Catholic Record,

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

VOLUME XX.

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NO. 1.013.

Who Fears to Speak of '98?

At the request of a correspondent the Boston Pilot published the following poem. It was, says the Pilot, written by John Kells Ingram and was entitled "The Memory of the Dead," but has since become popularly known by the words of its opening line :

Who fears to speak of ninety eight? Who blushes at the name? When cowards mock the patriot's fate, Who hangs his head for shame? He's all a knave, or half a slave, Who slights his country thus; But a true man, like you, man, Will fill your glass with us.

We drink the memory of the brave, The faithful and the few— Some rest far off beyond the wave— Some seleep in Ireland, too; All-all are gone—but still lives on The fame of those who died— All true men, like you, men, Remember them with pride.

Some on the shores of distant lands Their weary hearts have laid Some on the shores of instant ratios Their weary hearts have laid, And by the stranger's heedless hands Their lonely graves were made; But, though their clay be far away Beyond the Atlantic foam— In true men, like you, men, Their spirit's still at home.

The dust of some is Irish earth ; Among their own they rest ; And the same land that gave them birth Has caught them to her breast ; And we will pray that from their clay Fall many a race may start Of true men, like you, men, To act as brave a part.

They rose in dark and evil days They rose in dark and evil days To right their native land; They kindled here a living blaze That nothing shall withstand, Alas! that might can vanquish right, They fell and pass'd away— But true men, like yoo, men, Are plenty here to day.

Then here's their memory-may it be Then here's their memory—may it be For us a guiding light, To cheer our strife for liberty, And teach us to unite, Through good and ill be Ireland's still, Though sad as theirs your fate, And true men, be you, men, Like those of ninety eight.

AN IRISH HEROINE.

The Thrilling Story of Robert Emt's Faithful Housekeeper.

Surely no name in Ireland's roll of honor deserves a higher place than that of the humble Dublin girl whose fidelity to her trust when the sleuth hounds of Britain were on Robert Emmet's track has become a household Brian Devlin was a Dublin word. workingman and a patriot to the heart's core. He and his family were in Emmet's confidence while the heroic young United Irishman was planning and preparing for the renewal of the armed struggle for Ireland's liberty.

At his house in Butterfield lane the leaders of the movement which ended so disastrously often met. But Sirr and his band of ruffians were soon on the track, and one night the working man's humble home was surrounded by a corps of yeomanry. They were too late. The rebel chief had disappeared and the scoundrels-worthy comrades of the gang who murdered Miss Grey at Hillsborough - took young Anne Devlin prisoner and put her to the tortue in order to force from her the secret of Emmet's place of conablin

Anne Devlin and her family were still in jail when the dogs lapped up the blood of the patriot martyr. Wealth and liberty and the protection and favor of the rulers of the land could phim. have been theirs. But deep in the hearts of poor Brian Devlin and his daughters were the truth and faith, the keen sense of honor and the grand and fearless devotion to principle which are the heritages of the Irish race. In the world's history there is no record of a nobler instance patriotism and steadfast than the story of Anne true lovalty Davlin's heroism.

Dr. Madden found Anne Devlin alive in obscurity and poverty fifty years afterwards, and out of a not too wellfilled purse he paid her a little annuity until she died. She is buried in Old Glasnevin cemetery, near the grave which is supposed to be Robert Emmet's.

SPIRITUALISM AND THE DEVIL

Teaching of the Church Regarding Happenings Not Attributable to Natural Causes.

Right Rev. Mgr. John S. Vaughan, one of the most elequent of England's ecclesiastics, discoursed recently on "Modern Spiritualism and Dealings With the Devil." We hear a great deal said not only by the simple and deceptions; but it is equally true that uneducated, but also by men and a great deal cannot be so explained. women of position and culture concern. On the border land of science there are ing mind reading, faith cures, clair voyance, spiritism, table turning, reveal the agency of intellectual beings table rapping, spirit rapping, magic and second sight. These are subjects in which thousands take their delight, significant to be attributed to the in which vast numbers seem to find recreation, amusement and excitement of a not always desirable kind, while we not unfrequently see in the daily press how simple country maidens and un. suspicious servant girls have been in-duced to part with their hard earned gains to wandering gypsies and fortune tellers, under pretence of getting their prospects of marriage clearly laid out before them-as though an ignorant gypsy, who spends her time wandering about the country from place to place, without any fixed abode, could read the destinies of people by the stars or foretell the future of any girl silly enough to "cross her palm with a shilling." There are no doubt many hidden

forces in nature of which we know exceedingly little, and it would be most unreasonable to contend that we have mastered all the secrets of the universe, and still worse to assert a thing is untrue or wicked because we are unable to fully explain it. Take, for instance, the phenomena connected with hypnotism, in which reason and memory are temporarily suspended, the will is paralyzed and the patient is irresistibly impelled to act in ways wholly out of keeping with his ordinary character and habit. Hypnotism is indeed recognized and accepted as a real power in nature, of which all the laws have not yet been discovered, which contains a great deal of der of the universe and as little con-

They are fallen indeed from phim. They are failed indeed from interference was received with exquisitely interference interference was received with exquisitely interference interference was received with exquisitely interfer intelligent, subtle, and more than a match for the wisest and cleverest of received Holy Communion together the presenting many races and conditions ground that reflect back the rays of a men. It is against them that we have following morning, and this has been of men, is ushered a few minutes be-Sicilian sun with a brilliancy and

Now, as good angels have dealings with men, so may bad angels. This is abundantly evident from Scripture, history, from the lives of the saints and from authentic accounts received from idolatrous countries, where the power of the devil is much less hampered and controlled than in Christian lands. The histories of China, Japan, Africa

and especially India abound with instances. We find the clearest indi-cations of dealings with the devil also in the inspired pages of the Bible. There is abundant evidence to show that these very practices, so strongly condemned by God, speaking through Moses, as in the words of the text, are common enough in Eng-land. It is, of course, true that a great deal of what comes under our notice may be ascribed to natural forces or to deceptions ; but it is equally true that many facts which, on the one hand, significant to be attributed to the direct intervention of God or His holy angels. There are certain laws reason and principles of science which every man feels it his duty to One of these laws is accept. that every cause must be pro-portioned to the effect produced. Applying the law to the matter in hand, when a certain effect clearly shows knowledge and design, the cause producing that effect must be intelligent. You are present at some seance where table rapping is going on. You ask questions, and the table replies by three raps for "Yes" and two for "No." It follows that either the whole thing is a delusion and a snare, a piece of trickery and humbug, and then, if it is professed to be anything else, no one should encourage it ; or else the answers are sensible, true and according to fact ; in which case we cannot attribute them to a lifeless object such as a table, which has neither sense nor intelligence, but we must put it down to spirits, to disembodied and invisible intelligence-in a word, to the agency of satan.

It may be asked : Can even the devil himself tell the contingent future? No; not with absolute certainty, as God can. But the devil can make an exceedingly shrewd guess. As an experienced and practised physician can offer an almost certain opinion as to whether a man will or will not recover from a disease, or, as an astute sailor cealment. Anne Devlin knew where the curious and unintelligible; it will tell by the general appearance of the patriot leader was to be found. may, for all that, be perfectly in ac the sky whether a storm or a calm is cordance with the ordinary law and coming, so the devil, by his far greater experience and immeasurably greater knowledge, can make guesses at truth, concerning even future and contingent events which are oftentimes accurate. It is our clear duty, however, to have nothing to do with the spirits of evil We have no business to consult them or to invoke their aid. The wish to know, especially to know the future, is natural. The idea of making such discoveries possesses for many a charm and a fascination that is almost irre sistible, and the devil is only too ready to dangle this bait before us and to en snare us under any pretext whatso ever. ButGod has forbidden Hischildren to have any dealings whatsoever with these malicious spirits, who bear us no friendship, but who are ever seeking by every means in their power to gain an influence over us, to drag us into sin and to plunge us finally into hell. Let us be on our guard and free ourselves from the fascinations and seduc tions of the devil in whatever form, for "who plays with the devil can have no part with Christ."

he Biessed Sacrament. This office was recited every hour by saw him at his private Mass, and the and mosaics. The walls in the lower

A small room over the vestry is fitted up with cot beds, where, previous to their hour and following it, the adorers sional or business men, may take a few where a their hour and following it, the adorers sional or business men, may take a few how setting face is so well known by its ineffectual nortraits. He is a recent author, the Od man by its ineffectual nortraits. He is a recent author, the Od man by its ineffectual nortraits. He is a recent author, the Od man by its ineffectual nortraits. He is a recent author, the Od man by its ineffectual nortraits. He is a recent author, the Od man by its ineffectual nortraits. He is a recent author, the Od man by its ineffectual nortraits. He is a recent author, the Od man by its ineffectual nortraits. He is a recent author, the Od man by its ineffectual nortraits. He is a recent author, the Od man by its ineffectual nortraits. He is a recent author, the Od man by its ineffectual nortraits. He is a recent author, the Od man by its ineffectual nortraits. He is a recent author, the Od man by its ineffectual nortraits. He is a recent author, the Od man by its ineffectual nortraits. He is a recent author, the Odman take a recent author. hours' rest.

case, yon business man, with whom he morning wrap. Before you have time eth not in darkness." has bought and sold, or the merry com to think he has gone to the altar and Beneath this giga panion of his luncheon hour, has spent is being assisted to vest. You hear the most of the night in a hard bed, in a Latin of his ritual prayers, deliberate sake of his hour's adoration and of deep and carrying voice, a little nasal, in Greek, "Without stain." proving the ferver of his faith in the which can be heard all through the Sacrament of the Altar, and finding no chamber with admirable distinctness. Christin Gethsemane, "Could ye not ance, and indeed he does no watch one hour with me ?" But so it is ; and the world understands not, but the faithful understand apparently less difficult or irksome to and receive even in this world the re- him than they are to an average elder

A WONDERFUL POPE.

Impressions of the Pontiff.

When certain sinister rumors as to the health of the Pope made it my duty to learn what could be learnt as to the possibilities of a conclave and a succession, I was not at Rome, and as I sped along the Mediterranean between the flashing sunlight on the sea and the ripe oranges and gray olives of the Tuscan gardens, I almost feared lest the frail life of the "Prisoner of the Vatican " might end before I could accomplish my commission. For the risks seemed great. It was credibly said, and it is true, that the aged Pontiff had had severe attacks of syncope over his limbs which had led him more

like a serious bronchial or pneumonic attack.

But beyond all that there were the "Joachim Pecci, who afterwards be-came Leo XIII." (to use a phrase of his own), was been four years before Wet own), was born four years before Watupon his head. 1810. He was or erloo-on March 2. Of friends or intimates of any sort he dained a priest over sixty years ago. has very few. Only one or two of the After a laborious and difficult life he Cardinals have anything like familiar was elected Pope at a most critical access to him. Galimberti had, but he time, in February, 1878, when it was is dead, and no one has succeeded to well understood that he could only last his peculiar influence. Satolli is a favorite. So, as is well known, is Mgr. Merry del Val. For many other prelfor a few months. Since then he has been tied by the traditions of the Vatican to a city which is notoriously unlates of course he has a warm personal healthy and confined within a territory regard, notably, among the of some two miles in circumference, both Cardinal Vaughan and Cardinal and all the while he has worked with Gibbons. But his policy is almost ab unsparing energy, probably at least twelve hours a day, without change or solutely his own, except in so far, say the Roman gossips, as it is Cardinal rest. How could he live much longer? Rampolla's, for the great Sicilian Sec-Revolving these things, I arrived at retary of State, standing very close to Rome, and presently set about inquir-ing as to the Pope's health and as to what was thought by those who knew the Pope, sympathizing keenly in his lines of thought, and being withal a man of immense intelligence and dipthe Sacred College best concerning the lomatic skill, is considered to count for chances of the succession. But the much in the tendencies of the Vatican first thing I discovered was that no one The Pope, then, is very far from moriin Rome is thinking of a succession at bund. all. "Old," they said; "yes, of course, the Holy Father is old, but he A MARVELLOUS CATHEDRAL. is not going to die. He will be going Magnificient Structure in the Little Hill Town of Monreale. on gaily this time next year and the year after unless some unforeseen mis chance should happen. He may be There is a Sicilian proverb which despises those who go to Palerno and do weaker than he was, and people say he is much bowed down and that his hand trembles. But he has an untir-ing energy and an iron will." As a not visit the little hill town of Monreale, a few miles beyond the walls. with its marvelous Cathedral. "He well-known English-speaking prelate who goes to Palermo without seeing put it to me : Monreale sets out a donkey and re "In the case of such a man, will turns a beast," runs the proverb. power has a great deal to do with the chances of life. The Pope is firmly persuaded that his work is not yet done. The Church of Monreale is, in the traditions of the land, the most ful thing in all the world. The labor-He is determined to be a consistent ers and the peasants of the "Golden Shell" sing of it in the most lauda-Pope, and to leave on the history of the Church the impress of a great and comtory terms in that soft Sicilian dialect pleted idea. Therefore he intends to which is in itself so musical. "Blessed be the master who built it," they say ive until he has completed his task. And then he told me a tale which "and the Emperor who commanded it to be built !" Words cannot describe you hear everywhere in Rome just now. An American Bishop had been in Rome a few months before to pres An American Bishop had been it nor tell how sumptous it is, nor is ent the customary report of his diocese to the Pope. When he was taking leave the Pope said, "You will come

men. It is against them that we have to contend all the days of our life. Not to believe in the existence of real and personal devils is not to believe in the scriptures — for the bible everywhere bears testimony to them. Now, as good angels have dealings by its ineffectual portraits. He is a

need it, for his genuflexions, when he has to make them, are need Ward of their sacrifices.—Philadelphia Catholic Standard and Times. It priest who is a little vexed with rheumatism or corpulence. His Mass takes him three-quarters of an hour. Then one of his special chaplains-on the occasion of my visit it was Mgr. An English Newspaper Correspondent's Merry del Val-says another Mass, at which the Pope assists, kneeling at a

prie dieu on our left. It is now past 9, and one imagines that he will retire to eat something be fore he gives his audience, for he is, of course, fasting. Not a bit of it. As oon as the chaplain's Mass is over the Pope seats himself in a raised chair against the left wall of the chapel, and the favored people who have audiences -some dozen parties or so-are ushered in separately by the courteous Mæstro di Camera. Mgr. Cajiano stands by the Pope and rapidly pours into his ear a sketch of each person. Rapidly and keenly, with a sort of ready eagerness, the Pope picks it up, physical weakness. He was said to be and starts off in his strange voice on much bent with age and to suffer as any point that interests him. When I the old do from that want of power is a whim it was the English universities. His wonderful face lit up and his than once to stumble and fall, and eyes glinted as he spoke with the enmight at any time and in spite of all thusiasm of a humanist of Cambridge care result in a grave accident. It or Oxford, and expressed his great was impossible to save him from that satisfaction at the arrangements lately common risk of winter, an attack of made for the education of Catholics at cold, and it was well known that he could hardly hope to survive anything what my friends had told me before hand-he was a man who seemed to live by will power and vivid energy,

changed from that preceding the first open you see the simplest altar in the construction is a figure of Christ, of world, where his vestments, white, colossal proportions and with a severe white, colossal proportions and with a severe

That figure of the Redeemer says a recent author, the Omnipotent One, as It would excite the wonder, almost little bent, no douot. Its hand, when the incredulity, of the average non-bolds the benitier, shakes a little. forth His right hand in benediction Catholic to know that this physician on Over his ordinary Papal dress of dead white he has thrown a long cape of which you may read, "I am the light his ceaseless rounds among his patients, white he has thrown a long cape of which you may read, "I am the light that lawyer so cleverly arguing his some warm red purple stuff—a sort of of the world; who followeth Me walk-

Beneath this gigantic figure is the Madonna, seated on a throne, with the infant Jesus in her arms and around

THE WAY OF THE CROSS. The Origin of This Devout Pratice and

Its Spread.

