in words, by joy-fully and courageously professing our faith in, and our adherence to the one True, Holy, Catholic and Apostolic Church. Whenever an occasion de-mands, we should unhesitatingly and fearlessly guard and defend the honor of our holy Church. To remain a Christian and to be a coward, to be long to Christ and to hide the light of faith under a measure, are contradictions. Our Lord distinctly tells us "He that is not with me, is against me." (Luke 11, 23) and "he that shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also will e ashamed of him when he shall come in the glory of his Father and his holy ingels." (Mark. 8, 38)

Not only in words, however, must w angels.

give testimony of Christ, but also in works, by leading an exemplary life. What St. Paul in the name of all the apostles, said of himself, should also be said of every God loving Christian. "And I live, now not I; but Christ liveth in me." (Gal. 2, 20) Christ must live in us, by our entertaining His sentiments, and following His example. We must imitate Christ in our thoughts, in our words, in our action, and in our whole life. Christ must live in us, by our conscientiously avoiding sin and the proximate occasions of sin, by faithfully performing the duties of our state of life, and of our holy religion. Christ must live in us by our imitating the divine prototype, in our being meek and humble of heart, in our being obedient and peace-loving, in our being chaste and cursing none, hating none, working no evil, but wishing all good, and doing good to all, whenever we can. If we thus we fulfill Christ's command

by our lives. Thus the apostles have for us there is no way of entering Heaven except by giving testimony in the works of our infidelity and love for Jesus. For our Lord said, every one that saith to me Lord, Lord shall enter into the kingdom of heaven, but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven." (Matt. 7,

And lastly, we must give testimony of Christ by our willingness to accept uffering from the hand of God. Take for instance, the apostles, for the love of Jesus, how willingly did they not relinquish their homes, their families, everything that was near and dear to them. See how their lives were consumed by apostolic zeal, in untold trials, sufferings and persecutions. How gloriously did they not stand the test of their love for Christ by martyrto drink so bitter a chalice as did the apostles, yet we cannot escape all the tribulations, contempt and scorn of the world, pains and sickness of the body, sorrows and affilictions of the soul, mis fortune in our undertakings, misfortune in our family, and many other evils :- for these are the thorns that will strew our pathway through life. My dear Christians, accept these trials with resignation, bear them patiently for the love of your divine Master. Ah! here you have the best opportun ity of giving testimony of Jesus, and of showing to the world that you love Him above all things. If God grants you the power of working miracles, He upon you something great, says St. Chrysostom, but not so great a distinction, as by sending you crosses and sufferings: For by the power of miracles, you become a debtor to God, but by suffering, God becomes indebted to you, for, according to His promise, He must give us, as a reward, the eternal crown of victory.
Consoling words, indeed, of so great a
doctor of the Church! We should deeply imprint them on our memory, e encouraged to suffer for Jesus, and thus to give testimony of our love, to make satisfaction for our sins, and to gain the eternal reward in Heaven. In conclusion, my dear Christians let us follow the example of the apostles, and with a joyful and selfacrificing spirit, give testimony of Christ, by words, actions and suffer On all occasions let our conings. versations show that we belong to

IMITATION OF CHRIST Following Christ, and Despising all

Christ, and that we consider it the greatest honor to believe in the holy

gospel, and to be members of His holy

Church. Let our lives give testimony

that the spirit of Christ lives in us, and

brings forth the fruit of virtue. Let

patience in sufferings and persecution

be for us, the glorious victory, by

which we can conquer the world and

its bitter woes. Happy indeed, if we

thus live with Jesus, die with Jesus,

only shall we reign with Him in the

eternal mansions above. Amen.

be His in life and in death, for then

the Vanities of the World. 1. He, that followeth me, walketh John, viii. 12)

ot in darkness, saith our Lord. John, viii. 12) These are the words of Christ, by which we are admonished that we must imitate His life and man ners, if we would be truly enlightened and delivered from all blindness of Let it, then, be our chief study to

meditate on the life of Jesus Christ. meditate on the life of Jesus Christ.

2. The doctrine of Christ surpasseth all the doctrines of the Saints; and whosever hath His spirit will find whosever hath His spirit will find the doctrines of the Saints; and whosever hath His spirit will find the saints are spirit will find the spirit will find the saints are spirit will find the saints are spirit will spirit therein a hidden manna.

very little affected; because they have not the spirit of Christ.

He, however, who would fully and feelingly understand the words of Christ, must study to make his whole life conformable to that of Christ.

void of humility, and consequently displeasing to the Trinity ! In truth, sublime words make not a man holy and just; but a virtuous life

maketh him dear to God.

I had rather feel compunction, than know its definition. If thou didst know the whole Bible by heart and the sayings of all the

philosophers, what would it profit thee without the love of God and His grace? Vanity of vanities and all is vanity, besides loving God and serving Him

This is the highest wisdom; by despising the world to tend to heavenly kingdoms.

4 It is vanity therefore to seek after riches which must perish, and to trust in them.

It is vanity also to be ambitious of

nonors, and to raise one's self to a high station It is vanity to follow the desires of the flesh, and to desire that for which

thou must afterwards be grievously punished. It is vanity to wish for a long life and to take little care of leading a good

life. It is vanity to mind only this present life, and not to look forward to those things which are to come. It is vanity to love that which pass-

eth with all speed, and not to hasten thither where everlasting joy remains. Often remember the proverb:
 The eye is not satisfied with seeing, nor is the ear filled with hearing .-

Study therefore to withdraw thy heart from the love of visible things and to turn thyself to things invisible. For they, who follow their sensuality, defile their conscience and lose the

Eccles 1. 8.

" Definitences as Regards Faith," before a meeting of the English Church Union, recently, an ex-tract from which we here append, feeling assured that this Protestant testimony to the comforting effects of the last sacraments upon the dying will be appreciated by our readers.
Hughes is speaking, herein, own personal experience in the British army. We believe that it was Dr. Oliver Wendell Holmes who gave sim ilar testimony, once, to the resignation which marked the dying Catholic, as compared with the person of any other or of no creed. Here are Colonel or of no creed. Here are Hughes' words on this point :

or of no creed. Here are Colonel Hughes' words on this point:

A"The military medical officers have often asked me the question: 'Why is it when a soldier is in hospital and at the point of death, that they always find that the visit of the Roman (*ic) priest has, medically speaking, been of benefit to the patient, whilst that of the Church of England chaplain nearly always has the contrary effect?" The explanation is a very simple one. Whatever we may think of the Roman system, it yet has this great merit, that the members of that communion have a definite belief in grace through the sacraments, and so when the priest has to apply the sacraments to the dying soldier, the man receives them naturally as the expected remedies for the needs of his soul. So the priest's visit leaves him calm, and expecting the great change with a quiet confidence. This the doctor recognizes by a quiet pulse and lowered temperature. But the Church of England soldier, probably no worse morally than his Roman Catholic comrade, has generally made little, if any, use of the means of grace offered him by his Church; has not troubled himself to think of sin as something to be confessed and atoned for, and has seldom used the sacraments or thought of their definite meaning for himself. The man is filled with fear about the unknown, and anxiety whether in the short time of life that remains there is hope of peace through the ill understood and unaccustomed means of prayer, confession and Communion. No wonder the doctor finds him feversh, and worse rather than better in health."

The difference between the true The difference between the tru

which is the Catholic Church, that power. Only she received it from Christ Himself.—Sacred Heart Review.

scribed \$50 000 to the Catholic Univer-sity of America, which is established in Washington, D. C. The tender of the gift was made to Archbishop Keane, who was appointed by the Pope to raise funds for that institution.

of a beneficial medicine.

"Catch the opportunity." By taking Hood's Sarsaparilla now you may build up your health and prevent serious illnees.

THE BEST should be your aim when buy ing medicine. Get Hood's Sarsaparilla, and have the best medicine MONEY CAN BUY.

What Shall Be Done

You have tried iron and other tonics. But she keeps pale and thin. Her sallow complexion worries you. Perhaps she has a little hacking cough also. Her head aches; and she cannot study. Give her

Scoll's Emulsion

The oil will feed her wasting body; the glycerine will soothe her cough, and the hypophosphites will give new power and vigor to her nerves and brain.
Never say you "cannot take cod-liver oil" until you have tried Scott's Emulsion. You will be obliged to change your opinion at once. Children especially become very fond of it; and infants do not know when it is added to their food.

50c. and \$1.00; all druggists. SCOTT & BOWNE, Chemists, Toronto. .0.0.0.0.0.0.0.0.0.0.0.0.0.0.0.0.0

THE PRIEST AT THE DEATH-

SURPRISE Colonel Hughes, C. B., read a paper

A Lady of Quality

nows real value and genuine merit

and will use SURPRISE Soap for

OUALITY is the essential elemen

in the make up of SURPRISE Soap.

QUALITY is the secret of the

QUALITY means pure hard soap

with remarkable and peculiar qualities

CALVERT'S

6d., 1/-, 1/6, & 1 lb. 5/- Tins, or

6d., 1/-, and 1/6 Pots.

F. C. CALVERT & CO., Manchester

AVOID IMITATIONS, which are

MURRA

TORONTO.

LIEVE.

BAN MAN

BOLIC TOOTH PASTE

NUMEROUS & UNRELIABLE.

TOILET & BATH

Is made by a

Canadian House

from Canadian

Barley Malt, for

Canadians. It is

the best Liquid

Extract of Malt

leading Doctors

made, and all

will tell you so.

O'KEEFE'S

Liquid Extract of Malt

leading Doo in Canada

W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO.

\$2000000000000000

ALWAYS KEEP ON HAND

THERE IS NO KIND OF PAIN OR

ACHE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RE-

LOOK OUT FOR IMITATIONS AND SUB-

STITUTES. THE GENUINE BOTTLE
BEARS THE NAME,

DEPON DAVIS & SON.

PERRY DAVIS & SON.

LITTLE FOLKS' ANNUAL 1900.

D. Kill

or washing clothes.

great success of SURPRISE Soap.

this reason.

Preserve Your + Teeth And teach the children to do so by using

CARBOLIC TOOTH POWDER They have the largest sale of any Dentifrices

and all other "sects," and "communions," is that, while they are fine, easy churches to live in, the Catholic Church is the only one in which there is found consolation and happiness in the dread hour of The quiet which descends death. upon the sufferer after the priest has een with him is only the reaction upon the body of the peace of mind and soul which the worthy reception of the last sacrament induces. lican Protestant Church, which imitates the Catholic Church somewhat closely, and which, in fact, calls itself the Anglican "Catholic" Church, can not give to its " priests" that power to so comfort and quiet the dying sinner that even the medical attendants are sensible of some change which, if they themselves are not Catholics, they find it impossible to account for. Only Catholic Church possesses

A SPLENDID GIFT.