Tradition tells us that, after Christ's ascension, the Blessed Virgin was wont daily to travel to Pilate's house to Mount Calvary, along the way over which Jesus bore the cross ; and that she paused at those spots made memor able by some insult, injustice or cruelty inflicted on Christ. We can form an idea of the Queen of Martyrs as she thus, amid those silent witnesses of the passion, meditated on the sufferings of her Divine Son. Must not every sight of the pillar at which He was scourged. of the tribune whereon He was mocked, of the spots whereon He fell, of the way marked by His blood, of the nails that transfixed Him, and of the cross whereon Ho died, of the grave wherein He was buried, have been a sword which pierced her loving heart? How must her bleeding heart have melted in sympathy with her suffering Son ! And oh ! how she must have prayed that His sufferings and His death might not be for sinners in vain !

These pilgrimages were noticed ; the sorrowful Mother was not permitted to make them alone ! the holy women and disciples of our Lord accompanied her, praying in the spirit of her hymn :

Ing in the spirit of help in yunt . Fount of love and holy sorrow. Mother ! may our spirit borrow Somewhat of thy wee profound ; Unto Christ with pure emotion. Raise our contrite heart's devotion-Love to read in every wound !"

Thus the practice inaugurated by Mary grew into a devotion which has led Christians to hold in veneration every place in Palestine identified with the Saviour. The devotion spread until everyone who had a favor to exa transgression to expiate vowed to visit the Holy Land. Pilgrimages to Jerusalem became daily more frequent and numerous.

with messages from Emmet's friends. But the fiends who did England's work in Ireland might as we have tried to hurl the Wicklow Mountains into the Irish Sea as to shake the unswerving loyalty of that humble Irish girl.

PUT TO THE TORTURE.

They thrust their bayonets and swords into her flesh until the blood flowed from a dozen cruel wounds. Her lips remained sealed, her faith was

firm as adamant. "Hang her !" cried a brute, perhaps more merciful than the rest.

Before her eyes they built a tempor-ary gallows, and as she stood beneath the dangling rope they asked her once

again to confess. "You may murder me, you villians, but not one word about him will you get from me," was the undaunted re-

ply. Then they placed the rope around her neck. "The Lord Jesus have mercy on my

soul !"

She deemed her last moments had come and cheerfully she faced death in its most horrible form, ready to give her young life away and face the dread unknown, with a prayer to the Creator on her lips, rather than pur-chase life and all that life promised by uttering the single word desired by her

plans were being matured.

torturers.

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r. E. and up-to-with up nected with devilry or witchcraft as lectricity or animal magnetism. In addition to these and similar well known phenomena, there are an immense number of extraordinary results produced by charlatans and tricksters which startle and astonish the unitiat-

ed and set them thinking that they are in sober truth dealing with the inhabitants of an invisible world. There are unquestionably a vast number of mountebanks, impostors, rogues, knaves and cheats quite ready to de lude and take in the simple. Indeed, I am fully persuaded that more than 99 per cent. of what we hear and read oncerning spiritual and superna tural or preternatural manifestations is pure and simple imposition and trickery.

But after we have made allowance for what is according to nature and for what is traceable to imposture and trickery, a residue still remains which cannot be explained upon either hypothesis. This is downright and certain devilry. Before entering upon that point I must say something

about the devil. It is customary in these days, especially among non-Catho lics, to deny the existence of such a being. It has gone out of fashion, as the frills and pointed shoes of our ancestors. People do not accept the idea f a personal devil; by the term

'devil" they mean not a person on She was unconscious when the in intelligence distinct from our friends, struments of England's rule low but the tendency to evil, the inclin-ation within us leading to evil and ered her again to the ground, and the first sounds that met her ears were wrong doing ; to say that a person is the brutal cheers of the ribald crew who surrounded her. Torture failed -death itself had no tortures for possessed by the devil means to them that he is under the sway of an evil, sensual or lustful passion. This denial of a real personal devil is very Anne Devlin-so the infamous Sirr tried another plan. Her father and common, and no doubt the devil is mother, her brothers and sisters were in jail. Their liberty was offered as the price of Emmet's betrayal. But very glad to lie hid and forgotten ; for theless his presence is suspected the Anne Devlin's secret was as safe as it better are his chances of doing harm. What is the truth of the matter? Blessed Mother of God, the society en-What is the teaching of the Catholic tered on its work. It had by this time had been when she swung from the yeoman's gallows. Stirr could pro-mise even more. She was poor—in all probability she had never owned a Church?

The infallible Church of God tells us that devils do indeed exist and in vast sovereign during her life. The major offered her-what to a poverty stricken numbers. They are made up of those rebel angels who were hurled out of girl must have seemed an untold for-tune-the sum of £500 if she would heaven for refusing to obey God. It is the opinion of the greatest theologians only say where the youthful patriot's that some fell from each of the nine about 9:30. Night prayers were said, you."

THEY WATCH AT NIGHT.

A Society of Catholic Business Men and What They Do.

There is a society of Catholic men in Boston, still small in membership, but so beautiful in its consecration to the Blessed Sacrament, the sun and centre of Catholic worship, that too much cannot be said in praise of it.

It is the Society for the Nocturnal Adoration of the Blessed Sacrament. It has long flourished in Paris and Rome, but was not established in Boston until 1882. Dr. Thomas Dwight, who had become acquainted with this devotion abroad, was the prime mover in its establishment in his native city. On December 7, vigil of the feast of the Immaculate Conception of the Blessed Mother of God, the society enthe sixteen members necessary under the rules for the vigil, according to

which two members must succeed each other every hour before the altar from

again ?" "Not," said the Bishop, with a cer-tain emotion, "for five years." But the Pope marked the innuendo their flight at Monreale.

other every hour before the altar from 10 p. m. until 6 a. m. They assembled in the beautiful little chapel of the Blessed Sacrament about 9:30. Night prayers were said, you." tain emotion, "for five years." tain emotion, "for five years." But the Pope marked the innuendo and replied, with a sort of rebuke, "I shall be glad to see you." tain emotion, "for five years." Inter Ingit at Honorate. No one knows who was the artist the No one knows who was the artist the workmen who ex-ecuted it. The very Mother of God herself was blessed in being for a while the handmaid of the Word of God made flesh; but she was much she keepeth Him forever.-Venerable Bede.

ionsly, inclined resolved to spend their lives in the practice of mortification and prayer, where the very surroundings would constantly speak to them of the events in their Divine Master's life and death.

rest, for

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"Blessed

With the growth of Christianity, the remoteness of certain people rendered for them a journey to Jerusalem so fraught with expense, difficulty, danger and sometimes disorder, that many pious souls found it inadvisable, if not well nigh impossible, to make a pilgrimage there. . . As those that were called into the vineyard at the eleventh hour received as much as those " who bore the heat and labor of the day," so the same just Lord decreed that those who could not visit Jerusa lem, only in spirit, should receive the same graces as those who were priv ileged to do so in person ; and by the erection of the Stations of the Cross (or pictures representing our Lord's journey to Mount Calvary), every Catholic church became a Jerusalem to all souls who there sought the graces and Indulgences of the Holy City.-Very Rev. D. I. McDermott.



In a town in France there lived three maidens who attended a retreat given by a priest during the octave of feast of Saint Joseph. In one of his sermons he said that any grace that was asked through the intercession of Saint Joseph would be granted. These words touched the hearts of these young people, and they resolved to unite in praying for the father of one of them, who, for many years, had not ap-proached the sacraments. Their prayers were not in vain ; he became so completely changed that even his companions wondered at the prodigy. He went to confession and was pene there gold nor silver nor money that trated with the most lively contrition equals it. Mary, the Empress of for his sins, received Holy Communion Heaven, said, "I will make me a throne," and she sent the angels to happy death the following year, in the make a cathedral and they stayed month dedicated to Saint Joseph.

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to tell you." writes Sister Eliza L. f Corpus Christi, Nueces Co., Texa ad been ill for twenty-one years an Pierce's Pellets cure constipation



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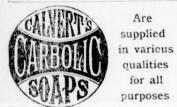
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Pure, Antiseptic, Emollient.

heart was gone from the smile in her blue LORD EDWARD FITZGERALD eyes and the tones of her gentle voice. His whole soul rebelled against the yague, chill barrier interposed between him and the hope and happiness of his life. But it rebelled in vain, as the im-patient bird beats out his life against the clear glass, which keeps it back from sum-An Historical Romance. BY M. M'D. BODKIN, Q. C.

mer air and sunshine. CHAPTER XVIIL-CONTINUED. With a dull, aching sense of something Very gently he gathered the limp body the poor child into his arms and carried lost and wanting, Maurice took his leave, and pressed the little white hand that of the poor child into his arms and carried him, half insensible, to his mother, who kissed, and fondled, and laughed, and frankly returned the pressure, and looked

Norah went straight from him to her When Norah Denver saw Maurice when Norah Denvis are straight, as it seemed, to inevitable death, her heart beat quicker than his feet flew. When she saw him wheel back safe, triumphown room, and throwing herself upon her face wept tears that hurt, not eased, her bursting heart—lears of passion and de-spair. But with every choking sob her resolution grew stronger. "He must spair. ant, its beating suddenly ceased, her limbs lost strength, her eyes light, and her brain thought, in the same instant. The whole scene swam wildly round and ever kno

If he loved her, she told her troubled If he loved her, she told her troubled heart again and again, he would have spoken his love. It was his right to speak. If he guessed her secret now he would pity her-a hot flush of shame covered face and neck at the thought-With a faint cry she fell forward upon her hands At once there was a crowd of women round her. She was lifted gently to a seat with much slapping of hands and and offer her his pity in mistake for love. So these two drifted slowly apart, each chilled by the other's coldness, and the few frank words that would have made little tender cries of pity. Some offered smelling salts, some stood idly by and gossiped and wondered, as compassion or curiosity prevailed. All talked and wondered. both happy were unspoken. So much the poisoned words of an angry woman

both american between souls that love. Could effect— Alas! how light a word can move Dissension between souls that love. Dissension between souls that love. day the gulf between and not stel Day by day the gulf between them

as quickly as it had fiel. A faint pink tint showed in the pure white of her cheeks, like the wavering flush on the grew wider. Maurice could not stem the impalpable and mysterious current that carried them apart. He could not under-stand, nor resist. Or resent the change. He had no cold look or word to complain pearly lip of the sea-shell. There was a buzzing in her ears; then the murnar of voices. " Poor thing!" she heard a quiet voice of, yet by slow but sure degrees he slipped down to mere acquaintanceship. He felt no anger at all, only an aching " I saw him beside her just the mo ment before. It was the fright of it over-came her. I suppose she is his sweet-

pain. He would trouble her peace no longer with his unwelcome love. He groaned in secret, and she wept ; but they "Rather wants to be his sweatheart,"

"Rather wants to be his sweatheart," answered the cold, clear voice of Lady Dulwich. "It is the talk of the town how she has angled for him. This judic-ions faint ought to complete the capture." "Hush," cried half a-dozen voices to-gether, for the flush deepened on Norah's cheek, and a quiver ran through her body. "Hush; she is coming to." At the same moment the dark lashes lifted from the white cheek, and the brave blue eyes looked straight in Lady Dulwich's face, who knew then that her poisoned arrow had gone straight home. saw each other no more. All the more eagerly Maurice Blake now flung himself into the torrent of political excitement that then rushed, eethed, and boiled under the surface o Dublin society, making the solid seeming and stately institutions of the Govern ment shake, and frightening the ears o the wary with the hollow, threatening murmur of impending change. Here all the impetus of his suppressed passion found a vent, and he worked with an unarrow had gone straight home. Bravely did Norah strive to hide the sudden pain planted in her heart. But tiring industry, a feverish zeal, that sur-passed and surprised the most devoted of his comrades. Lord Edward alone could keep pace with his enthusiasm.

her pale cheek and quivering lip told their own tale. The world, then, had meddled with her fair name. So ran the bitter thought that tortured her. She was was a fair morning in the early It spring. Maurice sat alone by a table at the open window of his room, through which the sunshine and cool air entered censured for lack of maiden modesty. The bitter truth was the more bitter from the lips of an enemy. Besides, the world was right. Unwooed, she had given her to tell of the green world without, and woo him in vain to healthful exercise. He bent resolutely over his papers, and put all the energy of his pent-up passion into his work. love. Oh! how she loved him She never knew how she loved him till nov. Every nerve in her body quivered, and the blood burned in her cheek and fore-

Christy entered without knocking. He head. Perhaps he had seen her love and pitied it. This then was what his kind-ness meant. The thought thrilled her through with shame. How weak she had seemed curiously excited, and stumbled as he crossed the room. His hand shook so that a letter which he silently offered to Maurice slipped from his fingers to the been, and how foolish! But she would conquer her love, and hide it till she could conquer it. Never, never, would he guess floor. Maurice stooped to pick it up, and in that instant, still without a word Christy disappeared. The letter was in Dr. Denver's hand

her heart's secret. She nerved herself for the first brave effort, as her quick eyes caught sight of the form she loved so well, pressing writing. It was very short. "Dear Maurice—I have desired this while back to see you, to break some news which eagerly through the throng with an anxi must now come to you as a surprise-bu with delight as he saw her. "So you fainted, Norah," he said, when a pleasant surprise. Come to me at once a pleasant surprise. Come to me at once on receipt of this, and bring your man-hood with you. I have that to tell and show which will test your stoleism." Without a moment's delay Maurice was out of doors and striding towards Dr.

 by our lattice, it was a start when the came close up.
"Tell me," he went on more softly,
" was it for my sake or the boy's ?"
He could not have hit upon a more unhappy question. Lady Dulwich's cruel words seemed to scund again in her ears. Denver's house, which was close at hand His mind was in a whirl. In some words seemed to sound again in her ears. Her fainting was taken as a public provague way he associated the sudden sum-mons with Norah and hope. Up the stone steps of the doctor's house

"For both," she said very sweetly and he went three at a time ; but before his hand could touch the knocker the door was opened by the doctor himself. "Come in," he said, cordially pressing

What was in the words or tone that chilled the heart of Maurice Blake—a mochilled the heart of Maurice Blake—a mo-ment before warm with triumph and love. Her words were not unkind, they were gently and even kindly spoken. He had come to her full of joy and love and pardonable pride in a brave deed, done bravely in her sight. He had hoped for a warm welcome. He had rea-Maurice's hand and walking with him to the parlor. It was a large dim room, with a rich red, velvety paper on the walls that made a kind of rosy twilight in it. Standing a little away from the door by which they entered was a tall, gaunt man, dressed quietly in black velvet with the deep lace rufiles and cuffs that the fashion

tions of the day "John Doe" and "Richard Roe" were called into court to do forensic battle for the respective claim-ants. Of the result no doubt was possible. Sir Valentine was recognized by all his former friends. The decision was merely a question of time. But Mark Blake's advisers exhausted every subtle techni-cal objection, which the stupid and cum-bersome procedure of the courts so plenti-fully afforded itself, to stave off the evil fully afforded itself, to stave off the evi Sir Valentine pursued his course stead

ily, but with stoical calmness. Nothing deterred him and nothing disturbed him He took his place in society and held it with stately ease, as if those long years in the wilderness had been no more than fantastic dream. Silent, reserved, ap parently emotionless—he made the man-ner of the woods and wigwams seem the perfection of high-born grace in what was perfection of high-both grace in what was then the most courtly capital of Europe. His tenderness for his son was most touching, by reason of a certain humility that mingled with it. It seemed to ask pardon for the stubborn wilfulness which

sondered them so long, and robbed the son of a father's love and care. With every look of his eyes, every tone of his

every look of his eyes, every tobe of his eyes, voice, the younger man paid back the long arrears of duty and affection. Against Mark Sir Valentine's resent-ment was silent, deep, implacable. He refused all overtures of meeting or com-

provise. His wrath found ventin reso Intely pushing forward the suit which would drive the apostate from Cloonlara But it was with Norah Denver that the real character of the man most showed itself. The womanly tenderness of soul which had dominated his life, making at nce its delight and its misery, still lay soft and warm under the sternness with which grief and misfortune had overlaid

his character. In Norah's presence the cold and state In Norah's present anner softened to a gracious old-fashioned courtesy wonder-ful to see. They grew to be close com-ful to see. ful to see. They grew to be close com-panions: those two. He humored her handons, the anticipated her wishes. It may be that the keen instinct of a father's heart hinted at how matters stood be-tween her and his son, and that he set himself to clear away the obstacles that sundered their lives. If it were so he vatched and waited with quiet patience

biding his time, and said no word. Norah met his affection with unaffect ed delight. He seemed to take his place almost at once beside her father in the daughter's heart. She lavished on him all the little tender tokens of thoughtful affection that only a woman can be The strain of her secret love for Mauric hurt her sorely, though she hid her suffer-ing with smiling lips or cheerful words. To her woman's heart it was relief to give her love for the son free scope in her ten-

derness for the father. Sir Valentine entered heart and soul into the "United Irishmen" organizainto the "child manner organization, with his son and his son's bosom friend. There was good hope, then, of a peaceful victory; for the power of the Castle quailed before the power of the roomle

The Government, however, still played a game of brag, and pressed forward in their course of bigotry and oppression though they were walking with conscious

fear, on the thin crust of a volcano. The more moderate party, of which Grattan was leader, bided its time, and

made n But nade no sign. But Lord Edward believed that the nour had come for a bold stroke in the House of Commons itself, which would teach the Government that the power of the United Irishmen must no longer be

trifled with. Maurice Blake and his father strongly seconded his views. It was resolved that by Lord Edward himself, who typified their organization alike to the country and the castle, the challenge should be made.

The occasion was not long wanting Under the auspices of the United Irish-men the policy by which the Irish Volun-teers had succeeded in wresting some-thing of ireland, right from England's reluctant grasp was revived. An armed association had been organized, calling themselves The First National Battalion, and having for device an Irish harp, surmounted, not by the customary crown, but by a cap of liberty. Its meetings had been proclaimed and suppressed by the Government. As usual the coercion pro-

was as savage as the mover. "The Papists "were denounced as "crawling slaves for whom life was an excess of toleration." The United Irishmen were "disloyal traitors, the flame of whose wile conspiracy must be quenched in blood." The Lord Lieutenant was ex-horted " to stamp with armed heel on the nored "to stamp with armed neel on the poisonons snake which mistaken mercy had engendered." Each furious sent-ence was followed by a furious burst of applause from the Ministerial benches. But a quaver as of fear seemed to run through those wild cheers. "There was through those wild cheers. There was through the wind characteristic and the separation of their defiance, and many an eye wandered uneasily to where the gallant young leader of the United Irishmen sat, with face pale and resolute, only the flashing eyes to tell the fierce scorn that consumed him. The debate was short as in violent. Only the Government hacks and partisans took part in it. As taunt and insult were repeated without reply, their spirits rose, and their triumphant jibes and scornful laughter rang through

the house. At length the time came to put the question, and a momentary silence fell on the assembly. As the Speaker rose, Lord Edward rose

with him. Before a word could issue from the Speaker's lips his fresh, young voice rang out boldly through the hushed assembly, in words that have lived to our own day

"Sir, I give my most hearty disappro bation to this address, for I do think that the Lord Lieutenant and the majority of this house are the worst subjects the king has.

All eves were upon him. For a mo ment after he had spoken the silence seemed to grow even more profound than before. Then the storm burst loud and before. Then the source burst burst burst and furious round the daring young patriot, who stood there facing them smiling and defiant. At first it was an inarticulate roar of rage; swords were half drawn and seats overleaped by the howling throng, and it seemed as if the Government par-tiesons would attack him even in the tisans would attack him even in sacred precincts of the house itself; but the more cautious of the placemen noticed that in the strangers' galleries were those whose hands were on their a signal from Lord Edward; and held back their furious friends.

TO BE CONTINUED

THE STATION MASS.

Only a week from Christmas, and Aunt Eva, Kitty, and I are on our way by our usual short cuts, to tell Mrs. Ryan that we are coming to the Station on the morrow. I am getting along quite famously this afternoon, so much so that Kitty looks at me surreptiti ously now and again, but says not a word. Aunt Eva is an old campaigner All her life she has roamed the hills, and to day, despite her fifty golden years, she puts me to shame with her light, active step. Our present little stroll is only eight miles, but she thinks nothing of it. A few weeks ago should have emphatically refused to walk, and insisted on riding Princess Maud ; but at last I have imbibed Irish ways, even with the turf smoke. To tell you a secret, I have perpetrated pair of shoes a la Kitty's-an ordeal, I must confess. There were none in the village to suit me, and as pair after pair were tried and found wanting, I felt so humiliated that my feet, erstwhile my pride, seemed now my shame and degradation-and was only saved from eternal disgrace by an old cobbler who thought he could make me a pair. He did, leaving them a size too larger -" for improvement"! When first introduced I viewed them with wonder, out familiarity is everything, and after a few private rehearsals I came to the conclusion that there was nothing after all like home manufacture. swing along now with a Kitty-like air,

my head aloft, as if eight miles werewell, just a nice little exercise. The road never seems so short as

looking out on the garden, half veget. able, half orchard, with a sunny corner for Grace's flowers. Off the kitchen open three or four bedrooms, and above is the loft for the farm-boys. hearth is a study, deep and roomy, with huge piles of turf throwing their cheery, pleasant flicker on the shining flags, dancing in and out, through the whitest and brightest of china, on the old fashioned dresser. At one end a table stands ready for the altar, the basket with the vestments having just been sent from the farm where yester Kitty's eyes day's station was held. fall on it, and she asks Mrs. Ryan if she may arrange the altar, and so save Father Tom some time for his morn-ing's confessions. We go to work, frace and Couth lending willing From small beginning we de hands. velop into decorations. Lace curtains, evergreens, and leaves are pressed into the service, and in an hour we have, to our own eyes, grand results. A recess at one end holds the altarthe kitchen table. The wall we drape in white, with a water fall of lace as a border, the whole caught up with holly and ivy. An old family crucifix is suspended above, the large white figure showing effectively on the ebony wood. With the assistance of blocks for the flowers, and candles on the altar, we succeed admirably. Kitty arranges the altar-stone and vestments with the familiarity of an old sacristan and when all is complete we stand at a distance and admire. The effect is really very pretty—a soft white mass, with wreaths of ivy and clusters of red berries, the sad, sweet, pathetic Figure on the cross between ; below, the altar crowned in great bunches of laurel and holly, with chrysanthemums here

and there to brighten the coloring. On either side of the altar two w indows look out on the mountains, shedding a subdued, restful light on the whole. We are proud of our work, and Mrs. Ryan and Aunt Eva go into ecstasies,

declaring that the priests will be amazed when they arrive in the morn-It is later than we expected, and ing. we hurry homewards. Kitty is seized with anxiety as to my welfare, wond ering how I shall stand the return brisk effort. She need have no fears, how Half ever. I step out like a Trojan. way back she suspects something has changed me, for she cries roguishly. 'Dolly, where are your American rubbers?'

"Gone a begging," is my resentful response. "Sensible girl !" with a wise shake

of her head. "I knew we would teach her better."

But I vouchsafe no remark.

Through the fresh, keen air we drive next morning and arrive at the Station to find the priests hard at work The bedrooms are the confessionals, the kitchen the chapel ; the women are kneeling before the altar. A great fire roars up the chimney, and there is solemn stillness over everything. In the farm yard and around the door every one apart, buried in their prayer books, the men are preparing for con ession, evidently a matter of much thought. In and out they go, kneel ing before the altar until it is their turn to be heard. Father Tom says first Mass when his penitents are almost finished, the curate hearing meanwhile. I wish I could give some idea of that Station Mass in the kitchen so strange and new, so wonderfully de It is like a peep at the Cata votional. combs. a glimpse of the early Christians, a scene of the penal days when their forefathers gathered by stealth for Mass in the mountains

A thousand hallowed memories come crowding on me as my eyes fall on the bowed head of the old priest at the

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solved that now was his time to speak and make her his own for ever. Two words of hers—only two—sweetly spoken and with a smiling face, and he

elt he might as soon strike her in the as ask her to be his wife.

No change in voice or manner was there that ear or eye could find. Bu every pulse of his heart felt the chilling change. Soft word or sweet smile brought him no comfort. The sunshine cannot warm, nor blue sky cheer, when

hat a change was the drive home rom the morning's drive, when the jing-ing of the silver bells in the clear frosty Ing of the silver bells in the clear frosty air was less joyous than the beating of their own hearts. The subtle flow of sympathy which seemed to reach from mind and mind, and heart and heart, without the aid of words, suddenly ceased. No fits of tender musing broke the even tenor of their talk. Norah was beidt heautiful and kind as ever. But

oright, beautiful, and kind as ever. But the something which had so thrilled his

LIFE SAVER TO MANKIND is what Mr. George Benner, Wiarton, Ont., styles Dr. Chase's Kidney-

Not that I am at all fond of having my name put in public places, but as a life saver to mankind, I hereby state what Dr. A. W. Chase's K.-L. Pills did for me A. W. Chases K.-L. Fins did for file. For nearly four years I was greatly trou-bled with Constipation and general weak-ness in the kidneys, and in my perilous position was strongly advised to use Chase's Pills, and to day I can safely and truthfully state that they have saved my life

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of the day prescribed. His was a face and figure to catch and rivet attention. The large features were finely formed, but his forehead was seamed with innumer able wrinkles, so deep and clearly cut that they seemed carved, with a chisel's edge, on stone. His hair and beard were iron grey, and his keen blue eyes looked But non grey, and his keed but eyes looked out with an eager longing look from under his grey eyebrows. There was dead sil-ence in the room—silence so profound he chill of the cold, dry east wind is in that Maurice could hear his own hear

eat. Dr. Denver spoke at last, in a voice that uivered with excitement.

"Maurice," he said abruptly, " this is our father. Sir Valentine, my old your father. Sir Valentine, my old friend, I can honestly congratulate you on your son.

snaurice was surprised that he felt no surprise. Rather with the speaking of the words came the thought that he had known the secret all along, as he eagerly clasped his father's hand.

So those two met for the first time in silence. They looked into each other's honest eyes with joy and love; the aching yearning of their hearts at rest.

CHAPTER XIX.

"TELL TRUTH AND SHAME THE DEVIL."

-Henry IV. Part I Scorn and defiance ; slight regard, contempt." -Henry V.

Is this proceeding just and honorable ? Is your assembly so ?"-Henry IV. Part II.

Christy's letter told the hideous plot which Mark Blake had concocted with Lord Dulwich, and the startling news had given Sir Valentine power to break the galling links of habit which bound him to gaining must of habit which both in him to savage life, and against which he had so long chafed in vain. He determined that an apostate should never be heir at Cloonlara, and with him to determine was to do. When he set foot in Ireland was to do When he set foot in Ireland he learned from his old retainer that his brother was dead, and that his nephew was a parricide as well as an apostate. An action in trespass was promptly begun for the recovery from Mark Blake, who entered into possession on his father's death, of all the lands, tene-ments, and hereditaments of Cloonlara, on Sir Valentine's arrival. The famous Philpot Curran and Leonard M'Nally, the leading senior and impor counsel of the

lamation bred new trouble for its authors. A body of delegates of the old Volunteer corps of Dublin retaliated by announcing their intention of holding a meeting to celebrate the successes of the French Re-

The Irish Government, in desperation, resolved that this meeting should also be suppressed. It was thought advisable by the bigots to strengthen the hands of the Lord Lieutenant, by an address from Parliament approving of the proclamation. Lord Edward went down to the house on the day the address was to be moved, with a number of friends he could trust. Maurice Blake and his father

were, of course, of the party. These and others of the United Irishmer These and others of the United Irishmen waited in the strangers' gallery, while Lord Edward, his lips compressed and his bright eyes blazing with restrained excitement, walked up the floor to his place. It was a full house. The beautiful Amphi-theatre in which the money changers now multiple paper and chink coin was then now restle paper and chink coin, was then crowded with the wealth, the intellect, and the beauty of the gay capital. Grat-tan was there, eagle-eyed and eagle-beaked, resolute for liberty, but biding his time, and, as the United Irishmen theoretic too patient of oppression. Curran thought, too patient of oppression. Curran was there, his ugly features luminous with the genius that shone through as light through a transparency. On the over-crowded benches of the

Government Lord Castlereagh was the most prominent figure, sleek, graceful cold and false. A few seats off sat Flood dark-eyed, cadaverous-looking, awkward and uneasy in the Ministerial chains in which he had fettered his genius and

patriotism. As Lord Edward passed to his place he received kindly greeting on all hands. From the Ladies' Gallery especially bright glances were showered on the handsome and noble young patriot. In that gay throng were many by whom the beautiful Pamela was envied. But Lord Castlereagh frowned and bit

his lips as he saw him, and Mark Blake, who had been "brought into Parliament" by a noble patron, after his apostacy, rose quietly and slipped out.

The obnoxious address was being read as Lord Edward entered. It was couched in the language of undiluted coercion. There was a ruthless trampling down of

when enlivened by Eva's bright stories and sly sallies. She has read everyknows everything, and Kitty thing, and I are never satisfied without her Her heart and mind are always youth ful and buoyant ; she enters into all our interests and pleasures, she sees the good and pleasant side in every-

thing and everybody. She has a gay smile for the people we meet. They brighten at her coming, and she has a way of making men, women, and children show their very best when she speaks to them. It is one scene of hap piness and mirth and sunshine from the time we leave home till our return.

As we go through the village every head is at the door, every voice cries a loving greeting, even the babies in arms join the general chorus.

We reach Mrs. Ryan's, shut in by the woods, the blue smoke drifting through the trees, the dying sun flashing on the old farm house, turning the vellow thatch into gold, and peeping through its latticed windows for a warm good night, as it slowly sinks behind the mountains. Through the open gate we go to the wide, comfortable farm yard, with its long clamps of turf on one side and lofty hayricks on the other. There is a clean, fresh, washed

look everywhere, in preparation for the Divine Guest of the morrow, and the neighbors who, though miles away, will gather to give Him a joyous welcome. Little Dymphna stands on the door-step, and seeing us, comes for ward, her hand over her eves in pretty

Kitty catches her with a shyness. bound and carries her in triumph to the house, where we are received with whole souled rapture-Aunt Eva, as becometh a dearly loved queen. best chair is brought forward, and mother and daughters gather around

her with a hundred endearing questions. Kitty is in the midst of the little ones, Dymphna by universal consent, as the baby, holding first place at the meeting, and I, as the bashful stranger look on the scene so plcturesquely

beautiful, so peculiarly Irish.

The

altar, the sunlight softening his white hair and worn, holy face. I think of the dread days when others like him, of his own blood and kindred, were chased like wolves through these same mountains-nay, that even the very ground I now kneel on may be sancti fied by the blood of martyrs ! I pray as I have never prayed. There seems as I have never prayed. something in this truly Catholic scene that stirs me to my very soul. der the Irish are pious, no wonder they are pure ; no wonder they to day are, as they have ever been, in the most distant climes, missionaries of the grand old faith !

The Mass continues. With deep reverence the communicants advance after the Domine, non sum dignus,

Mrs. Ryan and her two stalwart sons leading off ; then, two and two, men and women approach with bowed heads to receive Him whose delight it was to be with the lowly. It is a glorious sight and brings tears to my eyes, and the mountains fling back rosy smiles through the latticed windows as as the sun climbs above the peaks with youthful joyousness. The first Mass is over, and as the old priest goes to the confessional the young curate takes his place at the altar. A second band of communicants at this Mass, and then it is over -but, no ! not yet. Father Tom appears at a little table, a large open book before him, and in a loud voice reads the name of each house holder. The one named comes for ward and gives an account of each member of his family, those present at the Station, those those absent and why, naming a day through the week when they shall attend at the next station in the neighborhood, and so on down to the last name on the list. I am astonished at this beautiful spirit of humble faith and the wonderful government the parish priest has over the souls committed to his charge. In speaking of it on the way home, Aunt Eva tells me the same rule is observed in the towns and villages; but there the people go to the churches, the house-

Interest with the quaint legal fic-in compliance with the quaint legal fic-

traditions, so true to her God, so loyal solve, and executed in a way particuto her Church, so strangely unworldly ?