Michael Cudahy of Chicago has sub-

No Disappointment No Disappointment.

Disappointments of one kind and another crop up all along life's pathway, for unfortunately it is the unexpected that always happens. There is at least one article of acknowledged merit that never disappoints Putnam's Painless Corn Extractor is sure to convex the worst corns in a few days, and as proprietors, Kingston.

But it happeneth that many, by the frequent hearing of the Gospel, are very little affected; because they have not the spirit of Christ.

He, however, who would fully and eelingly understand the words of hrist, must study to make his whole fie conformable to that of Christ.

3. What doth it avail thee to disourse profoundly of the Trinity, if hou be void of humility, and conse-

FOR THE DELICATE GIRL

TITLE FOLKS' ANNUAL 1900.

Price Five Cents.

This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1900, and is even more charming than the previous numbers. The frontispiece is "Bethle nurrounded by adoring choirs of angels, "The Most Sacred Heart and the Saints of Control of of Cont

FATHER DAMEN, S. J.

One of the Most Instructive and Useful Pamphlets Extant Useful Pamphlets Extant
Is the Lectures of Father Damen. They
comprise five of the most celebrated ones delivered by that renowned Jesuit Father,
namely: "The Private Interpretation of the
Bible." "The Catholic Church the Only True
Church of God," "Confession." "The Real
Presence," and "Popular Objections Against
the Catholic Church." The book will be sent
to any address on receipt of 15 cts. in stamps,
Orders may be sent to

THOMAS COFFRY,
Catholic Record Office, London, One

THE NEW TESTAMENT-25c.

For Sale at the Catholic Record Office For Sale at the Catholic Record Office.

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

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

MAY 26, 1900. OUR BOYS AND GIRLS. When I Was a Boy.

When I Was a Boy.

Up in the attic where I slept
When I was a boy, a little boy,
In through the lattice the moonlight crep
Bringing a tide of dreams that swept
Over a low, red, trundle bed,
Bathing the tangled, curly head,
While the moonbeams played at hide and
seek

with the dimples on the sun-browned che When I was a boy, a little boy! And oh! the dreams, the dreams I dreame
When I was a boy, a little boy!
For the grace that through the latti
streamed
Over my folded eyelids seemed
To have the grift of prophecy.

Over my tolded eyerias section.

To have the gift of prophecy.

And to bring the glimpses of time to be
When manhood's clarion seemed to call.

Ab, that was the sweetest dream of all,

When I was a boy, a little boy!

I'd like to sleep where I used to sleep
When I was a boy, a little boy!
For in at the lattice the moon would peep.
Bringing her tide of dreams to sweep
The crosses and griefs of the years away
From the heart that is weary and faint And those dreams should give me b

again
A peace I have never known since then—
When I was a boy, a little boy! -EUGENE FIEL

How Butterflies Sleep. Walking through a field some ev ing you may notice the butters

sleeping on the long blades of gr Thus dozens of these dainty creati slumber until sunrise announces it is time to awaken. One cannot but marvel at the inst which guides the frail butterflies t safe and comfortable a sleeping pl

for should a storm arise the sler grasses bend in the gale, and the bu lies are rocked as if in aerial crae If the butterflies rested on shrub trees, a blow from a leaf flappin and fro in the wind might injure t very seriously.

is also interesting to know when they settle down for a nag butterflies fold their wings tightly gether that the bright colors may attract the attention of some hu bird with a weakness for butterfli supper.

Ruskin's Advice to Young Peop Ruskin's Advice to found advice young people: "Make sure that ever good you may be, you have that however dull you may be can find out what they are; and however slight they may be, you better make some patient effort t rid of them. Therefore, see the yourself a somewhat better crea and in order to do this find ou what you are now. If you not dare to do this, fin why you do not dare, an to get strength of heart enough yourself fairly in the face in m

well as in body.

Always have two mirrors of toilet, and see that with prope you dress both mind and body them daily.

Preparing a Speech. Though it is true, as the passes, that "the poet is born, not yet it is also true that the gre both born and made. boasted to Tennyson that in re poem of his he could always p those lines which wrote the from those which had been elal Being asked to illustrate his dis ation, he quoted a line; who

the poet remarked : 'I smoked a dozen pipes o line before I gave to it its

As with poetry, so with orate neech that influences public o not only an inspiration but The fact is illustrated by a co tion reported in Mrs. Claffin's the Old Elms." She says that members a delightful visit is She says tha Summer, when he spent mos time describing President Thi ner of entertaining his guests

Sumner told every smalles the arrangement of the ta were the guests: how they we how Madame Thiers conver how courteous her husband' was towards her; and how dent at the close of the dinner his guests around him as he the sofa in the salon, and reh speech he was to make the in the French Assembly.

"Thus," said Mr. Sumner, advantage of any suggestio cism that might be made gave his speech to the public An Emperor Who Wished

A beautiful story is told of

of Germany. Being desiron more perfect life than he possible amid the distraction e resolved, like many and Catholic king and some Pontiffs, to leave his throne himself in a monastery. secretly to the religious h Nannes, in Verdun, he beg sion as a postulant. Abb solemnly assembled all hi chapter, and cailing the cant before him demanded authority: "Are you re even unto death?"

"I am sir," answered He
"And I hereby receive tinued the abbot, "into the my religious. I will ans salvation of your soul if to fulfil all I enjoin upon y "I swear obedience," the King. "Then," rejoined the

my will that you resume ment of the German Empi was done. - Catholic Deaf Costly Apron Worked by of Scots, While Awaiti at the Block.

There has recently con

wishing for some momento, something

to cherish of his mother's, he cut from

the warm body her heart and fled.

As he hastened he heard footsteps in

pursuit. In his agitation of flight he

stumbled and the bleeding heart of

"'Oh, my poor boy, did it hurt

The effect of this simple, yet power

auditors was beyond description.

This story is the subject of a famous

French song that is in the repertoir

of Paris's most popular music hall

Stick to it And Succeed.

Set a stout heart to a stiff hill, and a

wagon will get up to the top of it.

There's nothing so hard but a harder

thing will get through it; a strong job

can be managed by a strong resolution.

and succeed. Till o thing is done men

wonder that you think it can be done,

and when you have done it they won-

der it was ever done before. Very little is done right when it is left to

will carry two pails of water for him-

child with several mothers will die be-

fore it runs alone. Know your busi-

ness and give your mind to it, and you

will find a buttered loaf where a slug-

farmer if you don't mean work.

In these times it's no use being a

my Lord Tom Nobody, who does noth

till we succeed. Rome was not built

in a day, nor much else unless it be a

dog-kennel. Things which cost no

pains are slender gains. Where there

has been little sweat there will be little

sweet. Jonah's gourd came up in a

night, but then it perished in a night.

Light come, light go; that which flies in at one window will be likely to fly

out at another. It's a very lean hare that hounds catch without running for

reason a man who cannot push on against wind and weather stands a

poor chance in this world. - John

Athletic Hints.

Always remember one thing. If your breath comes fast and your heart

your body up, and instead of getting

exercise you are wasting strength a

called on for any work whatever.

Young Men Wanted.

The last report of Boston's Central Council of the Society of St. Vincent de Paul makes this statement:

called upon to join our society.

venience or pleasure . . .

of God, by serving His poor."

"It is particularly to be regretted

comparison to what he receives from it.

to welcome young men to our ranks, where they may devote the fruits of

their education and talents to the honor

men now in it don't like the enthusiasm

and initiative of youth, and 'sit down'

on the young men now in it who at

tempt to take part in its direction. Because, as a rule, its only present

the low rut into which it has fallen ; if

it could let the young men know that its primary object is the spiritual bene

fit of its own members by offering them

opportunities to practice works of

mercy; if it could show by action that

its scope embraces every good that lay

men can do to their neighbor for God's

sake; and if the elderly men, who now

confine it to the relief of the poor,

themselves to that admirable charity,

relinquish its management to those for whom it was designed by its founders,

then chivalrous young men could easily be persuaded to join its ranks.

would, while continuing

Pittsburg Observer.

work is to dole out aims to th If the Society could be lifted out of

ing lots of push.

tired, you have begun to burn

For this

shear has very little wool.

Ploughman.

gard loses his last crust.

ing and is always ailing.

The more hands to do

deathless is a mother's love.

Have at it and have at it.

It shows how unselfish and

And oh! the dreams, the dreams I dreamed!
When I was a boy, a little boy!
For the grace that through the lattice
streamed
Over my folded eyelids seemed
To have the gift of prophecy,
And to bring the glimpses of time to be
When manhood's clarion seemed to call—
Ab, that was the sweetest dream of all,
When I was a boy, a little boy!

I'd like to sleep where I used to sleep
When I was a boy, a little boy!
For in at the lattice the moon would peep,
Bringing her tide of dreams to sweep
The crosses and griefs of the years away
From the heart that is weary and faint to-

And those dreams should give me back

again
A peace I have never known since then—
When I was a boy, a little boy!
—EUGENE FIELD.

How Butterflies Sleep.

Walking through a field some even-ing you may notice the butterflies sleeping on the long blades of grass. Thus dozens of these dainty creatures slumber until sunrise announces that

it is time to awaken. One cannot but marvel at the instinct which guides the frail butterflies to so safe and comfortable a sleeping place, for should a storm arise the slender grasses bend in the gale, and the butterflies are rocked as if in aerial cradles. If the butterflies rested on shrubs or trees, a blow from a leaf flapping to and fro in the wind might injure them

very seriously. is also interesting to know that when they settle down for a nap the butterflies fold their wings tightly to gether that the bright colors may not attract the attention of some hungry bird with a weakness for butterflies for supper.

Ruskin's Advice to Young People. Ruskin has this good advice for young people: "Make sure that however good you may be, you have faults; that however dull you may be, you can find out what they are; and that however slight they may be, you would better make some patient effort to get rid of them. Therefore, see that no day passes in which you do not make yourself a somewhat better creature and in order to do this find out first what you are now. If you do not dare to do this, find out why you do not dare, and try to get strength of heart enough to look yourself fairly in the face in mind as

well as in body.

Always have two mirrors on your toilet, and see that with proper care you dress both mind and body before them daily.

Preparing a Speech.

Though it is true, as the proverb says, that "the poet is born, not made," yet it is also true that the great poen is both born and made. A critic boasted to Tennyson that in reading a poem of his he could always pick out lines which wrote themselves from those which had been elaborated. Being asked to illustrate his discriminhe quoted a line; whereupon the poet remarked:
"I smoked a dozen pipes over that

line before I gave to it its present

speech that influences public of not only an inspiration but a task. The fact is illustrated by a conversa tion reported in Mrs. Claffin's "Under She says that she re the Old Elms." members a delightful visit from Mr. Summer, when he spent most of the time describing President Thiers' manner of entertaining his guests.