And now comes the social side. Mrs. Ryan and her boys go among the congregation as they file out the door, in-sisting on their breakfasting at the farm house-and Irish hospitality flour ishes in right royal style ! We steal away, edified and delighted, out into the bright sunshine. Driving homewards, Aunt Eva reads us a lesson on the scene of the morning, bidding us look to our faith and compare it with all we have seen and heard.-Dorothy Gresham in the Catholic World Maga zine.

THE BLIND BOY.

A Recollection of a School Boy's Pranks.

BY RICHARD MALCOLM JOHNSTON. The father, who had made but a slender living at several things, moved with his family into our village with hope of doing better by keeping the tavern that for several months had been bidding for a tenant.

Among the children was one who, on account of a blindness that came with his birth, they had named Bartimeus. He was aged about sixteen, With several sisters well grown. younger than himself he attended the Although his understanding was hardly on a level with the common, his aptness in recalling words spoken in his hearing was notable. We have all remarked that one among the innumerable items in the merciful ness of the great Creator, through whose provision losses in one or more of the faculties in the being of His creatures are compensated by proportional sensitiveness and activity in the others. In studies requiring exer cise of verbal memory mainly - as spelling, geography, and the like-he stood habitually at the head of his classes. His sister Caroline, second to the one next younger than himself. used to rehearse once at night the lessons for the next forenoon and she or a particular friend, did, at playlike service for those in the time. afternoon.

He was naturally very affectionate. especially so toward a few, whom, rather consciously, it seemed to me, he elected to love best. One of those was myself, who was about four or five years younger. I remember that was sometimes embarrassed by a pro nounced partiality which I could not feel that I deserved ; yet it prompted my bestowal of such help as was pos In time I became about the only one who took Caroline's place in the coming of his alternoon tasks.

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Unfortunately-a thing I have not often observed among the blind-he was possessed of an ardent temper, that was capable of sudden excitement into heat, fiery and exasperate, even venge You could tell that from hi ful. glassy, ever-moving white eyes, and the crimson flush overspreading his face on occasions of even slight embar rassment. If he tripped only a little in his responses in class, or a boy on a girl spoke words in his hearing suspected to reflect upon him, his frame trembled with emotion and sometimes tears were on his cheeks. He deeply een sent? regretted this added infirmity, and strove, if he could not subdue, at least to conceal its manifestations. Al though I never knew him to complain of his blindness, yet it was apparent that he longed for more extended companionship; and it was touching when the other boys were engaged in battle. eager, noisy play, to note the with which, while standing or sitting apart, he listened in silence to the gleeful shoutings with what amount of participation was possible to his condition The girls in the school-room were always considerate in demeanor when they came in communion with him. Excepting Caroline, this was as seldom as he could render it ; for I believe he felt instinctively the prudence of avoiding a society of the full enjoyment of which he had been created incompetent to partake. The boys, also, were reasonably thoughtful when in his presence-all except one. Thomas Dilly, somewhat above fourteen years, was a boarder, being of a well to do, respectable fam ily in one of the lower countries. Not bad-that is, not very bad-yet he had a proneness for such things as were forbidden, with corresponding aversion for those enjoined. Rather bright in understanding, he could have done well in studies but for the pleasure there was in avoiding camsionary. pulsory tasks. In school, whenever it was safe, sometimes when not, he giggled at things for the fun there was, in which he would have felt centempt if occurring on the outside. More than any other boy I ever knew he took pleasure in teasing, and its arts he had learned to perfection. Habitu-ally at or near the foot of his classes, vels of St. Paul's conversion and he shuffled out the ignominy by making others note the painful disappointment in those above him who strove in vain for yet higher places. He made many a boy wince, and occasionally a girl blush even to tears, by his ludicrous rehersal of their mistakes and conse quent confusion. In spite of all, he was generally liked, as he had an ex cellent humor and a raciness of talk interesting, often very attractive. Toward this boy Bartimeus had a feeling that seemed to be mainly, if not only, dread. Tom's frequent rail-leries at the other scholars, female as well as male, and his unsparing ridicule of their mistakes, pained him so that as much as possible he kept him. to bath self away from his society. Tom was one of the first to notice this, and it was not so much from resentment as an insatiate proneness for teasing that he

land! Is there any country in the determined to incite further instead of parish priests who in every sermon, world so faithful to the first Christian conciliating. It was an unlucky reand in every private work and prayer, set apart something for poor non Cath olics

larly exasperating. The voice of Bartimeus had a sort of Catholics more fruitful. whine that in him was only pathetic, one who has learned to believe in it but adopted by another very ludicrous and to love it in contrast with error-Many a time Tom had excited laugh this, at any rate, is the usual rule. ter among the less thoughtful by pre-tending unconscious imitation, but he The tree that has grown tall and stout in the open has a better fibre than one had never done so in the presence of that has grown in the dense forest, Bartimeus. Thereafter he did it more frequently, occasionally even in class, to a degree, however, that avoided the because it has every day been tested and toughened by the wind. So the Catholic character which braves the master's suspicion, but was invariably storms of error is hardier and more detected by the person for whom it was reliable than one that has never had to meant, who, as if to keep down some of the pain and resentment, without menfight. This is very painfully shown in the difference between classes of Cathtion of the reason, avoided Tom more and more.

One day at recess, while I was readpeople busily occupied advancing their ing the lesson to him, Tom, who was passing by, whined with the tone of truth against their neighbors' errorsin all peacefulness, but with aggressive Bartimeus in spelling the word I had just called. Instant with the sound zeal Bartimeus sprang forward, and, seiz by the coat collar, ing the offender until he has set his mind upon some dealt with his whole strength a dozen or more blows upon his face. Much eeing that the latter must soon be throttled unto death, I placed my hand upon the frenzied boy's shoulder and cried :

" Bartimeus, do you want to kill Tom Dilly? You will do it if you don't stop

At the sound of my voice his fingers quaintance with them. instantly relaxed their hold. The recollection of that face as he turned in a non Catholic mission form a com pendium of religious truth. It is the most ϵ flicacious way of teaching the to me has often brought to my mind meditation upon the awfalness and terribleness of the wrath of the innopeople how to be practical Catholics, cent and the weak. It passed quickly as it came. Leaning his head upon and especially the Question Box at a non-Catholic mission is a school for my shoulder, he cried answering questions-all kinds of ques-'Philemon, is it you? Oh, Philetions.

mon ! Philemon ! it was more than I could bear; but I ought to - I was are always to have the instinctive and quiescent faith of our old-world genera. wrong, wrong ! Oh, I wish I were dead tion. of "our own," and in doing so we shall

As for Tom, he had to lie in bed for days and days, and even be tended by the doctor. His mother was sent for and as soon as he was able to travel she took him home, and that was the last our school had of Tom Dilly. He left humblest apologies for Bartimeus, who wept when they were brought to him. It seemed a mercy when a year or two afterward, the poor boy, too sensitive to the discordant things in this lower life, was relieved by death, for whose coming he was prepared and thankful. - Catholic Columbian.

OUR OWN.

"We must take care of our own"meaning, too often, the Catholics ex clusively ; also that we must not take care of any one else lest we should neglect the household of the faith.

A second meaning is that we mus take care of our own in such a way as to win others. Let us claim everybody Everybody is our own. Whose own are non-Catholics if not ours? Do Pro testant ministers so much as claim div ine jurisdiction over souls? Is there any soul in the universal world to whom the Church of Christ has not Whatever soul belongs to Christ is our own. He died for all : He sends His Holy Spirit into every soul, there to struggle for the mastery over vice and error, and He sends Hi Church to every soul, to assist His Holy Spirit by outward teaching to triumph in that inward and invisible

had that I could safely deny to Mary The divine congruity compels me to believe that all that could be received or attained or exercised by any woman -and this makes their ministry to would be granted beforehand, and all

> so miraculously to bear and so intimately and influentially to nurture and instruct the Holy Child. We must give Mary her promised due. . . . Mary must surely wear the crown as the Mother of all them who believe in her

New Hampshire, but our good Shaker friends at East Canterbury have just favored us with a pamphlet entitled "Mary the Mother of Jesus," which affords another illustration of the growolic immigrants. Taerefore it is a benefit to a Catholic parish to keep the ing reverence for the Blessed Virgin outside of the Church. The author is a Unitarian, and, of course, does not believe in the divinity of Christ; but he sees the inconsistency of which non-Catholic Christians are guilty. H

says: "It seems quite plain that Catholics who think of Jesus as God are No Catholic living among Protestants can claim to be completely Catholic much more logical in making Mary a divine being and calling on her in one to convert; nor is any parish complete till it has its course of lectures prayer than the mass of Protestants, who also call Jesus God but almost entirely ignore His human mother. Among the mass of Protestants she receives but little notice. I never remember of hearing a sermon about in a parish is a marvellous increase of virtue among the Catholics-faith, her, or of reading an article about her hope, and charity. Proud of their in a religious paper." "Is it not strange," he says in another place, "Is it not strange," he says in another place "that she who cradled the world" faith, they hold up their heads and speak of it openly. Proud of their clergy, they easily bring their non-Proud of their Christ in her maternal arms should receive so little thought? That she Catholic neighbors to personal acwho nursed the Infant Jesus at her All the lectures and all the questions pure breast should be almost forgotten

by the millions who worship her first born son ? Strange, indeed ; but very strange

also that a writer so intelligent and fair minded should accuse Catholics of He "making Mary a divine being." would be offended if we were to speak sternly and say: "It is false ! No Catholic holds that Mary is a divine being. The accusation has been refuted a thousand times. It is unfain to accuse when we can not answer ; i is unjust to fasten on us what we deny It is not surprising, however, that a Unitarian should find no better reason for Protestant neglect of the Blessed Virgin than reaction against what h calls the "adoration" of her by the Catholic Church. Being aUnilarian, he holds that the life and actions of Jesu were purely human and natural ; most other Protestants, who get their religion from the Bible, will not deny that Jesus Christ was divine. This is the stumbling-block. They can not con sistently deny the divinity of the Redeemer, and yet they do not believe in it as Catholics do-two things very different. If they did believe, they would understand our devotion to the Blessed Virgin. But as Christ came into the world through her, it may be that through her also those who have strayed from Him will return. This i we regard the increasing honor why paid to the Blessed Virgin by non-Catholics as a most consoling sign of

the times. It may be that among the many Protestants who now pay honor to Our ady there are few who invoke her in tercession; but it will come - it i Even the Unitarian to whom coming. we have been referring closes his tri bute to Mary, the Mother of Jesus, with these fervent lines of a well-know Cath olic poet :

Hail Mary !" lo, it rings through ages on ; Hail Mary !" it shall sound till time is done Hail Mary, Queen of Heaven ! let us repeat And lay our love and tribute at her feet. Yes, the new Visitation of Christ's

all holy and ever glorious Mother ha is come and the

THE GOLDEN KLONDIKE. Enormous Rush of Gold Seekers Going in

OME SOUND ADVICE FROM ONE WHO HAS MADE THE TRIP, AND KNOWS SOMETHING OF THE HARDSHIPS THE GOLD SEEKERS MUST UNDERGO.

In the rush towards the golden fields of the Klondike, there are thousands who are ill-fitted to stand the strain of hardship and exposure, which are in separable from that trip. Illness, disease and death is almost certain to claim many of the ill-prepared adventurers. The following letter from one who has undergone the hardships of the trip, will prove interesting to thos who intend going into the desolate but gold-laden north :

Skagway, Dec. 12th, 1897. Dear Sirs-My object in writin this letter is to give a word of advice to those who contemplate going to the Yukon gold fields. For ten years] have followed the occupation of pros pecting, timber estimating and min ing, and the hardships and privations which one has to undergo are enough to wreck the strongest constitution In the spring of 1897 I was stricken with pleurisy, as the result of exposure. I recovered from this, but it left be hind the seeds of disease which mani fested themselves in the form of heart and kidney troubles. I managed to reach Vancouver, but did not have much hopes of recovering. I was ad vised, however, to give Dr. Williams Pink Pills a trial, and at first purchased but two boxes. Before these were gone I found beyond a doubt that they were helping me, and their continued use "put me on my feet again," to use a common expre I then engaged to go to the sion. Yukon country, and only those have made the trip to Dawson City car form even the faintest conception of the hardships that have to be borne in making the trip. Before starting I add ed to my outfit two dozen boxes of Da Williams' Pink Pills, and I can honestly say no part of my outfit proved of such invaluable service to me and I would strongly urge every man who goes in to take a sup with him, as he will find the need of such a tonic and upbuilder of the system on many occasions. Iwen in and returned to this place by th Dalton trail, which consists of three hundred and fifty miles of old Indian trail, starting at Pyramids Harbor In going over the trail one has at times to wade through mud more than a foo deep, and ford streams waist deep in cold waters. When I started for the Yukon my weight was only one hundred and forty-nine pounds, and I now weigh one hundred and sixty nine pounds, thanks to Dr. Williams' Pink Pills.

I am soon starting for another trip to Dawson by the same route. This time, however, the travelling will be on snowshoes, and you may depend upon it Dr. Williams' Pink Pills will again form part of my outfit.

I write this letter for the two fold purpose of letting you know what your medicine has done for me and urging those who go in to take a supply with them. Every man, whether he is sick or well, who undertakes the trip to the Yukon will require some thing to brace him and keep his con stitution sound in that country. may say that my home is at Coppe Cliff, Ont., where my wife now resides. Yours very truly, John Piche.

Does It Pay To Tipple? You know it don't. Then why do you do it? We know why. It requires too much self denial to quit. The Dixon Cure, which is taken privately, is purely vegetable, is pleasant to the taste, and will remove all de-sire for liquor in two or three days, so that you would not pay 5 cents for a barrel of beer or whiskey. You will eat heartily and sleep soundly from the start, and be better in every way, in both health and pocket, and without interfering with business duties. Write in confidence for particulars. The Dixon Cure Co., No. 40 Park Avenue (near Milton St.), Montreal. The Dixon Cure Co., No. 40 Fark Avenue (hear Milton St.), Montreal. Messers, Northrop & Lyman Co. are the proprietors of DR. THOMAS' ECLECTRIC OIL, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid every where with emotions of delight, because it banishes pain and gives instant relief. This valuable specific for almost "every ill that flash is heir to," is valued by the sufferer as more precious than gold. It is the elixir of life to many a wasted frame. To the farmer it is indispensable, and it should be in every house.



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cccasional jubilee, like a Catholic mission, so does the faith of God require a jubilee like a non Catholic mission—all for "our own," if for

lics around us.

nothing else. The presence of a large number of converts in a parish is always bene ficial. They tend to universalize A variety of classes, tendencies, char acters in the parish is a help. I broadens the activity of the zealous, i stimulates the sluggish, it develops the resources of the priest in preach

Lat us beware of thinking that we

conquer many souls of the non-Catho

As the love of God requires an

No ; we must fight for the faith

ing and in hearing confessions. If all the people, high and low simple and educated, had an eager missionary spirit, how very much it There are would improve them! There are very few of the doubts that Protestants have that do not suggest them selves to Catholics betimes.

To the inchote Church, while yet in the country places of Galilee, our Saviour said : "Go ye not into the "Go ye not into the way of the Gentiles, and into the cities of the Samaritans enter ye not. But go ye rather to the ost sheep of the house of Israel." But to the same Apostles at a later day He said: "All power is given to me in heaven and on earth. Going, there fore, teach all nations, teaching them to observe all things whatsoever I have commanded you, and behold I am with

you all days, even to the consumma-tion of the world." The universal world is our own.-Rev. Walter Elliot Some Catholics talk of "our own as if everybody else was the devil's in the Missionary. own. Error can acquire no rights.

No man knows the truth so well as but without measure, to her who was

Son It is a long call from Scotland to

The original and the final ownership of every soul is vested in Jesus Christ, whose Church is His regular agent, His steward, His messenger, His represent ative every way. Let us claim posses sion of our own-every soul within our reach. The man who will not claim for the Blessed Virgin are becoming his own not yet in possession, is not among non-Catholics of every shade of worthy to keep that part of his own al-ready in possession. Let us care for our belief. Those who are watching the religious signs of the times must reown by all means ; let us keep what we gard this marked change in Protest have got, the precious souls of the Cath ants with astonishment. Hitherto those outside the Church seemed afraid olics, and strive for what we have not vet obtained, the no less precious souls to speak of the Mother of the world' of non Catholics.