Summer told every smallest detail— the arrangement of the table; who were the guests: how they were seated; how Madame Thiers conversed, and how courteous her husband's manner was towards her; and how the presi dent at the close of the dinner gathered his guests around him as he sat upon the sofa in the salon, and rehearsed the speech he was to make the next day in the French Assembly.

Thus," said Mr. Sumner, "taking advantage of any suggestion or criti cism that might be made before he gave his speech to the public."

An Emperor Who Wished to be a Monk.

A beautiful story is told of St. Henry of Germany. Being desirous to lead a more perfect life than he conceived possible amid the distraction of a court, he resolved, like many another great Catholic king and some Sovereign Pontiffs, to leave his throne and bury himself in a monastery. Repairing secretly to the religious house of St. Nannes, in Verdun, he begged admission as a postulant. Abbot Richard solemnly assembled all his monks in chapter, and cailing the royal appli-cant before him demanded in a tone of and cailing the royal appli authority: "Are you ready to obey even unto death?"

"I am sir," answered Henry.
"And I hereby receive you," connued the abbot, "into the number of tinued the abbot, "into the number of my religious. I will answer for the salvation of your soul if you promise

to fulfil all I enjoin upon you—"
"I swear obedience," interrupted the King.
"Then," rejoined the abbot, "it is my will that you resume the govern-ment of the German Empire!" Which was done. - Catholic Deaf Mute.

Costly Apron Worked by Mary, Quee of Scots, While Awaiting her Door at the Block. There has recently come to light an Anon.

apron-probably the most exquisite example of needlework extant — that buried the fingers of the hapless Mary, Queen of Scots, during her long im-prisonment, and served to divert her mind from her impending doom at the block. The fallen sovereign-all hope centered her interest upon it goneduring the latter part of her long confinement, and created the masterpiece of needlework. Just before her execution she secreted her prised apron under the lining of one of her robes which kept her treasure safe until recently the garment was ripped apart. Its history has since been fully authen ticated through letters written by the ill starred Queen to a friendly ambassador at Paris, who smuggled the materials out of which it was wrought into her dungeon. By strange chance the apron came into the possession of an American, who has refused \$50 000 for it, and has also declined \$5,000 for the privilege of unraveling a single stitch to learn its secret, which is a mystery to all the experts. Its owner

Red Haired Girls.

Ladies' Home Journal.

has consented, however, to its repro-duction in large size in the June

The geographical distribution of red headed girls is, fortunately, wide. They can be found in every inhabited

quarter of the world.

The so-called dark races are fre quently glorified by glowing locks. The Spaniards are swarthy as a race, but the purest blooded Castillians frequently show traces of their Visigothic blood by blue eyes and red hair. Infanta Euialie, who visited this country in 1893, is red-headed.

Red haired Italians are fairly num erous in Italy. They are most numerous in the northern provinces, where there is the greatest infusion of German blood.

And there is no girl in the world prettier than a red haired Italian or Spaniard, except it be a red haired

In Ireland a red-haired girl is made miserable by being called a "Dane." This epithet is a legacy of a thousand years or more—from the time when the Danes did override the coasts of

In a similar manner the Norsemen, who invaded Sicily centuries ago and intermarried with the inhabitants, left descendants with gleaming brain thatches.

The Turks are a light haired, blue eyed race, and their children are everywhere scattered about Asia and Northern Africa.

And where there aren't any red haired girls by nature-as among the Moors and Arabs—the glowing locks are commonest of a 1. The women all dye their jetty tresses to a most lovely red with henna.—St. Louis Republic.

Be Content.

Long, long ago a robin and a butter-fity talked over their troubles one day. "How much nieer it would be to live in a house, as men do," said the robin. "There's a black cloud in the sky, and I'm sure it's going to rain. I'll have to cuddle up under the leaves, and my feathers will be damp. I fear I'll take the cold and lose my voice.'

"I have to hide away, too, when it rains," said the butterfly. "Twould be a great pity if the water washed off my lovely powder, and a big shower

might drown me." Miss Butterfly was quick-witted. "Why not go to live in that house ne before I gave to it its present now? The window's open." And she flew in at once. The robin was more away that influences public opinion is sill, and peeked aroun

any place for a nest."
"Pshaw! You don't need a nest in a nouse," said his gay little friend. So Master Robin flew in and perched on the first thing he found, which was a book; but he looked homesick. Miss Butterfly fluttered to a quill-pen, and

made believe it was a flower.

Pretty soon there were sounds, and the robin listened as hard as he could "Oh, Papa!" a child's voice said.
"Look thers! Sh.sh! Keep still. You" ecare them! What a beautiful butterfly for your collection! And, paper mayn't I have the bird in a cage? like a robin with my canary.

A man's voice answered low. "Run round outside, and then, deary, close the windows softly, so they can't get

Master Robin's brains were wide awake now. He spoke quickly: "That man's an en — ento — well I can't say it, but he's crazy on insects and he'il stick a pin through you, my lady. And that girl thinks she'il put me in a cage! I guess not! Let's

Out they flew just as the little maid's hand touched the sash. They heard her cry of disappointment as they

a flash; and they're both gone!"

But Master Robin and Miss Butter

fly laughed heartily to be out again in the free air. The black cloud was gone, and the warm spring sun was shining on the garden beds of crocus and hyacioths. How beautiful it was out of doors! Living in a house was

not compared to it. " Better be content where our Maker meant us to live," said Miss Butterfly.

A wise afterthought of the hightytighty little creature. - Sunbeam.

If we work upon marble, it will perish; if upon brass, time will efface our labor; if we rear temples, they will crumble into dust; but if we work upon immortal minds—if we imbue them with right principles, with the fear of God and the love of mankind,we engrave on those tablets something which will brighten to all eternity.—

CHATS WITH YOUNG MEN

The young man who is making his way through the world, depending upon his energy, industry and intelli-gence to lift him higher, must not neg lect to cultivate the study of mankind. No matter how efficient he may be in other qualities, if he is not a judge of men he is doomed to failure.

his mother cried out : Dress Well. We have always been told that we you? must not measure a man by his dress, but the world still goes on judging people by their external appearance, ful little tale upon the young priest's and it seems natural that it should do so. If one is travelling he can always invariably determine the position in life of the people he meets by the manner in which they are clothed. It is a duty which we owe ourselves, therefore, to dress as well as we can. the middle ground between dandyisn and slovenliness is the aim of every sensible man, and yet many wise people have maintained that it is better to dress above one's fortune than below it, holding that a handsome suit of clothes will always procure the wearer a certain amount of respect that he would not otherwise receive Of course you have all heard the advice of Polonius in Shakespeare's play of "Hamlet." Who will qhote it for the benefit of the young tellows who have not yet heard it? Anyway, dress well-not like a dude, but like a per-son who appreciates cleanliness and

Your Resolutions. How did last Year's resolutions hold out? We hope you kept them, each and every one. Yet we reiterate each and every one. that even if a resolve is broken you are better for having made an effort, however futile. For every conscious reaching out to the ideal, every resistance of temptation, means a strength-ening of the moral forces. Do not be discouraged this year. Make your res-olutions again, think that all through the Catholic world the people will try to live the Holy Year as holy as possible Shall you be a laggard as regards your spiritual welfare?

Advice to New Wheelmen.

Assist your machine when going over bad roads. For instance, if it gets into a rut, help the steerer by throwing all your weight on the back wheel and lifting the handles. Directy the front wheel is out, lean with all the weight you can on the handle bar and down going pedal, and so assist the rear wheel out of the rut. These movements rapidly performed have saved many a machine from smashing when the rider has suddenly come upon a drain running across the road.

Keep Away From Crowds

There are better ways for enjoying a holiday than to get into a crowd. The most empty, blasted and shoddy husk of pleasure is found at the "popular summer resort.' The holiday is the day for friends to enjoy together, and the fewer in the party and more congenial the better. The fresh, growing country, with the beauty of nature, is way ahead of merry-go-rounds, Punch-and Judy shows, shooting the chutes, the public dance, and all the catch penny, thin varnish pleasures where the sweltering populace paradein gala-day finery and get tired, disappointed, cross and "broke."

He Forced His Way.

John Ashley Cooper, the first Earl of Shaftesbury, was born a cripple, and could not at any time in life move thout his man and his crutch. "I your heart should be as even and calm was never," he once said, without a dull, aching pain in that side." He suffered also from daily epileptic fits yet he became a member of Oliver Cromwell's Council, with reference to which that man of iron will used to say that "there was no one whom he vas more at a loss how to manage than that Marcus Tullius Cicero, the little man with three names" — meaning Shaftesbury. "The little man" was afterwards made Chancellor by Charles II., and it is to him that every Englishman and every American is indebted for that sheet-anchor of liberties, the Habeas Corpus Act. Imprisoned in the Tower by the capricious king, and compelled, at last, to fly to Holland where he died, he seems never for a moment to have lost his self-confidence, his pluck, or elasticity and buoyancy of spirits.

Educated and Faithful.

"The dearth of intellectual endeavor mong Catholic young men is not at all confined to any one section," remarks the Union and Times. "In Buffalo, it seems to me, we have it more than ordinarily exemplified. What are our better educated young Catholic men doing to develop the intellectual life of Church or city? There is in this city Church or city? There is in this city not inconsiderable number of young Catholics who have graduated from universities, colleges and high schools what are they doing to prove devotion to or pride in their faith? What about to or pride in their faith? our young men and the Catholic reading-circles in Buffalo? How many papers or addresses have been read be fore the reading circles by Catholic men in Buffalo in say, five years What reading circle numbers men on its membership roll, and how many? What Catholic society in this city is doing anything to impress the general public with the worth or weight of the Catholic laity?"

A Mother's Love.

Father Thomas Sherman, S. J., son of the late Gen. Wm. T. Sherman, while preaching a mission sermon re cently out West, is reported to have given this illustration of a mother's

"A young man so wandered in the paths of sin that he crept into his moth-er's chamber and while she slept LABATT'S ALE PORTER stabbed her through the heart. Then his conscience upbraided him, and

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

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

As Beverages: Pure and wholesome.

Ask for "LABATT'S" when ordering.

AN ILLUSTRATION OF PRACTI-CAL ZEAL.

It has been a source of not a little gratification to us to note the enthusiasm with which many of our friends have gone into the mission work for non-Catholics. In our own eagerness for the work at times we have won dered whether we were not running too far ahead. The psalmist says "it is vain to rise before the light," and in leading great movements it is often a fatal error to get so absorbed in the love for the work, and the desire for its speedy accomplishment, as to inaugurate movements that are so far ahead of public sentiment that they do not get the all sufficient support that is other people. The more hands to do work the less there is done. One man necessary for their successful accom-plishment. The result of this method of procedure is only discouragement and failure.

The enthusiasm of others is not only self; two men will only carry one pail between them, and three will come home with never a drop at all. A

sustaining, but stimulating to greater effort. For this reason there is no more pleasing thing than to read the reports of work done, or to get a letter from some one in the field who is brim ming over with zeal. Such a one has the enthusiasm of a sportsman who, with gun on his shoulder, is in eager days are gone by for gentlemen to pursuit of game. There is no enthusiasm so contagious as this. Akin to make a fortune off of a farm by going out shooting half their time. A man who works hard and has health and this is the devotion of the layman, who strength is a great deal happier than while he cannot go into the pulpit himself, yet through tions to the work renders it possible for He is a corry dog who wants game and will not hunt for it; let us never lie down in idle despair, but follow on

some missionary to do so.

Among the patrons of the missionary work are found some of the noblest and most devoted Catholic laymen in the country. These men stand for all that is highest and best in our religious They are the ones who with keen life. insight have looked over the whole field of the Church in America, and have made up their minds that the work of extending the borders of the Church in this country is the one that is conductve to the best interests of it, and a sheep that is no trouble to

both Church and State. It may be invidious for us to mention any one of these many patrons in preference to others, for they all stand together a solid phalanx as the best de fenders of the Church's interests. But there are special reasons, both from the nature of the gift as well as from the sacrifices made in the giving, which induce us at this time to make special mention of the gift of Mr. John Skelley, of McKeesport. Lass than thirty years ago Mr. Skelley was a begins to hammer before your muscles news-boy selling papers on the streets. Later on be was a printer's devil at a an alarming rate. Whatever work salary of \$1.50 per week, and again he you do should make your muscles tired went back to the papers. The habits of industry, alertness, and thrift which long before your heart or lungs are he learned in this hard school became his capital in trade. Well, to make a you are a runner your wind should not begin to be a subject for thought long story short, he saved enough money to go into the dry goods busi-ness. To-day he is the principal owner till your legs begin to strain under you. If you are a swimmer there should not be such a thing as a gasp from your lungs till you have worked your arms of the largest department store of West ern Pennsylvania outside of Pittsburg. and logs almost to a standstill. If you are riding a bicycle your breath and The success that he has achieved has been the result of his own assiduity, and as such he has valued it at its real worth. It has not turned his find the pedals going hard and requirmade him purse proud, but he has been ready to give to the Lord as the Lord

has given to him. In seeking for this latter opportunity he has surveyed the field, and has ettled on The Cathelic Missionary Union as the best outlet, so he has made the offer to give \$250 00 a year for four years. He looks on the offer that of the many young Catholies of as a species of life insurance, in which superior education, so very few seem the policy is payable in the next world and the premiums accrue to the advantage of the Church in the gain of loss indeed is chiefly theirs, for no one can bring anything to the Society of St. Vincent de Paul that bears any souls in this. We have thought Mr. John Skelley's example too good to go unrecorded, and we hope he will for-give us for letting his left hand know The work does not seem to appeal to their tastes, and they shrink from making any sacrifice of their conwhat his right hand doeth. - The Mis-Nothing could give us greater pleasure than

A Penny Saved Is a Penny Earned. "A Penny Saved is a Penny Earned."
Economy is the lesson taught by this saying. It is true economy to take Hood's Sarsaparilla at this season because it purifies, enriches and vitalizes the blood and thus prevents sickness and puts the whole system in a state of health for the coming season. Every bottle of Hood's Sarsaparilla contains 100 doses—positive proof that it is economy to take only Hood's. The Catholic young men in Pittsburg and Allegheny similarly do not belong to the Society. Why? Because they don't know anything about it. Because nobody tries to interest them in it. Because some of the old

Constipation is cured by Hood's Pills, 25c. Constipation is cured by Hood's Pills, 25c. A Pleasant Medicine.—There are some pills which have no other purpose evidently than to beget painful internal disturbances in the patient, adding to his troubles and perplexities rather than diminishing them. One might sas well swallow some corrosive material. Parmelee's Vegetable Pills have not this disagreeable and injurious property. They are easy to take, are not unpleasant to the taste, and their action is mild and soothing. A trial of them will prove this. They offer peace to the dyspeptic.

WHEN YOU are feeling tired and out of sorts you will find Hood's Sarsaparilla will do you wonderful good. Be sure to GET you wor HOOD'S.

MOOD's.

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickle's anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chast troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

These two desirable qualification, pleasant

throat and lungs from viscid philegm.

These two desirable qualification, pleasant to the taste and at the same time effectual, are to be found in Mother Graves' Worm Exterminator. Children like it. By nothing do men show their character nore clearly then by what they think laugh-ble.—Goethe.

When all other corn preparations fail, try Holloway's Corn Cure. No pain whatever, and no inconvenience in using it.

CARLING

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

the public.

People who wish to use the best Ale should see to it that they receive Carling's.

Its easy enough to get it, as nearly every dealer in Canada sells Carling's Ales and Porter.

CARLING LONDON.

"IRELAND IN ...

PICTURES." A Year's Subscription to The Catholic Record and this Beautiful Work of

Art for \$6 00.

The gem of the ocean. The scenic treasure of the world, IRELAND IN PICTURES to book form, the most beautiful historic art work ever published. Containing four hundred magnificent photographic views of everything of interest in the four provinces, with written sketches by Hon. Jao. F. Finerty, of Chicago. This charming work IRELAND IN PICTURES is now ready. It is an interesting, instructive and educational photographic panorama of Ireland as it is. Produced at a cost of over \$15,500. The size of this grand work is IRIAI inches. This samiversary edition is printed on fine art paper and contain views of the cities, towns and village, rivers, loughs and streams, mountainstills and vales, cathedrais, chaptels and; christills and vales, cathedrais, chaptels and; christills and vales, cathedrais, chaptels and; christills contain this book. No library is complete without it. Sent contain the book. No library is complete without it. Sent contain the book. No library is complete without it. Sent contain the book. No library is complete without it. Sent contain the book of the decided, included, and pleased. Bound in fine grained eith, emblematic gold stamped side and yndexed with colored map of Ireland.
This beautiful book is sold in the United States at 850.0 on receipt of this amount with will forward it to any address — charges for carriage prepaid — and also give credit for on year's subscription to the Catholic Cash must in every case accompany

Cash must in every case accompany order. The Coffee Carporic Record order.
Address: Thos. Coffey, Catholic Record
Office. London, Ont.

A LIBERAL OFFER.

Beautifully Illustrated Catholic Fam-ily Bible and a Year's Subscription for \$7.

The Holy Bible con aming the entire Canonical Scriptures, according to the Decree of the Council of Trent, translated from the Latin Vulcius diligently compared with the Hebrew, Greek, and other editions in divers languages. The Old Testament first published by the English College, at Douay, A. D., 1609. The New Testament by the English College at Rheima, A. D., 1582. With useful notes by the late Rev. Geo. Leo Haydock, from the original of Rev. F. C. Husenbeth, D. D., V. G. To which is added an Illustrated and Comprehensive Distinary, based on the works of Calmet, Dixon, and other Catholic authors, and adapted to the English Version first published at Rheims and Donay, as revised by the Ven. Richard Challoner. With a comprehensive history of the books of the Holy Catholic Bible and Life of the Blessed Virgin Mary, Mother of Christ, from the New Testament Scriptures, and the best Traditions of the East, as accepted by the Greek and Latin Fathers, by Bernard O'Reilly, D. D., L. D., Graduate of Lavai University Ouebeel. An Historical and Chronological In-Greek and Laun Fathers, by Bernau Acoustic D. D., L. D., Graduate of Lavai University Quebec). An Historical and Chronological Index, a table of the Epistlez and Gospels for all the Sundays and Holy Days throughout his year, and other devotional and instructive matter beautifully illustrated throughout with numerous full sized steel plates and other Appropriate engravings. This edition has a space for Marriage Certificates, Births, Deaths and other Memoranda, as well as for Family Portraits.

rails.

FOR THE SUM OF SEVEN DOLLARS We should be pleased to express a copy of this beautiful book and prepay charges for tearriage. As well as give one year's subscription (old or new) to the CATHOLIC RECORD. It is good book well bound, glit edges, weighe about thirteen pounds, is about five inches thick, eleven inches long, twelve inches wide. Cash must in every case accompany order. thick, eleven inches long, twelve inches wide. Cash must in every case accompany order. Address, Thes Coffey, CATHOLIC RECORD London, Ontario.

MINDOWS Lindows London, Ont. Cathedral Wind COMP'Y, CORIAL Church MFG. High-Class (HOBBS M

PROFESSIONAL DR. CLAUDE BROWN, DENTIST. HONOK Graduate Toronto University. Graduate Philadelphia Dental College, 189 Dundas st, Phone 1381. Phone 1381.

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

DR. WAUGH, 537 TALBOT ST., LONDON.
Ont. Specialty—Nervous Diseases.

D.R. WOODRUFF, No. 185 Queen's Avenue.
Defective vision, impaired hearing, name;
ostarrh and troublesome throats. Eyes testvi. Glasses adjusted. Hours: 12 to 4. LOVE & DIGNAN, BARRISTERS, ETC.

REID'S HARDWARE For Grand Rapids Carpet Sweeps Superior Carpet Sweeps Sinceperette, the latest Wringers, Mangles, Cutlery, etc.

118 Dundas St. (North) London, Ont.

ARCHDIOCESE OF KINGSTON.

There was a collection taken up in all the churches of the archdiocese last Sunday, by direction of the Archdiocese last Sunday, by direction of the Archdishop, for the sufferers by fire in Hull and Ottawa.

Last Sunday afternoon there was a meeting of the Children or Mary in connection with the congregation of St. Mary's, cathedral. The meeting was held in St. James' chapel when all the members who have joined the Sodality, since the late mission in Kingston were duly recoived. His Grace Archbishop Gauthier presided and as usual on such occasions gave a beautiful and most eloquent address to the members. This, as well as all the other societies in connection with the cathedral, is in a most flourishing condition, owing to the unwearied zeal and indefatigable labors of the rector, Rev. Father Kehoe Since becoming Rector of the cathedral Father kehoe has been most successful in every department of Church work. Having been connected with the cathedral for so many years he was familiar will all its wants and needs. The flourishing condition of the cathedral parish, with its able staff of priests, is a model for the whole arch-diocese.

The last meeting of the League of the Sacred

staff of priests, is a model for the whole archdiocese.

The last meeting of the League of the Sacred
Heart in Kingston was held in the cathedral,
when an immense congregation was present.
His Grace the Archbishop delivered a most
practical and elequent instruction. There are
now over three thousand members of the
League. The Archbishop has permitted the
exposition of the Blessed Sacrament on the
first Friday of each month. This pious practice and beautiful devotion are in existence in
our convents, and the exposition of the Most
Holy Sacrament in the cathedral every month
will be productive of untold blessings to our
large and ever increasing congregation.