The natural tendency is to narrow the Church to "our own" personal self, family, race, parish, diocese. "Our own" is that and noth-ing more, till we rise above self, and above all other abbreviations, to the supernatural and universal Church. The right way is our Lord's way there is no Catholicity that is not mis

When the Apostles started from Jer through whose intercession Christ usalem to convert the world they left their own in charge of one of their idolatry. Now it is different. number. Slowly they came to this, under compulsion of persecution and Catholics are beginning to realize that of St. Stephen's martyrdom, of the vis vels of St. Paul's conversion and preaching, and the incessant stimulant votion to her is well grounded. of the Holy Spirit. If they had devoted themselves to their own, gentiles should never have had the faith and love of Christ. So have acted all the great missionaries-Patrick for Ireland, Boniface for Germany, Navier for the Indies. In every such case ordinary human pru-pulpits. "Surely her life and characdence said, Stay at home and save your own people; but the zeal of Christ said, Leave your own and go away to a foreign country and save My own. There is, therefore, a sense

of duty which is routine, and a sense of duty which is inspired. Give place Another view is, that the best way

begun. Her light is come a darkness is disappearing. drought is now past; "a little cloud has come out of the sea." The flowers

A LITTLE CLOUD OUT OF THE have sprung up in a land which knew SEA. It is as gratifying as it is surprising to observe how common expressions of reverence, even of tender admiration,

them not-the tokens of love, the har bingers of peace .- Ave Maria. THE PREACHER IN MEXICO.

His Bigotry Made Him Miss Half the Beauties of the Place.

In his latest letter to the Boston Herald Mr. F. R. Guernsey, a non-Catholic correspondent in the city of Mexico, relates the following incident a preacher who visited about Mexico :

Redeemer in terms of respect, fearing to dishonor God ; and we have seen One happy week in Queretaro I met a Baptist clergymen, a professor of bells lettres in some Western col-Protestant catechisms in which our Blessed Mother was referred to in a way that is painful to remember Catholics were accused of Mariolatry lege. He was a good and upright man and a hater of the 'Scarlet for their praise of her whom it was prophesied, "All generations shall call me blessed "; for honoring her whom Woman,' as he called the Catholic Church. So, when I invited him, all unsuspectingly, to accompany me to the magnificent churches and see their the Almighty honored so exceptionally And to invoke the patronage of her wealth of ancient pictures and their superb decorations, he refused point blank, alleging the wickedness of the 'Lady in Red.' Nor would that man wrought His first miracle at Cana of Galilee was regarded as savoring of cross the threshold of a church. He missed half of the beauties of the place,

the homage we pay to the Mother of Our Lord is her due, that our praise of and he went away without seeing the bright golden interior of the ancient Church of Santa Rosalia, one of the her is fully merited, and that our de dreams of a great architect, a splendid We could fill pages with quotations edifice worthy of many weeks' study.

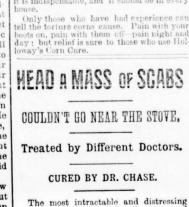
from recent sermons and writings by Protestants praising the Blessed Virgin "This by way of caution to the New Hampshire college professor to let out in terms that might be employed by the most fervent of her clients. The his theological belt a few holes when he goes to live in a Mexican town of Rev. Dr. McLeod, of New York, would edly clerical proclivities. marl "I have never met a Catholic priest

in all Mexico who was not kind in his ter," he says, "ought to suggest many a tender and instructive discourse." treatment of a poor heretic like myself. I have dined and supped with priests, together we have smoked frag-rant tobacco of the country, and have The Rev. Alexander Whyte, D. D., a Presbyterian minister, lecturing in Edinburgh, has set an example to his even taken a glass of wine in all good confreres in this respect. It would be humor and good company, as the BAY ing goes. I have found many of them honest men, trying to keep their flocks a pleasure to quote him at length, but we must content ourselves with one short extract, which reads like a paradrilled in the discipline of the Church, friends of the poor, and sometimes they

have been human angels, sharing their scanty income with the very poor.

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oan be stopped When subscri is important th dress be sent us pped. bscribers change their residence i nt that the old as well as the new ad-

London, Saturday, March 19, 1898

DEVOTION TO THE SACRED HEART.

By a recent indult the Holy Father. Pope Leo XIII., has extended fresh in

dulgences to those who practice the devotion to the Sacred Heart of Jesus. The Plenary Indulgence which has

been attainable by members of the confraternity of the Sacred Heart of Jesus, who go to confession and receive Holy Communion on the first Friday of each month, may now be obtained by non-members of the Confraternity, provided that besides going to confession and Communion, they meditate on the infinite love of the Blessed Heart of our Lord, and pray according to the intention of the Sovereign Pontiff.

An indulgence of seven years and seven times forty days has also been granted for every Friday in the year, provided the conditions prescribed be fulfilled.

THE " PATRIOTS.'

The A. P. A. have a new reason for tearing their hair and making themselves generally miserable, in the fact selecting the names of two citizens their statues placed in the National Hall of Statuary at Washington, have chosen a Catholic as one of those who are to be thus honored. The Catholic so selected is Charles Carrol of Carrollton, who was one of the signers of the was prominent in aiding to make the people of Maryland a unit in the demand for independence. The A. P. A. have made it their special business to exclude Catholics from being among those who are honored by having their statues placed in the Statuary Hall, but they did not succeed in preventing Father Marquette's statue from being erected there : neither will they be likely to succeed in excluding that of Charles Carrol.

JEANNE D'ARC.

There is now good reason to believe that the canonization of Jeanne d'Arc will take place as soon as possible imposes on them a tax additional to under the strict rules of investigation that voluntary one by which they pro-

these people Dissenters, and their sham churches sects. The Holy Ghost does not abide-does not dwell with them. It is somewhat strange that the twelve hundred clergymen do not see that their description of how unauthorized men make churches of their own which they set up in opposition to the one Church of Christ, is as descriptive of the Church of England itself, as of Presbyterianism, Methodism, and the other sects referred to as Dissenters.

SCHISMATICAL THEOSOPHISTS.

Many of the Theosophists of the United States express great dissatisfaction with the claims of their chief priestess that all her dicta are to be accepted as divine revelations, and the result is that there is a schism in the ranks, the Schismatics claiming that they are the real expounders of the true doctrines of Buddha, and that the lady at the head of the movement is an impostor.

It was to be expected that this would be the result of the new movement, for where the authority of the one divinely instituted Catholic Church is rejected, it is not to be expected that a purely human authority will be able long to maintain its in fluence over the minds of those who at one time accepted it as infallible. Protestantism soon became divided into sects after the standard of religious revolt was raised by Luther, and the more recent religion of American Budd hism is following in the same path.

CATHOLIC SCHOOLS IN NEW YORK.

An idea of the magnitude of the work done by the Catholic schools of the United States may be had from the figures for New York, which have been recently published. Within the old boundaries of the city the schools are maintained at a yearly cost of \$293,698, that the Maryland Legislature in to which must be added \$228,700 in terest on school property; making a of that State who are worthy to have total of \$522,398. There are \$7,821 children in attendance, to which may be added 4,222 in academies and col leges. Fifty thousand children attend the schools in Brooklyn, which give us a total of 137,821 attending the elementary schools within the present bound Declaration of Independence, and who aries of greater New York. Ontside the city the attendance at the Catholic elementary schools of the state is 129,945, and in the colleges and academies 10,000. All these children are educated without participating in the annual grant for education given by the State, and the Catholics tax themselves for the support of these

> school tax. These figures show how thoroughly in earnest the Catholics are to educate their children, and to give them a moral training while providing for their instruction in secular knowledge. It is a cruel law which

schools, beside paying the Pablic

sham churches of their own. We call ed on the soil of America their own strong faith, and it has grown to be a vigorous tree, which not all the blasts of opposition are able to shake, or to loosen from its firm hold in the land of their adoption.

THE CATHOLIC RECORD

Since last St. Patrick's day the general state of Ireland has been improved, as there is now legislation in prospect which will greatly ameliorate the condition of the people. Not only is it promised that the people shall have the right of governing themselves to some extent by the new County Councils

Bill, but the Government has promised to establish a Catholic University, such as has long been demanded by the Irish people, clerical and lay. Hitherto the in many constituencies, and we Catholic population of the country could in the Protestant Colleges and Universities, but the Government now promises an educational institution which shall be as distinctively Catholic as Trinity College is Protestant. This is a great step forward, and if this year the Irish political factions unite into one

national party with one purpose, we may expect very soon a still greater advance. Never since the Irish Nation alists were split up by dissensions amongst themselves, has there been so much hope as at present that these divisions will be healed, so we may fairly say that the coming year is a year of hope for Ireland.

THE EPISCOPALIANS AND LENT.

Bishop Nicholson of the Protestant Episcopal Diocese of Milwankee has published a set of rules to be observed by members of his flock during Lent. They resemble very much the regula

tions usually issued by Catholic Bishops for the observance of the penitential season. He advises his flock to observe some special devotions during Lent, to gether, with meditation and useful spiritual reading from the Holy Scripture or some special book of devotion. In regard to works of penance, especially fasting and abstinence, he says: "Deny yourself all luxuries, and meat at least on Wednesdays and Fridays : use fasting and self-denial as a help to more earnest prayer against besetting sins." He recommends with drawal from social amusements, and that special efforts be made to overcome some besetting sin, and to obtain some

particular grace. These partial returnings to Catholic practices and devotions which are becoming so common among Protestants of various denominations, are equivalent to an admission that Protestantism has been in the wrong in the past, in ; condemning these same practices as superstitious.

BRIBERY AT THE ELECTIONS.

We already several times spoke in our columns of the evil of accepting bribes at elections, to vote for certain candidates : and just before the recent general elections for the Local Legislature we pointed out to our readers in

is very properly punished by the laws, though the penalties are generally less than so great a crime deserves. Now that the elections are over, we

can only say that we regret to have to state that it is evident to all observers that bribery was carried on to a lamentable extent. We expressed a hope that none of our readers, and no Catholics of this province, would be guilty of this crime. The cases of the contested elections have not yet been tried before the courts, but we have reason to fear that when these trials come, a frightful amount of corruption will be shown to have been carried on have reason to believe that many not obtain a higher education except Catholics have been as guilty of this crime as their Protestant neighbors. We can only express our great regret at such a state of affairs, and our hope that justice will be vindicated, and proper punishment be meted out to those who have so far forgotten their sacred obligations as to have given or accepted bribes.

MORMON PROGRESS.

Recent developments seem to point to the conclusion that the elevation of Utah to the dignity of statehood has not had the beneficial effect which was prognosticated by those who, while being opposed to the political suprem. acy of the Mormon Church, were nevertheless in favor of granting State rights to the territory.

The Rev. Dr. Hamilton of Boston. one of the editors of the Congregational Work, and Secretary of the Congregational Education Society, has made a special investigation into the operation of the working of the new arrangement, and has embodied into a report on the present status of Mormon ism, the result of his enquiries.

He says it is becoming more and more manifest that the hope of those who believed that the introduction of National issues into the Utah elections would operate in the diminution of Mormon ecclesiastical power, is not being realized.

There are naturally new issues raised by the activities of politics, and it was believed that the result of this state of things would be to overshadow the control of Mormonism, but it appears now that in the strife between the two contending great political parties, the Church holds and exercises the balance of power to increase its influence politically. It has, in fact, the power to bring victory or defeat to either party, and as a consequence it has practically not only the appointments to public offices in its hands, but even the administration of the laws.

Polygamy is not, however, reinstated openly as a public institution, as it has been made contrary to the laws of the United States to keep up this practice : but the administration of the law being in the hands of the Church, polygamists are very leniently dealt with, and it is still very prevalent in a covert way. In all other matters, however, Mormon

are guilty of a grievous crime, which in the face of the fact that polygamy is do not want to become municipal counpracticed secretly in the Mormon settlecillors, and they do not wish to ments, we hope that no opportunity throw an obstacle in the way will be given for the introduction of of the passage of the bill, by objecting to a clause which is practically meanthat "peculiar institution" into ingless, as the bill will otherwise con-Canada. fer real and lasting benefit on the

THE CASE OF IRELAND.

country.

olic, is a unit.

Notwithstanding the confident predictions of enemies to the Irish cause, that the question of Home Rule would be dead and buried if the Bill for the local government of Ireland were Ireland to the Empire. On the local brought up in Parliament by the Government, there is no appearance either that the Irish Nationionalist cause is likely to suffer, or that the great living question of Irish autonomy will be put aside through the fact that the local government bill is now being considered in the House of Commons.

It is noted with some surprise that all parties have announced their sat isfaction with the local government bill. The Conservatives generally accept it, because it is the work of a Conservative administration : the Irish Conservatives, however, are not so well pleased with it, because they feel that it marks the end of their dominancy. The Nationalists receive it with joy because it grants to Ireland many new liberties and rights which were not previously enjoyed, though England and Scotland have long had all the measure of local government which this bill extends to Ireland. But the Nationalists have not asserted that the bill will satisfy their aspira tions for Home Rule. The spokesmen of all the factions into which the Nat ionalists are divided have declared that the bill is a good one, and this being the case they accept it, but they have declared on the other hand tha they will continue to look for a more complete measure which will make the country truly self governing, and that the present bill is received as an instalment of that justice for which they have been contending.

favor of the measure. They could not do otherwise if they are sincere, as we believe them to be, in desiring the welfare of Ireland. Their accept ance of the present bill will make it easier to grant fuller justice to Ireland when they return to power, for then the further concessions which are expected from them will not appear to the people of England so revolutionary as the provisions of Mr. Gladstone's Home Rule Bill was represented to be. The present bill will, therefore, prepare the way for the further concessions which will be satisfactory to the people of Ireland.

MAIOT

MARCH 19 1898

There is another matter on which

there is more real union in Ireland

than on the question of local govern-

ment, that is the financial relations of

government and Home Rule questions

the Ulster Orangemen are opposed to

the general interests of the country,

but on that of re-adjustment of the

financial relations, the whole country,

north and south, Protestant and Cath-

A recent meeting held to consider

the financial question was remarkable

from the fact that though Irish Nation-

alists were the majority of those pres-

ent, Colonel Saunderson, who not very

long ago threatened to take up arms,

and to defy the whole power of the

Empire, if Home Rule were conceded to

Ireland, presided as chairman, and

made almost as violent a speech in

favor of Irish interests as he made

According to the report of the royal

commission which examined into the

matter, Ireland is paying two and a

half million pounds sterling into the

imperial treasury beyond what she

ought to pay. This is more than

\$1,000,000 per month. Itis no wonder

that the whole Irish people, rich and

poor, landlords and tenants, should ob.

ject against this crving injustice. But

one would think that its existence

would convince even Colonel Saunder-

son and his followers that Ireland

should have autonomy. If she gov-

erned herself she would do so

more cheaply than she can be governed

from Westminster, and, besides, such

a burden as this over taxation would

not be imposed upon her for the pur-

pose of lightening the load which

London and Edinburgh merchants, and

Englishmen and Scotchmen generally

should pay, instead of the people of the

AN INTERESTING WORD

STUDY.

Under the above heading the

Montreal Witness gives a summary of

a disquisition by Prof. D. A. Hayes of

the Northwestern University on the

words of Christ recorded in St. John v.

39 : "Search the Scriptures : for you

think in them to have life everlasting :

and the same are they that give testi-

It has been the custom with Protest-

ants to quote these words as if they

were a conclusive proof of what is

usually called the Protestant Rule of

Faith, or the supreme tribunal where-

by all controversies of faith are to be

settled. They say that these words

are a command by Christ to search the

scriptures for the purpose of ascertain.

ing what we are to believe and what

to reject, and that all things not found

mony of me."

poorest portion of the Empire.

formerly against justice to Ireland.

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Continuing Odyssey when ployed of the prey. He ren

"There is h this verb. W tures as the the slave. I the verb was earch for pr I have been in of California what hard we life. The m and take his early and lat precious ore.