The Rev. Father O'Gorman, the well-beloved
and highly respected pastor of Gananoque, is
now engaged on a lecturing tour throughout the
State of New York for the purpose of raising
funds for the payment of the heavy debt now
standing against his beautiful church. Father
O'Gorman is a profound scholar and eloquent
lecturer and we have no doubt that his lecture

runds for the payment of the heavest standing against his beautiful church. Father O'Gorman is a profound senolar and elequent lecturer and we have no doubt that his lecture tour will prove emmently successful. He has endeared himself to an earnest and faithful people in Gananoque, and the flourishing condition of that mission is due to his unwearled zeal and unflagging energy. His earnest and zealous labors in Belleville for many years as assistant to Monsignor Farrelly are well remembered, and since his advent to Gananoque the mission has advanced by leaps and bounds to its present flourishing condition. We trust Father O'Gorman may long be spared to earry on his good work, and that in time he may attain those dignities that his talents and labors untitle him to.

on his good work, and that in time he may attain those dignities that his talents and labors entitle him to.

The many friends of the Rev. Father Nev ille will be glad to hear that he is completely restored to health and that he is now on his new parish, the mission of Stanleyville. During his absence Rev. Father Soville's work in the Cathedral, Portsmouth, and in the penitentiary is well remembered and as chaplain of the Hotel Dieu Hospital.

We had the pleasure recently of paying a visit to the House of Providence. We were most graciously received by the reverend Secretary by whom we more kinded by the reverend Secretary by whom we more kinded by the reverend Secretary by whom we more kinded heaven through all the departments of this oble institution. We found a large number of orphans were also taken care of in this roble institution. The children were most of comfortable in their homes. A large number of orphans were also taken care of in this excellent institution. The children were have four Lady of Sorrows The Church as the second of them by the good Sisters, We also visited the brain of the standed class windows and every thing about the church are beautiful and in perfect keeping. Many things about this church reminded us of the beautiful chapel of the Sisters of the Good Shepherd in Sherbrooke street, Montreal. We thanked the good Sisters for their kindness and courtesy which they extend at all times to visitors, and departed feeling "that it was good for us to be here."

The very successful mission held by the Redemuterist. Eathers McPhail and Seanlan in

be here."
The very successful mission held by the Re
demptorist Fathers McPhail and Scanlan in
Brockville terminated under most pleasautand
auspicious circumstances. The last Sunday
was a red letter day for the good Catholic
people of Brockville. The Archbishop was
present and administered the sacrament of
confirmation. nt and administered the sacrament rmation. e Brockville Recorder in its issue of the

The Brockville Recorder in its issue of the mext day said:

"The occasion in itself was a fitting one, but special interest and importance were attached to it because of the presence of him who for many years so ably presided over the destinies of the parish, and now is the distinguished and venerated head of the diocese, His Grace Archbishop Gauthier."

The Archbishop eleptrated Muss at Sockock

venerated head of the diocese, His Grace Archbishop Gauthier "

The Archbishop Celebrated Mass at 8 o'clock assisted by Rev. Father Doyle. The members of the C, M. B. A., and the Catholic Order of For esters attended in a body and received Holy Communion at this Mass. At High Mass the sermon was preached by Rev. Father McPhail on the necessity of faith:his text being Heb. II, 6. It was a most instructive and eloquent discourse. The sacrament of confirmation was administered by the Archbishop to a large class. In the evening a most eloquent sermon was preached by the Rev. Father Scanlon on Devotion to the Blessed Virgin, the mother of God. After the sermon a procession including the societies, members of the congregation, acolytes, and clergy then moved through the aisles, all carrying lighted tapers, the choir singing the Magnificat. Benediction of the Blessed Sacrament was then given by Rev. Father Scanlan. After the service the administration of a bledge of temperance took block

communion at this Mass. At High Mass the sermon was preached by Rev. Father MePhaij on the necessity of faiththis text being Heb. 11.6. It was a crost instructive and eloquent discourse. The exerament of confirmation was class. In the evening a most eloquent sermon was preached by the Rev. Father Scanlon on Devotion to the Blessed Virgin, the mother of God. After the sermon a procession including the societies, members of the confirmation was preached by the Rev. Father Scanlon on the Blessed Sacrament was then given by Rev. Father Scanlon of the Magnillett. Henediction of the Blessed Sacrament was then given by Rev. Father Academic Magnilletts and the Blessed Sacrament was then given by Rev. Father MePhail delivered an eloquent sermon to a very large congregation.

We have received with much pleasure the annual report of St. Vincent de Paul Hospital. Brockville, which contains some very interesting feature of the report is a paragraph telling of the progress which the hospital has made since its foundations, in 1887 by the late Archibishop Cleary, of blessed mismery. The growth and are largely due to that ismented prelate, the present Archibishop of Kinzston, Dr. Gauthier, who for so many years was the active and well beloved paster of Brockville, the Rev. Mother Mary Reward, late Superior General Mary Reward, late Superior

CATHOLIC CEREMONIES.

Editor Catholic Record — Your correspondent "A. T., Toronto," in your issue of 12th inst., raises a very claborate question—" The Purpose and Utility of the Geremonies Used the Catholic Church in the Public Divine Worship, and in the Administration of the Sacraments." Scarcely is is one to be satisfactorily disposed of through an article or two in a newspaper. May I, therefore, suggest to him that he will find all that he requires fully explained in a work compiled and published by the Rev. James L. Meagher, Marathon, N. Y. The title is: "Teaching Truth by Signs and Geremonies; or the Church, its Rites and Services explained to the people." It has the written approval of the late Cardinal Simeoni and of a number of Archbishops and Bishops, including the late Immented Archbishop Lynch of Toronto.

NEW POOKS

NEW BOOKS.

Sermons on the specially for the Forty Hours' Devotion. From the German of Rev. J. B. Scheuger, D. D. Edited by Rev. F. X. Lasance, author of Visits to Jesus in the Tabernacle, Manual of the Holy Eucharist, etc., etc. Benziger Bros., publishers.

The harder experiences of life, its discipling its disappointments, its deprivations are but the hand by which the skilful tuner keys our soul's to higher harmonies.

(ALL RIGHTS RESERVED. HIGH SCHOOL ENTRANCE LITER-ATURE.

The Destruction of Sennacherib.

The Destruction of Sennacherib,

Introduction — Assyria was an ancient country of Asia, lying upon both banks of the Tigris, the seat of one of the greatest monarchies of antiquity. The name comes from Assur, (Ashur) the supposed founder of the state Sennacherib. Vain and haughty, a terrible scourge in war, was the ruler of Assyria when its power was at its height. He was bent on the conquest of Jerusalem when the event described in the poem showed the miraculous intervention of God in answer to the prayers of Ezechius. "And it came to pass that night that an angel of the Lord came and slew in the arose in the morning he saw all the bodies of the dead," Read IV. Kings XIX.

PURPOSE.—State this briefly in your own words.

PLAN.—I. The glorious onset of the Assyrian

rock-beating surf, distorted, loud in their waii, unsmote."

CLASS STUDY.—Explain clearly what is meant by the simile in the first line?

"And .gold." Cohorts were properly divisions of a Roman legion or army.

"Gleaming .gold.

To show the riches and power of their state.

"The sheen .go." This may suggest not only the brightness of the weapons but also the larger number of men, for in that clear air a great host of stars are seen.

"Galiles," a lake in Palestine, near Jerusalem, associated with many events in our Lord's life.

"Like .strewn." The comparison is at once striking and beautiful.

"Spread blast." Give this in your own words.

"Breathed .for." Compare "The

ii. 7. Foo' shows that the poet takes which side?

"Their still." A foreible description of the suddenness of their death; and of the death struggle theaved. The latter part is a description of death in a poetic way, without harshness.

"Through pride." Express in your own words, bringing out the force of rolled and breath of their pride.

"Lay suff. Notice that "white" and "cold"—which of these shows death? In what respect is it like the spray?

"Distorted." Because of his death agony, similarly dew of death on his brow.

"Tens . unblown." What would be the difference if the army had not been slain? Widows . wali." Because so many of their men have died.

"Idois . Baal." Ba-al was the su preme god of the Canaanites and other neight boring nations; his worship was introduced

makes a most striking close to a stirring poem.

"Gentiles." A name given by the Jews to all not of their nationality. Explain what "might." means.

"Unsmote . . . sword." The army was not defeated in battle.

"Hath . . . Lord." Show the points of this striking comparison.

Alec Yeaton's Son.

Alec Yeaton's Som.

PURPOSE.—To give a simple but striking instance of God's watchfulness over His creatures, and so to encourage us to put our fullest trust in Him.

PLAN.—Introduction; the skipper's fear for his little son's safety; his trust in God's protection, the storm, the child's rescue and the wonder of the people.

PRELIMINARY STUDY.—Describe the appearance and the character of the skipper as given in the poem. What virtue did he manifest? What excites our pity and sympathy for the child? Surgest another appropriate title. What lesson does the poem teach?

Give the meaning of "skipper wan," "stern-sheets," "ill betide," "quail," "marvel," "decree," "staiwar!."

CLASS STUDY.—" The ... wailed." We often interpret our surroundings according to our frame of mind; to the skipper's anxious mind the wind appears to be meaning and wailing as if forebodingill. Notice the construction—" the wind it moaned"—this form of quaint constructions. A good example is seen in line 2 of the last stanza; find others.

safety brings out more clearly God's protecting care

"Pull . . breath" Bend all energies to the work of rescue, make haste.

"Knew it." What is "it?"

"Edge of death." So very near to death.
"Long . . marvel." What is the gain from the order of the words in this line?

State is one word what they did marvel at: Justify "strange." What is gained by adding "stalwart? With what is it contrasted?

What thought is common to "Sennacherib" and "Alec Yeaton's Son?"

What is the resemblance and what the difference between this lesson and "The Forest Fire!

Read and compare with this: "The Wreck of the Hesperus," "Skipper Ben," State with reasons which you think the best picture of a ship-wreck.

My Playmate,
PURPOSE —To picture the loneliness caused
by the going away of a loved playmate.
PLAN.—The departure of his playmate on
that sweet May morn.
His unchanging, monotonous life,
His picture of his playmate's pleasant life.
The flowers and birds that formerly delighted them are still the same,
He wonders whether she yet recalls with
pleasure the happy scenes of their childhood.
He lamented the change which her going
away has caused.

He lamented the change which her going away has caused.

PRELIMINARY STUDY.—Of what does his poem treat besides "the playmates?" What were the enjoyments of the playmates on the farm? What has become of his playmate? What causes the tone of sadness? Suggest other appropriate titles. Notice the part played by the "song of the pines." Give meaning of "kith and kin, kine, happily."

CLASS STUDY.—Ramoth hill and Follymill are in Essex County, Mass., where the author

was born. The small village of Folly Cove is

was born. The small village of Folly Cove is beside the sea.

"Song low." In keeping with the scene pictured in the next lines.

"Were snow." Show the points of this comparison.

"The day." What made it the success? What the saddest!

"For home." What does this tell us of the author and Nature: How is this shown throughout the peem! "What is the relation of more flowers."

"Took show." In what sense could this be said? How can spring be called 'laughing? (See 'smiling spring, Des village.)

What music was it?

"Who kind." What position did the bashful boy hold in the family?

"Constant years." How is this term appropriate.

own words, bringing out the meaning o told.
"With feet." Making no stir in the world.
'Round years." The monotony of his life makes him dwell more on the past.
Still ears." What is his business in life? What is peculiar about this expression?

pression?
Golden year." She is happy throughout
the year. See "golden time," stanza 14.
Dusky sun." What is the prose
equivalent of this poetic expression? Show its

equivalent of this poetic expression? Show its suppropriateness, gown." What picture of their present sate does he draw?

"The ... sea." This music of the pines is interpreted in sympathy with his change of feelings, and gives a key to his moods. "Slow." because his present life is dull and monotonous.

"I ... voice" Is this literally true? What is the gain in so expressing it?

"Mine." What? "What ... kine. What answer would he give in his present mood?

"Orioles." Their nests are elegantiy formed and well constructed of grass, finely interwoven with wool.

"O ... lean." This and the succeed.

and well constructed of grass, finely interwoven with wool.

"I hear." This and the succeed-ina stanza are a sort of appeal to her to return; he recalls what formerly delighted them.

"The . . blow." The remembrance of their "golden time" gives him even greater pleasure than the present realities, Why!

"Veeries." A sort of thrush noted for the sweetness of its singing.

"And . . thee." This interpretation of the music of the pines strikes the key note of the whole poem.

Whittier was born at Haverhill, Mass., one of the pretitest of the many farming hamlets in that charming region. His first occupations were those of a farmer's boy, on his father's farm—driving the kine to and from pasture, riding to mili and helping in the lighter labors of the harvest. He was thus brought into intimate communion with Nature, and his faithful depicting of her many beauties gives a peculiar charm of picturesque truth to many of his poems.

Read "The Barefoot Boy," and note the

charm of picturesque truth to many of his poems.

Read "The Barefoot Boy," and note the points of resemblance. Read also "Going A. Maying," "To the Dandelion," "May Day," and "A Day in June," and show what all have n common Dickens in Camp.

INTRODUCTION.—Bret Harte had spent some years as a miner in California and thus the scene of the open air camp would be well.

INTRODUCTION.—Bret Harte had spent some years as a miner in California and thus the scene of the open air camp would be welknown to him. This poem was written in 1870 soon after the death of Dickens. Some familiarity with "The Old Curiosity Shop" is presupposed.

soon after the death of Diesens.

son' is presupposed.

PURPOSE.—This is given clearly in the last stanza; state it in your own words.

PLAN.—By showing the great effect for good that Dickens had even in a rough mining camp. He bears testimony to the noble and wide-spread influence of that master of fletion. Give the subject of each stanza and show its relation to the development of the central thought.

PRELIMINARY STUDY.—Describe in your own words the mining camp and its surroundings How is the great interest of the story shown? What effect did it have on the miners? What other title can you suggest? Give the meaning of "hoarded, fir-trees, spray, solitudes wrought that spell, thrills, presumptuous,"

CLASS STUDY.—"Above . . snow."

This stanza is introductory, marking the time and place.

"Your definition," What was the

and place.
"Moon drifting." What was the actual fact of which this is a poetic statement? "Sang." Explain. In what mood does this represent the listeners to be:
"Sierras" In the North East of California, rising almost 15,000 ft. the highestin the United States, covered with heavy snow fall, and one of the chief gold-producing districts in that country.

other dielegold-producing districts in that country.

"Minarets." Tall, slender towers usually connected with a mosque. Tell what is meanthere and show the appropriateness of the term.

"Rade humor," Explain fully. Show the suitability of the adjectives in this stanza dive in your own words the condition of the miners as depicted here.

"Tacks accorded there." Tell in your own "Racks accorded to this one's estimate of Dickens! What else expresses a like idea?

"Listless leisure." Explain, how does the choice of words help the sense?

"Does the fact that they had heard the story before and now gave up their amusements to hear it again, bring out more strongly their love for Dickens?

"Master." Dickens. What is this word intended to show about Harte's estimate of him?

"Boyish fancy." What does "it" stand for?

"On you think it was likely a reality? What in the stanza shows why he used 'boyish?

"Clustering.' May here express not simply being in a group but suggest the assembling close to the 'reader,' as stated clearly in the ext stanza.

"The server." This is a strong

next stanza.

"The . . .". spray." This is a strong touch, showing that even the trees were captivated by the great interest of the story, listen-

ing intently.

"While ... way." The reference is to Nell's wandering with her grandfather and their being lost; but it is intended to show how deeply absorbed the listeners became.

"O'ertaken divine." What is the grammatical relation? What might 'some divine spell 'have done?

"Their cares." What is meant in particular?

See stanza 2.

"Inke ... pine." Show the points of this simile. How can "gusty" be applied to 'pine."

"Lost ... fire." Note the emphatic position of 'lost and 'wasted.

"And ... spell." Dickens. Explain clearly that spell.

"Towering ... tell." The pine may tell the tale that the camp is lost and the fire out; the spire that Dickens is gone and the fire of his genius quenched; so the tale is the same. ing intently. "While way." The reference i

of his genius quenched; so the tale is the same.

"""

The spire is probably that of Rochester Cathedral, near Dickens' home, at Gad's Hill. What is the force of 'Ah?' Notethe epithets applied to pine and to spire respectively, "Fragrant story." Justify this term, What probably led to the choice of this word! 'Hop-vines' incense." Kent is noted for producing hops. Justify the term 'incense. "Blend... hills." The sense is not too obvious. Dickens resided for years in Kent, which may perhaps be the 'glory; "pensive "implies not only though 'fulness but sudness, on account of his death. This 'Sory of Dickens' emobling influence may be added to the other words of praise that tell of his great worth.

to the other words of praise that ten of the great worth,

'That grave,' Dickens lies in Westminster Abbey, the burial place of many famous Englishmen, this being a mark of the highest national honor.

'Oak . . . entwine.' Used figuratively here, the oak expressing strength, the holly associated with seenes of good-will and rejoicing, and the laurel long used to crown victors in different contests, tributes to his genius as a writer.

in different contests, thouse writer.
"Deem pine." This tribute of admiration from California may also be added to those given by Englishmen. Show the appropriateness of "spray of western pine." Choose some of the most beautiful thoughts and happy expressions.

ADDRESS AND PRESENTATION.

Before the departure of Mrs. Irsiah Smith from Goderich for her new home in Cobourg the members of St. Peter's church choir met at the home of Rev. Father West and after a few hours spent in music and pleasant chat, Miss Josie Shannon stepped forward and presented Mrs. Smith with a gold lined Paim bowl; and also a gold souvenir spoon of Goderich, while J. J. Tighe read the following address:

Goderich, Ont., May 10th 1900.

Goderich, Ont., May 10th 1990.

Mrs. J. Smith:

Dear Friend:—Having heard that you are about to leave us in a few days, we the members of St. Peter's choir, feel that we cannot allow this occasion to pass without giving some expression to our regret that soon must be severed the pleasant associations that four years of co-labor have formed. Doubtlesy or yourself have in the past been forced to separate from those with whom years of association have built up a strong and abiding friendship, so that your own feelings more than any words of ours, can best express our sorrow at your departure.

But we cannot if we would monopolize the sense of less which your leaving will cause, the loss is that of the whole congregation in common, and your fairful and paintaking effort in the service of Praise has reaped its reward in the gratitude and admiration of the people

in whose mind the name of Mrs. Smith is iden-tified in a very large measure with ever success of the choir.

Wishing that the loyal friends you have made here may never be wholly supplanted in

made here may never be wholly supplanted in your memory by new ones, we beg you to accept this little token of our appreciation to the end that when you look upon it may keep your memory green for the days of Auld Lang Syne. Your friends ever: Josephine Shannon, Magrie Webb, Lillie Griffin, Larry J. Hamiln, Nellie McDonald Fred Shannon, J. McDonald, Nora A. Rielly, Goo. Frounch, Magrie Hurley, Flo McIntosh, Rev. Father Uest.

At the close of the service on Sunday Rev. Father West spoke of the departure of Mrs. Smith and expressed his own regret and that of the congregation.

FATHER LENNON TENDERED AN AFFECTIONATE FAREWELL

Rev. Father Lennon had a couple of pleasant surprises Sunday. Since the announcement of a week previous that he had been granted a vacation on account of his poor health, his people have been working quietly with a view of showing him some mark of appreciation before his departure. The young ladies of the Sodality requested his presence at the school-house in the afternoon, and on his arrival he found a large number of members assembled and the room very tastefully decorated for the occasion. The prefect, Miss Nellie McCusker accompanied by the two assistants, Misses Fitzgerald and Butler, went forward and read an address full of kind expressions and good wishes, and at its conclusion presented him appreciation.

Father Lennon made a feeling renly. Many

with \$50 in gold, as a token of gratitude and appreciation.

Father Lemon made a feeling reply. Many of those whom he saw present, he said, were but little children, when he came here. He spoke of the objects of the society, and encour aged and advised them in the good work they were doing. Their generous kindness had touched him very much and he prized highly their expressions of good-will.

The young ladies have cause to be proud of the neat and tasty way in which they carried their project to completion.

In the evening the schoolroom had more people in it than there was comfortable accommodation for, and when Father Lennon was conducted in he received a warm greeting. Several members of the committee went forward and the secretary read an address on behalf of the congregation of St. Basil's, and Mr. E. Dunne, the chairman, presented the pastor with a well-filled purse. The following is the address:

W. E. Dunne, the chairman, presented the pastor with a well-filled purse. The following is the address:

To the Rev. Father Lennon, Parish Priest of St. Basil's Church, Brantford, Ont:

Dear Pastor,—We, the members of your congregation, wishing to show our appreciation of your wonderfulzeal and untiring labors on behalf of the people of the parish of St. Basil's, take this opportunity, on the eve of your departure to repair your shattered health, to tenper you a slight token of our love and esteem. Your stay as parise priest amonast us has been marked with a parise of the Catholic community of Braufford a unanimity which has been marked with the defore.

To day you cau truly say that after eighteen years of labor in St. Basil's you leave a people who stand second to no other congregation in the diocese in all that constitutes true Christian plets.