We may ne circumstance search the addressed to persecuted H ing, and of H Sabbath day, ceding part (

"Hereupor the more to k only break th that God was self equal to Jesus then

of His divine

"the Father ment to the S the Son as th appeals also Scripture wh especially of believe Mose liave Me als It was in t that He said Scriptures ; have life ev are they tha It is, therefor to an author ted, and on v to prove the A similar co in debate of appeal to an adversaries ' gation to acc affirmed by more, witho authority be follows from Scriptures a being the w command in tians shoul means where

> Christ, in to find out Testament the Messias that He wa that they sh Catholics m appeal to t that Christ once we hav a Church of fallibly tea should acces ings of th asserts tha accepted wi It must

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The Liberals, too, have pronounced in

It is not proposed by this measure to give the control of the police to the people of Ireland. This could scarcely be expected from the present Government, which desires to maintain its garrison in the country, and to rule it by quasimartial law. The police under the present management serve the pur pose of an actual military establishment. This is one of Ireland's grievances, but the country must bide it time before redress on this point will be obtained.

to which all cases of canonization are subjected. Bishop Touchet, who presided over the sessions of the Sacred Congregation which investigated the life of the French heroine, has presented the report of the one hunwrought after her death through her intercession. So urgent was Mgr. Touchet that the process of canonization should take place at the earliest feast day for the whole Catholic Church, possible time that Pope Leo XIII. promised him that her cause will be taken festivals of high rank. It is, there up before the other one hundred and seventy one causes which are now under consideration. The reason assigned by Mgr. Touchet for may be their nationality. his urgency was that France is afflicted with the curse of atheism, and that the canonization of Jeanne d'Arc will bring a reaction whereby faith will be country.

HIGH CHURCH CLAIMS.

Presbyterian journals are complaining bitterly against a book which has been issued by the High Church party of England, the title of which is "a more to the Irish people than to any Book for the Children of God." The other nationality that the faith has dred English Church clergymen ; but mlarly angry at its pretensions. Speaking of the Church, it says :

He does not make His home in

vide for the education children.

ST. PATRICK'S DAY.

The feast of Ireland's patron saint, which falls on Thursday of this week, dred and thirteen sessions of the Con the 17th inst., will have come and will gregation, and the report declares that have been celebrated with the usual her virtues were heroic and that be- festivities in all parts of our Dominion. sides the miracles performed by her by the time when this issue of the during life, many others have been CATHOLIC RECORD shall have reached most of our readers.

St Patrick's day, beside being the great festival of the Irish people, is a being placed by the Church among the fore, proper that it should be celebrated not only by Irishmen and their chil- principles as the monarch or the vicedren, but by all Catholics whatever

The day commemorates the conversion of a whole nation to the Christian faith, and this is always an event of great importance in Church history revivified among the people of that and as the Irish race has contributed probably more to the spread of the Catholic religion in all parts of the globe, than any other nationality, all Catholics should take a deep interest in the celebration of this great festival. Especially on this continent, it is due

so flourishing a condition. The Cath-

the Holy Ghost. It is His only earthly immigrants, in past years, who being scientious convictions, would uphold organization.

an especial manner their duties to the country in the exercise of the right of franchise.

The franchise has been gradually extended at the demand of the people. It was formerly exercised only by the nobles and the wealthy, but it is now the privilege of even the poorest citizen to record his vote, and thus to take a part in the government of the country. It needs no lengthy argument to prove that so important a function

should be fulfilled conscientiously. The exercise of the franchise being part of the machinery whereby the country is governed, every voter is bound to use his power in regard to his vote in accordance with the same roy or the prime minister of the country, and as these are bound in conscience to rule so as to secure the great-

est good for the people governed, so every voter is bound to cast his vote with a similar purpose in view, and not for his private interest, and much less for the sake of the paltry sum which he would receive as payment for voting against his conscience.

From this it follows that those who are ready to sell their votes to the highest bidder are traitors to their country, and to all the interests for the sake of which the franchise has been book is recommended by twelve hun- been so widely spread, and is now in conferred upon them. Persons who do this are not worthy to have the it is highly objectionable to many olic Church occupies in the Eng- right of franchise. We explained this others of both clergy and laity of the lish speaking parts of America a at length in an article in our columns Church, and the Dissenters are partic position more prominent than any just before the elections, and we then

ism is still supreme. The elections which recently took

place in the new State have shown this to be, beyond doubt, the present situation of affairs. In the divided state of in electing their candidates throughout the State, and even in Ogden and Salt Lake Clty where the "Gentiles' form a decided majority of the population, the Mormon vote was triumphant, the "Gentiles" being divided among

three party tickets. It is thought probable that at the State legislative elections which will take place next year the Mormons will be overwhelmingly victorious.

The Christian Advocate of New York adds to these facts the information that the increase of membership to the Mormon Church has been larger during the past year than in any previous year in the history of Mormonism, the converts being in Utah, Idaho, Canada, Colorado, Wyoming and Arizona ; and it is said that in England alone there have been during the year_over itwo thousand

converts, and that similar progress has been made in other Protestant countries. It is well known that the Mormon superstition makes no headway in Catholic countries, and the Utah Church has ceased to send missionaries to them. We are not entirely free from the danger of having a numerous polygamist Morman Church in Canada. In our, North-West large bodies of of the denominations into which expressed a hope that our readers Mormons are now settled, and the that the reason why the matter is God. Protestantism is divided, and this would one and all vote for the candi- Legislature has even passed the bill passed over with scarcely a "The Catholic Church is the home of is due to the great influx of Irish dates who, according to their con- incorporating a Mormon Church

people quarret with the Church and land where they hight practice their we explained the enormity of the sin with he precess manded of the set of the set

There is a curious feature in the measure, in the shape of a clause whereby the clergy will be excluded parties, the Mormons were successful from becoming members of the new county councils established by it. This clause is not in the local government bills of England and Scotland, and it frequently occurs in both these countries that clergymen, whether Episcoelection of priests will not be allowed in Ireland. This seems to be an invidious distinction, for no good reason can be given why a priest should not be

as eligible for the office in Ireland, as a Protestant minister in England and Scotland, if the people have so much confidence in his discretion and ability as to elect him. There is no doubt

this clause was introduced to make the bill more palatable to the Protestants of the North, who pretend to have a great dread of "Rome rule." It is a sop to them, so that it may not be said that the county councils are under priestly control. But of this there was not the slightest danger, as the priests have other business to attend to beside managing municipal matters. Hence there has not been a single voice raised in protest against this provision, though exception might be justly raised to the different treatment accorded to clergymen in the different divisions of the Empire. We presume

comment upon it is that it is not Master's command : Search the Scripthought worth while to discuss a tures." He says we are to put all the merely sentimental grievance, when force expressed in the search of the

therein clearly stated must be rejected. Professor Hayes, in his explanation of these words, which was given at the opening of his bible class in the university stands squarely on this common Protestant interpretation of the text, and gives some illustrations of the meaning of the word "search" as used by Homer in the Iliad and Odyssev. He shows satisfactorily that the word search is a strong word indicating an earnest seeking after somepalians or Presbyterians, are elected to thing, just as "the lioness searches this office. By the new Irish bill, the for her stolen whelps and for the thief who has made away with them. tracking through many valleys without thought of rest or food or anything but the recovery of the little ones, the greatest treasure of her life. in the search for which, therefore, she is more than willing to lay down her life."

> We do not controvert the professor's interpretation of the word search, in proof of which he quotes the eighteenth book of the Iliad where the same Greek word which is used by the Evangelist in recording Christ's words is employed by Homer telling how, when the stag-hunter had stolen the whelps of the lioness, she tracked his footsteps with rage and grief in the search for her little ones. But we do controvert the interpretation that Our Lord's words are to be regarded as a command to Christians to rest their faith solely on the result of individual search of the Scriptures to the exclusion of the authority of the Church of

The professor says : "That was our any Dissenting sect. Sometimes oppressed by cruel laws, sought out a right principles for the good of all. It is true that mere incorporation merely sentimental grievance, when force expressed in the search of the important practical reforms are being lioness, "into our Lord's command,"

special ci that can the impe case. But we Greek an words are Mainty in word usu equally st

MAIOT 19 1898.

THE CATHOLIC RECORD

tirelessly, intently, unceasingly, just like that.

Continuing, the professor quotes the Odyssey where the word search is employed of the hounds tracking their prey. He remarks on this :

"There is bloodhound earnestness in We are to search the Scrip this verb. tures as the bloodhound searched for the slave. In later Greek literature the verb was applied to miners in their search for precious metals and gems I have been in the gold mining regions of California long enough to know what hard work there is in a miner's The mine-owner may be rich and take his ease, but the miners work early and late in their search for the precious ore.

We may now examine under what circumstances our Lord used the words "search the Scriptures." They were addressed to the unbelieving Jews who persecuted Him because of His teach ing, and of His healing the sick on the Sabbath day, as we learn from the preceding part of the chapter :

"Hereupon, therefore, the Jews sought the more to kill Him, because He did not only break the Sabbath, but also said that God was His Father, making Himself equal to God."

Jesus then addressed them speaking of His divine authority to teach ; for "the Father hath committed all judg ment to the Son that all men may honor the Son as they honor the Father." He appeals also to the teachings of the Scripture which prophesied of Him, and especially of Moses : "for if you did believe Moses you would perhaps be lieve Me also : for he wrote of Me."

It was in the course of this discourse that He said to the Jews : " search the Scriptures; for you think in them to have life everlasting ; and the same are they that give testimony of Me." It is, therefore, evident that He appealed to an authority which the Jews admit ted, and on which they placed reliance, to prove the divinity of His mission. A similar course is frequently followed in debate or controversy. We often appeal to an authority admitted by our adversaries without implying any obligation to accept everything which is affirmed by that authority, and still authority be implicitly relied on. It follows from this that though the Scriptures are in themselves infallible, being the word of God, there is no command implied here that all Christians should read them as the only means whereby to know what God has revealed.

Christ, indeed, encouraged the Jews to find out what prophecies of the Old Testament predicted the coming of the Messias, but having discovered that He was that Messias He insists that they should fully believe in Him. Catholics may, and do in like manner appeal to the Scriptures, which prove that Christ established a Church, but once we have ascertained that there is a Church of Christ on earth which infallibly teaches Christ's doctrine, we should accept unreservedly the teachings of that Church, just as Christ asserts that His teachings are to be accepted without reserve.

It must be remembered that Christ

" you search " in the indicative mocd, ! as will be noticed in the marginal note in the Catholic English version. If they are to be taken indicatively, they give not even a color of plausibility to the Protestant interpretation, which, therefore, rests upon a doubtful reading of the text.

From these considerations we are to infer that in this passage our Blessed Lord does not exempt Christians from submitting their judgment to that of the Church, which He elsewhere commands us to hear under penalty of being as the heathen and the publican, and which is declared by St. Paul to

be the "pillar and ground of truth." There are a considerable number of passages in holy Scripture where the word search is employed, but, confining ourselves to the New Testament, the Greek word erunao, which is employed by St. John in the present passage occurs seven times. In Rom. viii, 27, and Apoc. ii. 23, it is used for the thorough and sure knowledge which Almighty God has of the hearts of all mankind, thus: "He that searcheth the hearts knoweth what the Spirit desireth." Elsewhere the word is similarly used. But there is a parallel passage in St. Jno. vii., 52, to the one we have been considering. The word search is used by the Jews in an attempt to confute and silence Nicodemus, who had taken the part of Christ when the Pharisees were considering how they might put an end to our Blessed Lord's teaching of the people. They said : "Search

the Scriptures and see that out of Galilee a prophet riseth not." In this passage, the expression search the scriptures" is certainly not a command, but an appeal signify. ing that the Jews are confident of the truth of their assertion. In fact they use the expression exactly in the sense in which, as we have already explained, the word was used by our Lord Himself, when proving his divine mission from the Father.

When the Pnarisees told Nicodemus to search the Scriptures they did not more, without commanding that the imply that he might not agree with them on other grounds than on scriptural investigation, and neither did Christ lessen the authority of the Church which he Himself instituted. by His declaration that the prophets had foretold His coming to earth to teach mankind.

CARDINAL WISEMAN.

An Able and Interesting Review by Dr. Barry of England.

The distinguished scholar, Rev. Wil liam Barry, has an able article in the Irish Ecclesiastical Record on "Cardinal Wiseman's Policy." It is in the nature of a review of Wilfred Ward's biography of the cardinal. Dr. Barry writes

To me it appears that Mr. Ward has raised a vital issue, not only in his last far reaching and speculative chapter "The Exclusive Church and the on Zeitgeist," but from his very setting out. In exhibiting Cardinal Wiseman as a preacher, a controversialist, a

ruler and a restorer, he has traced the lines upon which the first archbishop of a new Catholic England desired that cans, Father Benigno, in the Traste-

fifteen years, it is possible that the Church, not only in England but on the continent, might have escaped some grievous troubles. For he was the one Cardinal of European fame who exercised a moderating influence where moderation was the secret of progress. He never would have alienated New man, since, in spite of remarkable dif ference in training and temper, understood that rare kind of genius. and saw further into the principles of dogmatic development than his success-or, Cardinal Manning, largely as Manning was to hansel them at the council of the Vatican. He could have done much, and with the best grace in the world, to keep in check the Gallic ardor of the Vauillots and the Gerbets and the Gaumes, which has cost our dearest hopes some twenty years of superfluous disappointment. Perhaps might have held back the more spiritual minded among the disciple of Munich from their fatal step in 1870 Given, at all events, the strong consti tution which he never had, there was no reason why he should not have inaugurated a scheme of Oriental and German studies, the want of which is telling now, as it has told these many years, with disastrous effect on English theological education. Though not himself deeply read in the metaphysics of the school, he would have held out his right hand to St. Thomas : but his other hand would have been extended to modern research ; and the unsatis factory skirmishing which went on, thirty-five years ago, round the "Rambler" and the "Home and Foreign Review," would have given place to a critical acquaintance with the text of the Bible, and to the sus tained efforts by which alone we shall

arrive at a genuine common measure between the language of eastern pro phets and the exegesis of western philsophers. Wiseman's last ten years seem now indeed. A TIME BIG WITH CALAMITIES ;

but they cannot be laid at his door. The worst charge ever brought against him may remind us of Newman's lines to St. Gregory Nazlanzen : " Thou couldst a people raise, but couldst not rule." He was full of plans, mission ary, ascetic, educational ; but opposition threw him back, and some would call him faint-hearted. There is an-other light in which he appears like a man forespent with long struggling and none to help. Read, for instance, his singularly touching letter on the disappointment which was occasioned by those religious orders introduced solely through his exertions into London, the rules of which forbade them to take their place in evangelizing the mixed and modern population which lay on every side of them. He turned to the Oratorians, who did what was asked. But when he established for a like purpose the Oblates of St. Charles, that weary campaign of old Catholics against new began, which was not to end until a fresh generation grew up, intent on larger prospects. Our per manent loss, on looking back, appears to have been chiefly in the province of iterature, sacred and secular. Catho lics were debarred from Oxford unti the other day, though having no uni versity of their own in England to which they could resort. And the re-vision of the bible to which Newman had put his hand was arrested, on what grounds it would be worth while to inquire, though doubtless they were as petty and inadequate as the reasons commonly assigned for other hin drances to the general advance, on the

part of hereditary believers. Concerning this last project Newman has a significant passage, as early as the first days of 1847. He tells Wisethe first days of 1847.

They both knew and felt that the day of isolation must come to an end. Nevertheless, in range of outlook and accuracy of vision, it will be difficult to deny that Wiseman was superior. He did not regard life or literature, the arts or the sciences, with coldness such as the born Puritan finds instinctive in himself ; constitutionally he was more sanguine than severe, but he would have justified his views on the Roman principle, which has in it a wealth of sunshine, and is tolerant because it has learned what Mark Patti-son truly calls "the highest art-the That is an art which, art to live." since the "reformation" had its way, is not much cultivated among English men. They are full of movements and counter-movements ; but their religion has too often aimed at suppression instead of regulation, nor has taken into account the joy of life.

LIKE LEO XIII.