The temporal affairs of the parish have been os simplified and perfected that they run with the exactness and regularity of the planets on your advent amongst us, eighteen years ago, you found a large debt, an unfinished church, and a lack of harmony among the people, and to day you can truly say: "I have a united people, a beautiful church and a fast disappearing debt." These labors, while they a united people, a beautiful church and a fast disappearing debt. "These labors, while they have beenfied us, have sapped your never overly strong constitution, and we are here tonight to express the hope that a period of perfect rest and quiet may restore to you some of your old-time vigor and health.

We will pay that your extended leave of absence may be a blessing for good, both physically and mentally, and that you may return to us the same Tanker Lennon of old—the zealous priest, the steadfart friend, the untring worker—free from worry and ready and able to continue your priestly and fatherly duties among us.

We ask you to accept the accompanying gift as a slight token of our undying love and esteem for you. Balf of the congregation: W. E. Dunne, chairman; John Ryan, secretary. The signatures of many members of the congregation were also on the address.

In reply Father I ennon said the did not claim to be the model priest which the address described. That would be his idea of a faithful pastor, and he knew well that he had often fallen short of the mark. He referred briefly to the work accomplished by the people of St. Basil's since he came here. The credit, he said, did not belong to him, but to the congregation, which never was a rich one. It showed how much could be accomplished by unity and harmony, and that anything undertaken in such a spirit would always be blessed and prosperous. Elighteen years ago the debt amounted to \$15,000.09, paying interest at \$pea cent., now it is half that amount, and the rate of interest is 5 per cent. During the years he had been in Brantford he had never said a word deliberately to give offence to any individual. He did at times say some things sharply, but he had been accutants only by the desire to do his duty. In conclusion he thanked the expression of their kindness and good will.

Rev. Fathers Cummings and Cleary also spoke a few words of thanks on behalf of Father Lennon. We ask you to accept the accompanying gifts a slight token of our undying love and

OBITUARY.

MISS MARY MCTERNAN, KILLARGUE, IRE-

Many of our readers, especially those of the diocese of London, will remember Rev. Father Tiernan, who is now barish priest of Mount Carmel, Ontario, referring, last year when on a tour throughout Ireland, in his letters which appeared in the Cattiolle Record at that time, to the kindness and courtesy of which he was the recipient from the hunds of Rev. S. McTernan P. P., M. R. I. A., Killasnett, Manorhamilton, Ireland, and of his smiable and accomplished niese, who was residing with her uncle. Miss Mary McTernan.

We feel sure that all will join us in loving sympathy to the bereaved relatives at home on the sudden death of this young lady, which we learn from the Sligo Champion of Saturday, April 21st, took place of the Advance of the Rev. S. McTernan P. P., M. R. I. A., Killasnett, Manorham and the state of the state of the state of the read of the residence of the nucle, the Rev. S. McTernan P. P., M. R. I. A., Killasnett, Manorhallon, was indeed a shock to almost everyout of the state of

McLoughin, C. C., Manornamilton, being celebrant."

In the chancel there were ten priests from neighboring parishes, who were present out of respect to their confrers. Father McTernan, and the other relatives of the deceased. The funeral cortege was one of the largest seen in that section for some time. Interment was made in the family plot at Killargue, Rev. Fathers S. McTernan, Rev. P. McMorrow, and Rev. M. McTernan officiating at the grave.

May her soul rest in peace!

May her soul rest in peace!

MR. THOMAS BYRNE, ALLANDALE.

Died, in Allandale, on Friday, May 18th, 1900,
Thomas Byrne, second son of Mr. James
Byrne, aged twenty three years, seven months
and fifteen days.

The funeral took place from his father's residence, Essa Road, on Sunday at 2.30 o'clock, for
St. Mary's church, thence to the cemetery.
A large concourse of friends and acquaintances
wer present to testify their loving esteem for
the deceased, and their sympathy for the surviyors.

ars of age and had been ill since about Christ mas, siling from heart trouble and a general breaking up of the system.

A family of four sons and five daughters are left to mourn the loss of a kind and devoted mother. One whoselexample of Christian fortiude and forbearance, shown particularly in the great sacrifices made to assist at the holy sacrifice of the Mass, especially in those pioneer days, will be now a source of consolation to the bereaved ones and will shine as a beacon light to ever guide them on in the path of Christian duty.

to ever guide them on in the path of Christian duty.

The funeral took place at 9 o'clock on Tuesday, May 8, to 8t. Mary's Church cemetery, Woodstock, where her remains were laid to rest beside those of her husband, who died abouta year ago.

High Mass was celebrated by Rev. Father Cook. The funeral was a very large one, many prominent people being present.

May her soul rest in peace!

"LET THERE BE LIGHT!"

The communication from the pen of Historical could not fail to interest every reader of the Telegraph. It deserves to be read with care and reread by all who give even a casual thought to St. Bridget's Asylum. The men of St. Patrick's seem to bake no notice of the one institution that belongs to St. Patrick's congregation. It is left entirely to the option of women (wives, widows or maids) to make all necessary effort to sustain and enhance its progress, utility and success. Trishmen of this generation in Quebec seem totally indifferent to libraries, halls or indeed any great works that should concern even the youngest little boy among them. And yet they could do so much!

Not far from St. Bridget's stands the Francis-

boy among them. And yet they could do so much!
Not far from St. Bridget's stands the Franciscan Monastery with its splendid church dome and several fine buildings. It is but a short time since the land was purchased from the Government. The church is built on the very spot upon which the English standard was first planted. Success has blessed the monastery and innumerable are the good works daily performed by the members of this zealous and energetic community. They visit the sick, they receive lady boarders into their institutions and they have a "domestic school" (ecole menagere) which promises to be in source of great comfort and blessing to future housekeepers; young girls are there trained up to

menagere) which promises to be in source of great comfort and blessing to future house-keepers; young girls are there trained up to every form of domestic industry, in every branch, cooking, housework, sewing and other feminine perfections. Thus the young people come forth ready to preside as companion and wife to a suitable partner in life and should Providence so decree it capable of holding high positions in honorable service.

Between the properties of the Franciscan nunsand the Asylum for orphans and ald people of St. Bridget's are situated the kay and prosperous grounds of the Q. A. A. A. Skating, pienicing, lacrosse, every possible and healthy recreation is to be found on the fields at fitting seasons in winter and summer. How the young folks enjoy the delights, the freedom the fundand youthful relaxation there afforded! Long may they so enjoy them, but would it hurt them or decrease their merriment to sometimes give a glance and a dime to the two religious homes that run the length of their favorice blay ground? St. Bridget specially needs their fostering care. The Church of Perpetual Adoration belongs to every nationality and the dear foundresses and their successor say, with enthusiasm, that every one has helped and respected them—but dear old St. Bridget's is entirely intended for English speaking people, and yet its doors for some mysterious reason do not open widely enough to receive many who would willingly enjoy its hospitality and advance its claim on public attention by giving their mite for admittance to the care of its fervent prayers and sheltering roof.

May, 11th. 1990,

This evening was a fete evening in the Franciscan Monastery. The Archbishop and his suite, the renowned missionery, Father Frederic, Rev. Louis Paquet, Mr. Ernest Gagrou, Mr. Pamphile Lemay and many distinguished citizens were assembled in the new chapel to witness the effective lighting up of the beautiful structure. The religious habit of the community is entirely white, and while looking upon the holy women ranced on the back part of the gallery, it was easy to remember the choirs of angels. Further to the sides were grouped boarders, scholars and others. The church is without exception the loveliest house of prayer in America! It is expected to be completed in June. So many people are constantly coming to view and note its progress that a description of its architecture, coloring and charm would be well nigh superfluous. A grand and truly exceptional concert will draw crowds to its interior in the early part of next month before the date of consecration and the thousand electric lights and brilliantly illuminated dome will cast a radiance about and abroad, giving a slight but effective suggestion of the "Light of Heaven." Here in the Franciscon sanctuary is fully and fervently obeyed the scriptural exhortation: "Pray without ceasing."—Quebe Telegraph.

Blessed Lord.

A good subject of meditation, if we were wise, would be to consider by how many little and great obstacles, and little and great lights, God has taken the trouble to restrain our rebel wills and mad search for happiness outside of Himself. Let userjoice for everything that is a restraint and a burden to us; this is our provision for a life that will never end; on this we shall live forever.—Louis Veuillot.

MARKET REPORTS.

LONDON.

LONDON.

London, May 23.—Grain, per cental—Wheat \$1.05 to \$1.10; oats, 97c. to \$1.00; peas, \$11.55 to \$1.00; peas, \$11.55 to \$1.00; peas, \$11.55 to \$1.00; peas, \$11.55 to \$1.00; oats, \$1.25 to \$1.00; peas, \$11.55 to \$1.00; to \$1.20.

Dairy Produce—Eggs, fresh laid, per dozen, 12 to 14c; eggs, basket lots, 11 to 12c; butter, best rolls, 15 to 17c; butter, best crock, 13 to 16c; butter, store lots, 12 to 13c; butter, creamery, 20 to 22c; cheese, pound, wholesale, 9 to 11c; cheese, pound, retail, 13 to 14c; honey, per paund, 10 to 14c; lard, per pound, wholesale, 7 to 74c; lard, per pound, retail, 9 to 10c.

Poultry—Ducka, dressed per pair, 75c to \$1; fowls, per pair, (dressed) 65 to 85; geese, each, 60 to 75c; turkeys, per lo, 11 to 13c.

Meai—Pork, per cwt., \$6.50 to \$7.00; beef, cow, \$5.00 to \$6.50; wal, by carcass, \$5.00 to \$6.00; mutton, by carcass, \$5.00 to \$6.00; mutton, by carcass, \$5.00 to \$6.00; lamb, by the carcass, 85.00 to \$5.50; beef, heifers and steers, \$5.00 to \$5.50; beef, beit, steer and \$1.00; lamb, by the carcass, \$1.00 to \$5.50; capter cattle, \$3.75 to \$1.25; lambs, each, \$1.00 to \$1.50.

TORONTO.

TORONTO.

TORONTO.

Toronto, May 23.—Wheat firmer; Ontarlo, red and r hite, 64; to 65c. north and west, 65;e to 65c. east; goose wheat, 72c. east and 76c, rest; goose wheat, 72c. east and 76c, 77;c. Toronto and west, and 78kg grinding in transit, lake and rail. Flour quiet; straight roller, buyers' bags, middle freights, \$2.50 per bul. bid, and \$2.60 asked; special brand, in wood, \$2.90 to \$3. Milifeed dull; bran, \$13.50 asked, and shorts, \$14.50 asked west. Corn jurned stronger again; No. 2, American yellow at 44c, on track here, and mixed at 45c. Peas—Export demand is slow, and local enquiry is light; carlots are quoted nominally at 574c, north and west, and 58c. east. Barley—No. 2, 42c west, 48c. east, and No. 1, 43c. west 44c. east. Rye quiet; carlots west, 51c. and \$2c east. Oats easy; white oats, north and west, 263c. and east, 275c. Buckwheat quoted at 57c. west and 51c east.

quoted at 5%. west and 51c east.

MONTREAL.

Montreal, May 23—Manitoba wheat is in steady demand at 68c, afloat, Fort William quotations, afloat, Montreal, are:—Oats, —Oats, 315c; peas, 68c to 68c for No. 1, and 48c, for No. 2; ryc, 65c, to 61c.; spring wheat, 71c. Flour active and steady; Manitoba patents, \$3.80 to \$3.90; strong bakers', \$3.50 to \$3.60; winter patents, \$3.50 to \$3.75; straight rollers, \$2 to 60c.; and 51.52 to \$1.55 in bags; Manitoba bran, \$17.50 to \$18, in bags; and Ontario bran, \$17, in bulk; shorts, at \$18 to \$19; mouille, \$20 per ton. Provisions steady; abattoir dressed hogs are quoted at \$8 to \$8.25; lard is still scarce at 9 to 10c.; and compound lard is quoted at \$6c. to 75c; hams are quoted 11½c. to 13c. according to size; boneless breakfast bacon, 12½c; Wilshire 12 to 12½c.; Canada short cut mess, \$18 to \$18.50; barrel beef, \$12.50 to \$13. Butter remains fitm, with a good demand both for local and export trade; finest creamery is quoted at 17½ to 17½c. Cheese continues to grow easier, and there is little disposition on the patt of shippers to buy at present prices. On spot, western white are quoted at 10½c; to 10½c; western colored, at 10c. to 10½c; and eastern white, at 10. Eggs are firm at 11½ to 12c for best; honey is

dull at 9 to 10c. for white, extracted, and 7 to 8c. for dark. Potatoes are steady at 30 to 35c in car lots.

Latest Live Stock Markets.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

Auge of quotations at Western cattle market his morning:

Cattle.—Shippers, per cwt., \$4.25 to \$5.00; butcher choice, do., \$3.75 to \$4.25; butcher, medium to good, \$3.25 to \$5.26; butcher, inferingedium to good, \$3.25 to \$5.26; butcher, inferingedium to good, \$3.25 to \$5.26; butcher, inferingedium to good, \$3.25 to \$5.00; stockers, per cwt., \$3.00 to \$3.75. \$3.75.
Sheep and lambs—Sheep, per cwt., \$3.50 to \$4.50; yearlings, per cwt., \$4.50 to \$5.50; spring lambs, each, \$2.50 to \$4.00; bucks, per cwt., \$2.50 to \$4.00.
Milkers and Calves.—Cows, each, \$25 to \$45; calves, each, \$2 to \$4.00; per cwt., \$6 to \$6.12; light hogs, per cwt., \$5.00 to \$5.37½; heavy hogs, per cwt., \$5.00 to \$5.57½; stags, \$2.00 to \$2.25.

stags, \$2.00 to \$2.25.

EAST BUFFALO.

East Buffalo, N. Y., May, 23—Cattle—Outlook for Monday fair. Calves—Demand steady: choice to extra, \$6 to \$6.35. Sheep and lambs slow; lambs, good to choice, \$0 to \$6 \$25. sheep, mixed, \$4.75 to \$5.10; wethers, \$5.10 to \$5 25; extra, \$5.25 to \$5.35. Hogs slow; heavy, \$5.59; mixed, \$5 45 to \$5.59. Yorkers, \$5.35 to \$5.36; lights, \$5.25 to \$5.30; pigs, \$5 to \$5.50; roughs, \$4.85 to \$5; stags, \$3.75 to \$4.50.



TENDERS FOR COAL, 1900

Sealed tenders, addressed to the Provincial Secretary, Province of Ontario, Parliament buildings, Toronto, and marked "Tenders for Coal," will be received up to noon on MON-DAY, MAY, 28th, 1990, for the delivery of coal, in the sheek of the institutions named below. in the sheds of the institutions named below, on or before the 15th day of July next, except as regards the coal for London, Hamilton and Brockville Asylums and Central Prison as

Asylum for Insane, Toronto.

Asylum for Insane, London.

Asylum for Insane, Kingston Hard coal-1,700 tons large egg size, 275 tons mail egg size, 25 tons chestnut size, 500 tons hard screenings, 500 tons soft screenings, 20 tons stove size (hard.)

Asylum for Insane, Hamilton Asylum for instance, Hamilton.

Hard cool—2 550 tons small egg size, 215 tons
stove size, 121 tons chestnut size, coal for
grater, 41 tone; for pump house, 200 tons imported slack, 75 tons imported screenings, Of
the above quantity 2,128 tons may not be required until January and February, 1901.

Asylum for Insane, Mimico.

Hard Coal—1,750 tons large egg size, 120 tons stove size, 10 tons coal for grates. 30 tons nut coal; 100 tons soft screenings; 50 cords green hard wood. Asylum for idlow, Ornila.

Soft coal screenings or run of mine lump,
1,500 tons; 80 tons hard coal, stove size.

Asylum for Insane, Brockville.

Hard coal-1,100 tons large egg size, 150 tons stove size. 50 tons small egg. Of the above quantity, 1,050 tons may not be required until January and March, 1901. Central Prison, Toronto,

Hard coal—25 tons nut size. 100 tons small ag size. Soft coal—2.200 tons soft coal screenings or run of mine lump. The soft coal to be lelivered in lots of 160 tons monthly. Institution for Deaf and Dumb. Belleville.

Ville.

Hard coal—700 tons large egg size, 90 tons mall egg size, 12 tons stove size, 14 tons No. 4 ize; soft coal for grates, 4 tons. Institution for Blind, Brantford,

Reformatory for Boys, Penetang. Forty tons egg size, 61 tons stove size, 15 tons nut size, 800 tons soft coal screenings. Delivered at institution dock.

Tenders will be received for the whole quantity above specified, or for the quantities required in each institution. An accepted cheque for \$500, bayable to the order of the Hon. Provincial Secretary, must be furnished by each tenderer as a guarantoe of his bons lides, and two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms and conditions of tenders may be obtained from the Inspectors of Prisons and Public Charities, Parliament Buildings, Torouto. The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the department will not be paid for it.

J. R. STRATTON, Provincial Secretary.

May 7, 1900.

MY NEW CURATE.

A Story Gathered from the Stray Leaves of an Old Diary by the Rev. P. A. Sheehan, P. P., Doneralle (diocees of Clopne), author of "Geoffrey Austin: Student," "The Triumph of Failure," etc.
For sale by Thos. Coffey, CATHOLIC RECORD, office, London, Ont. By mail free on receipt of price, §1. 50. After a thorough analysis, and proof of its purity, the leading physicians of Canada are recommending . . .

COWAN'S HYGIENIC COCOA

to their patients. It builds up and strengthens the system. It is a perfect food as well as drink.

WOMEN'S ART CLUB.

Perry Pictures, reproductions from the great artists, Raphael's Madoonas and many other pictures by Italian Artists, exhibition and sale each afternoon and evening from May 28 to June 2, in studio of Woman's Art Club, Public Library, admission 10 cents. 1127-1

PRAYER BOOKS FOR SALE.

We have a new stock of Catholic Prayer Books ranging in prices from 10, 15, 20, 25, 30, 50, 75c, \$1.00, \$1.25, and \$81,50\$. Subscribers wishing to procure one or more of these prayer books, will please remit whatever amount they intend to devote for that purposs. We will make a good selection for hem an forward their order by return mail, postage prepaid. Address: Thos. Coffey, CATHOLIC RECORD, London, Ont.

CATHOLIC HOME AND LITTLE FOLK'S ANNUALS.

Wa have a few of Benziger's Catholic Home Annuals for 1900 still in stock, and should be pleased to mail same to any of our readers, for the sum of 25 cents in stamps.

The boys and girls who have purchased copies of this little Annual are delighted with it. It is within the reach of all, as it costs only 5 cents. The stories are interesting and instructive, being written especially for the young readers of this little book. The illustrations are numerous and pretty.

Address: Thos. Coffey, London, Ont.

WOMEN'S ART CLUB

Exhibition of Perry Pictures in the Studio of Woman's Art Club. Free Library, May 28 to June 2. Admission 10 cts. Pictures for sale. JOHN FERGUSON & SONS.

180 King Street, The Leading Undertakers and Embalmer Open Night and Day, Telephone—House 27: Factory 528,

VOLUME XXII.

The Catholic Recor

London, Saturday, June 2, 19 HOME RULE.

Lord Salisbury has rudely disper the day dreams of those who imag that a new day was dawning Ireland. "Home Rule is dead," says, "and there is no possibility its revival." We might differ from noble Lord, for history is not wri by man only. But be that as it m we assert that if we had had h spared the discreditable tactics some Irish members during the last years-their wretched divisions contemptible warrings-Lord Salist might have thought twice before pressing himself so bluntly.

SHORT-SIGHTED POLICY

An article on India by Mr. Sa Landor in the North American Re furnishes some unpleasant readin Britishers. It appears that the y civil officials are in the habit of ing the natives with a whip acros face for no plausible reason, a treating them on all occasion " dirty niggers." The coolies robbed systematically, and throu the length and breadth of the there is proof abundant that in d ity and thorough paced barbaris poor native is no match for his brother. When astonishmer evinced at this conduct they Well, you see, we have not for the mutiny of 1857. We must in the natives that we are the r And they never perceive that the way to bring about another mu the pursuance of this short-s policy.

SUCH IS LIFE.

In this world every rise mean somewhere and then a descent. mean valleys between: contrasts where. One thing enhanced presence of its opposite-shad sunshine interlaced : serving each for the other.

The peace in the warm v lessened by the narrowness of the broad horizon of the moun must be enjoyed with its chill ness. The eyes are wearied sunshine which is so refreshin rest of the body: the shad whilst soothing the tired eyes. a balancing of accounts. Th depths mean the hope of the greatest height mea dread of a fall-always the ste on, up and down to the broad, plane of eternity.

CATHOLIC COLLEGES

The passage at arms Father Brosnahan and Presid may destroy the opinion tha still in the minds of some that our colleges are inferior under Protestant auspices. one of them can train and dev acter in the way that it is do humblest Catholic college. olic colleges are in a great s:ances superior in wealth as al equipment, but in the g heart and mind-in every manded by true educationdistinctly inferior. Education yield no allegiance admit thi despite the warnings of frier testimonies of those withou there are parents who b Catholic institutions are times and are consequently able of educating their They have eyes and the they have ears and they they are on their foolish, we before the scare-crow

educational fields by depa A REPLY DEMAN

Harvard authorities, wh ing great contempt for Fat han's brochure, do not att trovert its statements. So cades ago a pamphlet like learned Jesuit would have upon with suspicion and attention : but times have o men who do not weigh su scales of bigotry regard th as eminently readable, as

It is of no use for the H to sulk in their tents. V ous to know how they re