It would be incumbent on one who was reviewing Wiseman's policy at length to show what I shall here briefly indicate, how it was of the same texture as that which will make Leo. XIII. a great historical name among popes and reformers. We may describe it as constructive; but who can construct without materials, or in the discarded and obsolete style of another period, if his purpose aims at housing the pres-ent generation? Again, it may be termed a missionary plan, which takes for its object the winning to Christian faith and practice, not of barbarians, but of the civilized and the progressive. Hence it demands learning, sympathy, largeness, and a delicate sense of what lies nearest the hearts of mcderns. It is universalinits enthusiasm for the differ ent yet beautiful aspects of God's world; and it puts under anathema nothing but sin. The language employed by Cardinal Wiseman as by Pope Leo is studiously self-controlled, even where it condemns or refuses assent to unten able propositions. It allows of immense variety in tastes, in judgments in peculiarities of disposition, and while tolerant of parties will not allow any of them to usurp the name or dignity of the Church. "Peace within and conciliation without" may be said to express the spirit in which the modern Catholic programme is drawn But its designs cannot be fulfilled up. except at the cost of unceasing effort.

When we relax in the contemplation of revealed truths, and decline to apply them in detail to the world which we find ourselves, we are al ready weakening our hold upon them. Theology is

NOT A SCIENCE OF THE DEAD PAST, but of the living present. And as it goes back to scripture in one direction, so in another it moves forward as the ages move, taking and giving, iearning and teaching, not ashamed to borrow from to-day its own high gurpose, even as it made ample use of the Stoic and Platonic philosophies, and knew how to welcome the Aristotelians, and has been a debtor to Maimonides, Avicenna and to the Arabians Neither would it now be impossible to point out advantages which have come to us from a knowledge of Kant, Hegel and Schopenhauer. But let these mere hints suffice. That regard which we owe to Wiseman's memory will, it is imagined, he most deeply felt by Cath olics who pursue, as he did, the study of the bible by turning to the lan-guages in which it was written; who cultivate science and are alive to the ever-growing significance of ar and literature in modern days ; and who throw themselves into the generous policy which Rome invites them to carry onward into the new age under her guidance and blessing.

The Right and Wrong Way.

fulness in impressive rhetoric. Some allow-ances must be made for the over-statement of zealous advocates, but there are facts enough of an appaling nature in these representa-tions to call for the most serious thought. But the worst side of drunkenness is not that which appears in these familiar figures. The most frightfal effects of the drink habit are not those which can be tabulated in sta-tistics and reported in the census. It is not the waste of corn nor the destruction of prop-erly, nor the increase of taxes, nor even the ruin of physical health nor the loss of life, which most impresses the mind of the thoughtful observer of inebriety. It is the effect of this vice up on the characters of men et of this vice upon the chara as it is exhibited to him, day by day, in his ordinary intercourse with them. It is in the spiritual realm that the ravages of strong drink are most terrible.—Sacred Heart Re view.

UNSECTARIANISM.

UNSECTARIANISM. Our esteemed Protestant contemporary, the Watchman, writes strongly in its latest issue, on "The Cant of Unsectarianism." We perfectly agree with its conclusion that "unsectarianism is simply a mask for sceptic-ism." An undogmatic religion is an in-possibility. Catholic missionary experience proves that it is far easier to convert the non-Catholic who helds strongly to the special teaching of a distinctive seet, than him who is so "broad" that he declares one religion as good as another, and shows in his unrelig-ious life that he accounts none good enough for him. With the former, there is always the appeal to that much of the Divine reveta-tion which Catholics and sincere Protestants hold in common, and the possibility of demon-strating the logical progress therefrom to the fulness of the deposit of faith—to say nothing of the divine grace always assisting those outside the Church who faithfully live up to all the light they have. With the latter, it is hard to find even a tiny spot of common ground. The enced to the Scriptures is use all the light they have. With the latter, it is hard to find even a finy spot of commo ground. The appeal to the Scriptures is use hard to ground. less-for he accepts only as much of them a suits his taste, and hesitates not to express suits his taste, and hesitates not to express his opinion as to the superiority in some re-spects of the teachings of Confucius or Bad-dha. Then the faults of Christians furnish him with an ever ready argument against Christianity; or, if he bein a happier mood than usual, he professes to accept "the good in all religione." It is not a very long step from the cant of unsectarianism to the cant of unbelief—Boston Pilot.

A REBUKE.

It is not often that we quote from a Method-ist paper, says the Western Watchman, but the following from the Christian Advocate of this city is so just a rebuke to certain class of demagogues, lay and erical, that we transfer it to our columns "It requires only a modicum of ability to ouse a crowd in these times to the point "It requires only a modicum of ability to rouse a crowd in these times to the point where it is moved to shout, or applaud, or stamp, or cheer. The man who has the spirit of a demagogue in him, or who is willing to trille with the excitable feelings of the populace, or who, possessed with the lower instincts of an orator, is forgatful of all else but the temporary victories of the platform, can easily evolve from any crowd, in either a church or a theater, enthusiastic signs of popular approval. He has only to say something about our Public schools, or old glory, or medireval Spain, or the conspirators against liberty, or the effete dynasties of Europe, or the old man by the Tiber "—and at once he may draw out from some of his hearers great applause. Some so-called ministers of the Gospel have recently introduced clap trap stuff into their alleged prayers, and these have been ap-plauded. Here and there occupants of a pulpit have lately played to; the galleries by denouncing Spain and foretelling that the government was to be speedily 'wiped from the map of the world.' These are paltry and outrageons things to serve as substitutes for actual prayers and genuine Gospel messages. the map of the world. These are pairty and outrageous things to serve as substitutes for actual prayer and genuine Gospel messages. The man who professes to be a minister of Christ and who forgrets his high calling so far as to use the methods and utterances of the does genue in his memory and discourses demagogue in his prayers and discourses, deserves to be rebuked and humiliated until he repents of his sias and changes his vays.

UNRESPONSIVE WORSHIPPERS

One of the most scandalous of the many departures from Catholic customs of which we are habitually guilty is the habit of re-maining silent or murbling some unintelli-gible words when, in popular devotions, the people are expected to make responses to prayers said by the priest or other leader. When responses are to be made, the Church intends that they shall be made by all pres-ent in a clear firm voice. The whole con gregation should respond as one man, and so far as possible in the same key and tone as that used by the leader.

This holy season, when so many popular devotions are being held, is a good time for those who have hitherto been delinquent in this respect to make a resolution of reform, and put it in practice

aries are married men with families to care for. The first consideration with them is the care of those who are dependent upon them for clothing and food. The Catholic mission-aries are, on the other hand, true soldiers of Christ, ready at a moment's call to go any-where and to devote all their energies to the work to be done. That this advocate of an unmarried Episcopalian clergy sees the force of this condition is shown by his earnest desire for a reform. "If," he writes," one is sincere and coursistent in holding the other Catholic docurines which rest on the authorbeside for Arcioni. If, he writes, 'one is sincere and consistent, in holding the other Catholic doctrines which rest on the author-ity of the Catholic Church, one ought also to hold the law of the Church on celibacy. Our article of religion ought to be interpreted in the light of the universal law on the subject, and our lax and evil practices ought as rapidly as possible to be corrected. An 'eclectic' Catholicism which chooses for itself what it shall believe and what it shall reject is only a poor kind of fancy Protestantism, and may properly be called heresy.'' It is pleasing to note the honesty of men like this and their contempt for the half-way measures of Catholicism which find favor in the fight of the carnest thinkers that the Roman Catholic church gets its best and its most conspicuous recruits.

FAITH CURE ISM.

FAITH CURE ISM. We have to say to an inquirer that the Christian science or faith cure that is a fad of some people at the present time is not a new thing. Like most other so-called new theories, or doctrines, it is merely an old error revamped, newly labeled and put on to the market of credulity as a cure-all-an evi-dence at modern progress. Men have been thirking so long that it is not easy to think anything new. The most that can be done is to make, under changed conditions, new applications of old truths and old errors. A thrifty Yankee some years ago patented a diaper pin as a new invention. Subsequently it was discovered to be a fac simile of one day of from the ruins of Pompeil. The Christian science or faith cure is only a diaper-pin dug up out of the forgotten writings of the philosephico-medical quacks Paracelus. Pomponacius, Cornelius Agrippa and Yan Helmont, of the fifteenth and six-teenth centuries.

and Van Helmont, of the fifteenth and six-teenth centuries. Paraceleus taught that nothing was im-possible to faith joined to the imagination. If the imagination be sufficiently excited one can do all things by means of it. By faith he did not mean divine faith, but a confidence in the power of nature. This power of nature acted in proportion to the intensity of the confidence. *Files etiam est in naturam* . In hanc qui credit. . . . im-petrat quantum credit."—("He who believes" IThe force of the imagination, according to

The force of the imagination, according to him, can cure disease or cause it, and has the power of acting at a distance; of causing objects at a distance to move from place to place; making rain or hait rail—and all this is natural. The object of faith or belief may be false or true, imaginary or real, the effect will, all the same, be produced. If your belief in the virtue of a grave-yard rabbit's foot be as strong as your belief in the touch of St. Paul, the same desired result will follow. It is the beliet—the subjactive state of the mind—that produces miracles. Such are the ravings of Paracelisus, and the faith curists only put them into modern parlance. Their faith is faith in the power of will over mature, not in the power and goodness of God. This faith in will power which makes a man well because he believes he is not sick is superstitions credulity, not Christian faith; The force of the imagination, according to

This faith in will power which makes a man well because he believes he is not sick is superstitions credulity, not Christian faith; not the faith that can move mountains. The futility of the faith cure is well illus-trated by an anecdote told of Lincoln. Early in the war a delegation from the West was urging him to declare the slaves free. The President believed that such a declaration would, at that time, have no effect, from the want of power to enforce it. He asked the spokesman of the delegation this conun-drum:

spokesman of the delegation this conun-drum: " If you call a sheep's tail a leg, how many legs would the sheep have?" " Five," said the spokesman. " No," said the quaint President, " you are wrong; your calling the tail a leg does not make it one." This was his way for saving that calling

This was his way for saying that calling the slaves free did not make them free. He did not believe in the faith cure as a remedy

r slavery. If a sick Paracelsian faith curist could cure hinself by believing hinself cured there would be no insane people, for they all ba-lieve they are sane. Belief, to be rational, must correspond to truth, or facts. It de-pends on them for its validity, not they on it. --N, Y. Freeman's Journal.

THE SAVONAROLA MYSTERY.

The revival of interest in Savonarola re-minds us of what Bayle said about Dante-that there was good reason to doubt his orthodoxy and his heterodoxy. Savonarola is claimed so confidently by the Protestants that he has been included in the group of "Reformers" sculptured on the Luthern monument at Worms. The truth would ap-pear to be that while we may not have any doubt about Savonarola's perfect orthodoxy, as testified in his writings, we may be par-doned for some skepticism as to his invariable sanity. The poet's frenzy is a species of madness in sanity; is it not permissible to believe that what Shakespeare speaks of as " prophetic fury," when manifested to the ex-tent that Savonarola eshibited at times, may render a man or woman non compos mentis while the fit is on him? There can hardly be a doubt that even in pagan times this form of delirium or dementia was by no means phenomenal, but frequently demon-strated by the prisessess of the more famous oracular shrines. Science has in vain at-tenryed to ascourt for the phenomena of re The revival of interest in Savonarola reracular shrines. Science has in vain at empted to account for the phenomena of re daring gious hysteria, but is any one nough to assert that such phenomen mena do not enough to assert that such phenomena do not exist? The periodical revival meetings which we have here afford ample proof that in this obscure region of psychology there are more things than are dreamed of in our philosophy. When a man, priest or layman, assumes the position of a prophet and claims to be in-spired, we ought to remember what John Bright once said : "You cannot argue with to remember what John "You cannot argue with Bright once said: "You cannot argue with a prophet; you can only disbelieve him." This would have been, perhaps, the best way to have treated Savonarola, if the circum-stances of the time would have permitted it. But events hurried people on, we may be sure, against their will. Savonarola's mad-ness—if madness it were—was not a theory, but a condition. His action was not con-tined to prophecy; he had created a pande-monium amout the populace of Florence, but a condition. His action was not con-fined to prophecy: he had created a pande-monium among the populace of Florence, Hence he was attacked by the Franciscan, Francesco da Puglia, and challenged to show his supernatural sanction. Then arose one of the striking climaxes which so frequently make us pause in awe at the sublimity of the faith of the Middle Ages. The ordeal by fire was appealed to—that desperate resort of the innocent to save their fame from the foul charge of the base or those whose power for evil was otherwise irresistible. Heaven was to be asked to show a sign, as in the case of Elias and the prophets of Baal. Savonarola shrank from the ordeal, after making many pleas for delay. Hence he was immediately discredited by the fickle populace, and his prosecution as a disturber of the public peace elicited no feeling of sympathy or reprehen-sion. He fell a victim to the political power which for a time be overthrew in Florence— that of the Medici—but he had raised up hosts of enemies among the clergy as well, by bis terrific denunciation of the Pope and the laxity of morals which unhappily marked the period of the kenaissance. But about his own sincerity and the purity of his Catho-licity there can hardly be a doubt. He ap-pears to have "lost his head " for a time by the marvelous success of his preaching and his project of a theocrait state, and we do The curse of drunkenness on the side of its physical devastations has been abundantly adapted by the advocates of the temperater reform. The amount of grain consumed in the manufacture of intoxicating liquors; the number of men whose labor is worse than wasted in producing and inventing then; the can get along on little. He can be whole failth and have no fear of the superstand insane persons whose wees are traceable to this subcrea; the size of the termine of Protestant missionary efforts upon the health of individuals — all these things are frequently set forth with sufficient.

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speaks here only of the Old Testament, as not a word of the New Testament words implied that the bible alone is our rule of faith, to be interpreted according to individual fancy or knowledge, they would also imply that the Old Law is sufficient for us, and that the teachings of Christianity are unnecessary and useless - a consequence which no Christian can accept.

Christ's appeal to the Old Testament is an appeal to a book with which His bearers were familiar, and it was, therefore, an appeal likely to be of great weight in inducing them to follow Him, but it cannot be construed as meaning that there was no other road to faith in Him, except through read ing the books of Moses and the Prophets. The text is, therefore, wrong ly used by Protestants who pretend that it means that we have no other guide to faith than individual reading physical and mental science as it is of the Bible, the New Testament being here included, to which Christ makes no reference whatsoever in the pas sage referred to.

We have hitherto spoken of this passage as if it were certainly to be taken in the imperative mood. But the imperative mood does not always imply a general command. It is used also for exhorting or entreating under special circumstances, and this is all that can be inferred from the use of the imperative mood in the present case.

But we must now remark that the Greek and Latin texts, from which the had considered, They were Ptole-mater in doctrine for whom the earth words are translated, are not to a cer-Mainty in the imperative mood. The word usually translated "search" is after he came to Westminster, and had

the movement of recovery shall go for ward ; he has drawn out a policy, and was yet written. If, therefore, his directed our attention to principles of such high importance, if we once ac cept them as our own, that no ecclesi astical statesman or student, no public writer in the orthodox camp, no theolo gian or metaphysican who dreams of being heard outside his college walls can afford to pass them over in silence If the cardinal knew his age, the methods which he pursued in the hope of winning it deserve our closest exam Nor will they lose in power

ination. or persuasiveness should it be demon strated that in following them as h did, through a most varied and enthusi astic career, this great cosmopolitan and father of the Church in our day was one of a number whose thought and designs have at length had the seal of authority set upon them by Pop Leo XIII.

Wiseman did not commit himself willingly to any violent extreme. He was not the man to overlook the importance to Catholicism in fact of acunintance with modern criticism. with literature and languages, with cultivated in the great schools o France or Germany, with Oriental studies, explorations and documents. But it was his misfortune that opportunity never came to him of training disciples or raising up a succession of learned men. His practice,

LIKE NEWMAN'S THEORY

of development, though surely destined hereafter to mould the Catholic spirit which will bring in a second and still grander middle age, encountered op position, misunderstanding, and the wrath of those to whom their own history and antecedents were a book with seven seals. They held by the creed with entire faithfulness ; but how they came to have a creed at all they never

stood still.

Had Wiseman enjoyed robust health equally susceptible of being translated his life been prolonged another ten or ing there was no difference of tactics.

vere, wishes us, out of his own head, to engage in an English authorized trans lation of the Bible. He is a learned man, and on the Congregation of the What he wished was that we Index. should take the Protestant translation, correct it by the Vulgate, and get it sanctioned here." (Ward, i., 454.) AN ENGLISH CATHOLIC BIBLE.

This was not done : but an English Catholic Bible is still indispensable, and will some day be indispensable As for that "blessing of an elevated secular education," as Wiseman him self terms it, in the ancient seats of learning, it could be denied only so long as the hope was held out of a university founded and carried on with our small resources. When time bore witness against so ambitious a scheme, the doors were unlocked, always with due caution, which admitted Catholic young men to a share in the culture and the public life of their own gen-eration. Thus Wiseman's original eration. thought has proved to be the issue of a perplexed and irritating question, kept open, certainly not to our advant age, for no less than thirty years.

His lectures to mixed audiences, upon subjects remote from controversy and in their nature scientific or antiquarian, led to some criticism which we now perceive was not only futile but extremely shortsighted. The preacher who had delighted thousands at Moorfields found himself after the storm of 1850 no longer on friendly terms with his countrymen, but the platform was not inaccessible on which he could win their hearts by an eloquence and a frankness that were among his most taking qualities. He lectured to England, not in vain. He would not retire into his tent, or live cloistered and secure but ineffective. His literary success made it seem natural for the great Englishman who came after him to undertake a social and humanitarian crusade, not once but repeatedly, until he attained the memorable triumph of the dockers'

strike. Between Wiseman and Mann-

Some fatuous-we were about to say,

'fatwitted "- persons do not know ow to take their leave politely or how to stop a paper honestly.

It is not honest, for instance, to refuse a paper at the postoffice while you are owing on the same. The few cases of such a kind that The New World runs across are always handed over to

a lawyer, as we regard such a method of stopping a paper as evincing inten to defraud.

It is a bungle to try to stop a paper by returning it. The publisher never knows from what postoffice the returned paper comes. Returning a paper is of no use in the world except to show the verdancy of the person who returns it and then the publisher is at a loss to know where the verdant person lives. -New World.

REUNION.

The fact that organized Protestantism is

The fact that organized Protestantism is doomed was recognized by leading Protest-ants as early as 1811. In that year the emi-nent German scholar, A. W. Schlegel, wrote to De Montmorency: "I am convinced that the time is not far off when all Christians will reunite in the old faith. The work of the Reformation is accomplished; the pride of human reason, which was evident in the first Reformers and still more in their successors, has guided us so ill, especially during the last century, that it has come into antagon-ism with itself and destroyed itself. It is, perhaps, ordained that those who have influence on the opinions of their contemporaries shall publicly renounce it, and thus assist in preparing a reunion with the one Church of iormer days." Schlegel's prophecy came true; for it must not be for-gotten that Germany had her "Oxford Move-ment " before Eogland had hers. It is pleas-ant to note that among the leaders of it was Schlegel's famous brother Frederick.-Ave Maria.

THE SPIRITUAL SIDE.

and put it in practice. Now that popular devotions in the vulgar tongue are annexed, by the command of the Sovereign Pontifi, to every low Mass, the habitual American neglect in this respect has become more inexcusable than ever. By the way, the "Hail, holy Queen," in the prayers after Mass, is supposed to be re-cited by priest and people in concert; al-though there are a great many churches in this part of the country where no lay person's voice is ever heard when this prayer is being said.

voice is ever heard when this prayer is being said. Any one who has not devotion enough, or loyalty enough to God and the Church, to join in the public recitation of prayers en-joined upon all the faithful by the Vicar of Christ, is a very poor Catholic. For a man, the head of a family, to be silent, or merely numble the responses, when public prayers are being said, is particularly shameful. The same man would speak out boldly enough in worldly conversation. He is willing to lift up his voice in the interests of the world, the flesh or the devil, his dumb-ness lasts only so long as there is question of the service of God. If the heads of families set so bad an example, how can their wives and children be expected to do better ? One powerful instrumentality for remedy-ing this great abuse should be the parcochial school. Every school child should be taught that it is his or her duty to make the re-sponses, in all public devotions in the church, just as clearly and distinctly as in school, and without regard to the bad example of silence or incoherency set by others. — Church Progress. silence or incohere Church Progress. incoherency set by others.

A CELIBATE PRIESTHOOD THE BEST.

BEST. The High Church Anglicans are gradually coming to accept one by one, the policy and practice of the Roman Catholic Church. A writer in the Catholic Champion, an organ of advanced Episcopalianism, makes a strong plea for a celibate priesthood. He personally testifias that he knows several maried clergymen who are pressed for the necessar-ies of life. They have large families and in-adequate salaries. He quotes Dr. Siddon as saying : "In America the distresses of the married clergy who do not live in confort able clergy houses and rectories, well endowed and rich in the fashionable quarters of large cities, are often tragic." Further this learned doctor says that the marined clergy man with a large family must consider "the things of this world." He must often suppress un-pleasant truth and stife the prompings of his heart and conscience that bread may be ied "Whomes". "Whomes" he says

WEEG

THE CATHOLIC RECORD

"QUESTION; BOX. "

Father O'Connor in Philadelphia Catholic Standard and Times.

Not only Protestants but Jews are ask if Catholics recognize the pubnow interested in the question box at St. Teresa's, and the queries are tak inclination to run into political and other worldly questions which are not within the scope of the intertion of the intertio within the scope of the intention of faith are concerned, their prayers are Rev. Joseph V. O'Connor in establish not in vain. ing this interesting feature of his lectures. Catholics are again reminded that questions regarding personal mattory ters belong to another box known as the confessional, where the answer can but it expiates the temporal punish ment due to sin. It is a place of pun-ishment, not a condition of pardon for be based on the attending circum stances which at times materially affect

the status of an act. "C. G." asked (1) if it is an article the merits of the blood of Christ. "Rebecca "had a number of quesof faith or is it a table that at the end tions, all more or less bearing on the of the world a man will rise up called observance of Lent. anti Christ whose mother shall be a (1.) " Does not our Saviour teach us not to disfigure our faces when we fast? Why then does your Church put pagan ?

It is not of faith. Anti Christ is used in Scripture for any anti Christian ashes on the people's faces to be seen of power or influence. The term is also applied to an individual who will be a The term is also men ?' great adversary of the Church. Refercrisy of appearing to fast. The ashes are to remind us that "dust we are ence is made to him chiefly in the

Apocalypse (Revelations). (2.) "Was Ireland settled by Span ish pirates?'

There was a migration from Spain to Ireland under Milesius, but it was not men.

practical. (3) ''How many Popes were tween fish and beef as a means of sanctification ?"

there ?" Two hundred and fifty eight, includ-

ing Leo XIII. "James" wanted to know (1): "If the whole United States became Catho Church and from the spirit of self denial. As Christ suffered in the flesh, abstinence from flesh meat is also a lic, would it not interefere with the present system of government?" He intimated that then Catholic schools reminder of His death and passion. (3.) "Is it not superstitous to think that to eat eight ounces you are doing would be supported by the Governa good work and to eat eight and a ment. half you are committing a mortal

There would be no reason for changing the system of government, and if the whole nation were Catholic, religious instruction could be given in the Public schools without infringing on any one's rights.

make voting at the latter age a crim-inal offense. Obedience to a law be-Ben Israel, a Jew, delighted with cause it is of divine authority is merithe lecture on the relations of the torious, (4) "I know Catholics who would Church to the Jews, was, however, in a controversial mood and made several assertions to which the lecturer replied.

"We deny that the Jews sentyet they drink plenty of beer. Of the enced Jesus to death. It was the two, is it not more sinful to drink beer than eat a beefsteak." Roman Governor. He was condemned as a seditious person, was a true He-brew and taught one holy law, but His to hear, is sinful. Drunkenness is a followers have corrupted His doctrine.'

Christ was adjudged guilty of blas grievous sin any day; drinking in moderation is not, though many Cath phemy in making Himself the Son of God by the high priest of the Sanhedolics avoid liquor at all times. rim, the highest court of Hebrew judica-Archbishop, in his Lenten pastoral, recommends total abstinence ture. Blasphemy by the law of Moses was punishable with death. If the intoxicating liquors during Lent. Jews had not the power of life and death governmentally, they had virunchangeable. tually, and the nation by insisting on fasting is not now so strict as in His crucifixion was at least construct ively guilty of Deicide. trine. In discipline she changed to suit the needs of the people. A kind

Jesus did not claim to be Jehovah."

He claimed divine honors by accepting adoration and by saying, "I and the Father are one." The Jews understood Him to claim to be God, and it was for this He was put to death. "He was mistaken in predict

ing the speedy end of the world. So were His early followers." He did not fix the date of the end of

the world. On the contrary, He said, "Of this no man knoweth but the Father." (4) "He never intended to found a

new religion. most any one could tell the difference There is but one true religion from

if they tasted them separately. It is a Adam. Christ enlarged and extended n the laws to the whole world.

the Salesian Institute. His arrival acy means inability to read or write pray fervently for light as to the truth, English, which is as unfair a test for a was unexpected. The two travelers started along the-to them-unknown a suggestion which no doubt inspired Cardinal Newman's hymn, "Lead, traveler to make as it would be to make the reading and writing of Italroad. The night was pitch dark and the rain fell in torrents. They wan-dered off the road ; Don Bosco missed ian or Spanish a test in this country. his footing and slipped into a quag-mire. "Ah !" he exclaimed, "if only my Grigio were here." This

DON BOSCO'S DOG. A Mysterious Canine Which on Several Occasions Protected the Life of the Good Priest.

the lonely way.

regulating their pace by his.

Don Bosco and exclaimed :

at once took to their heels.

paid assassins. When at midnight he

was passing through Piazzo Milano,

he observed a man following him,

ing his steps, with the hope of reach-

armed with a large cudgel. Quicken

and let me go mine.

"M. B." asked if the blood of Christ

cleanseth from all sin and not purga-

Purgatory does not cleanse from sin,

sin, which is already forgiven through

Our Saviour reprehended the hypo

and to dust we shall return," and are placed on the forehead close to the

hair and with no view of being seen by

(2) "What difference is there be-

The sanctification comes from obedi-

ace to the law of Christ and of His

It is not superstitions for the nation

to decree that a man can vote at twenty one and not at twenty, and

ooner die than eat meat on a fast day.

To break a commandment of God or

"You say that your Church is

The Church is unchangeable in doc-

mother, her regulations are made to

(6). "St. Paul reprehends the

Christians of his day for observances of differences in meat. What's the dif-

ference between lard and meat

St. Paul says that the old Mosaic law

regarding clean and unclean animals

was abrogated by the New Law, yet he

said that he would not drink wine if it

was a source of scandal to his brother.

As regards meat gravy and lard, al-

How comes it that

The

from all

of His Church, which He commands us

former times?"

gravy ?

fit changed conditions.

sin

In the life of Don Bosco, founder of the Salesians, of Turin, there are many curious facts, and some of these regard a dog which on several occasions protected the good priest's life. Whence this mysterious dog came no

hibited great joy, bounding and wagging his tail. You say it is Grigio," said Father Durando. one knew, not even Don Bosco, but he Yes, doubtless," replied Don Bosco

"the same size, the same color and he recognizes me ; it is Grigio ; but let us see." And turning to the dog he added: " If you are really my old Grigio, my faithful guardian, you will lead us out of this." The dog, as if omprehending, started cff, now and again looking back. Don Bosco un hesitatingly followed. Soon the three arrived at the Bordighera oratory, after ringing Don Bose where, turned to thank and caress their guide but Grigio was gone.

wish or sigh of regret was scarcely uttered when a huge dog appeared.

Sacrificial Service.

malefactors. One night, returning home later than usual, he felt alarmed Hearing daily Mass at times entails at seeing a huge dog approach, but the a little suffering and hence can be put animal seemed so gentle, wagging his among Lenten practices. Catholics know the real value of assisting at tail and turning to walk, beside him, that all fear vanished. The dog es noly Mass. It is more than a sermon. corted him to the oratory, but refused In fact, preaching is not worship. In to enter. Afterwards, whenever late in going to church we go to worship, and take in an actual sacrifice. coming home, Grigio (the gray) made his appearance on one side or other of To listen to a sermon is, comparatively speaking, of less importance. Catho-One dark night, in the middle of ics receive instruction in their relig winter, as Don Bosco was going from the sanctuary of the Consolato to the Cottolengo Institute, he perceived two ion at home, in school, (or ought to from reading, in the Confessionial, at Sunday school, and from the pulpit. The hing which draws them to church men at a corner of the road, who were Fearing that their intentions towards him were not good, he hastened on to an inhabit is the adoration of God, through the sacrifice made of Christ in the Mass Dar separated brethren have no Sacri ice nor priest — hence they make ed house for refuge, but was over taken. Before he could cry for help preaching the central attraction at he was gagged with a handkerchief their meeting-places. To this they add and a cloak was thrown over his head music and singing, which is not wor Don Bosco felt hopeless of escape, but ship. Nor can mere reading of the Holy B ble be call worship. help was near. Suddenly a terrible howl was heard that resembled the roar A supreme act of worship is only of an infuriated lion rather than the made possible by a real and supreme act, which we designate a growl of a dog, and Grigio appeared. He sprang first on one of the wretches sacrifice. Meeting-places depend on a then on the other, biting, growling, man with a voice which can draw a crowd. On the contrary, as every howling, snarling, jumping, and ended by throwing them down. Both Catholic ctild knows, and firmly be niscreants, terrified, asked pardon of lieves, our churches are houses of God "Call off your dog; call him quickly, or we shall be torn to pieces." "Yes," said Don Bosco, who had ex-tricated himself from the cloak and in which our Lord actually dwells under the sacramental veil. That is why we are silent and reverent in our churches-why we see the ever-burning sanctuary lamp — why people kneel down in adoration, and finally gag, "on condition you go your way why the reverent Catholic man, or boy "Yes, yes ; only take your dog off." lifts his hat as he passes a church Don Bosco called Grigio and the men Let us frequently, visit Jesus in His earthly home, especially when through On another occasion Grigio defended His anointed, ordained and Don Bosco from a formidable band of

> view. A Protestant Tribute to a Distinguished Catholic.

ing the oratory before being over taken, he had already come in sight of Whether the theme or the man was the institute when he saw before him a the greater magnet in drawing the group of men. These men at once crowd we shall not attempt to say, but urrounded him and were about to it is a hopeful sign when two thousand pelabor him with their sticks when the people crowded Sanders Theatre at faithful Grigio appeared beside his Harvard University to hear Hon. W protege, snarling and springing about Bourke Cockran set forth the claims of in such a fury that the miscreants be-sought Don Bosco to quiet the dog, and Christianity as the Light to Econom Truth. He made a noble plea for the application of the Gold as soon as they could they vanished in en Rule to industrial manage-ment; for the recognition by em-



MAFCH 19 1898

FIVE - MINUTES SERMON. Fourth Sunday in Lent.

ECONOMY.

" Gather up the fragmants that remain, 1 hey be lost." (St. John vi. 12.) Here is a lesson, my brethren, economy which it would be well for all to consider this morning, for ma of us will, I fear, have to answer God for the wilful waste not only spiritual goods but also of tempor

blessings. There is, I know, a false econom better called stinginess, and wh comes from a miserable spirit, and t is certainly very displeasing to G There are some, and thank God th are few, who are foolish enough starve themselves and live in meann and wretchedness while their money stored away in bank. But the not t common fault which we have to me and which with all the energy of e soul we deplore, is the wasteful, neg gent, unthrifty spirit found amo many of our people. People, indeed, lazy nor idle, but people who make h while the sun shines, and then are wise enough not to gather it in a lay it aside for a needy day. "Saflizient for the day is the e

thereof," says the man who in spring and winter months makes th or four dollars a day, lives lik prince, eats the best and drinks worst-"Sufficient for the day is evil thereof." "I know winter come and with it no work for me, bread for my children, and the c shoulder from former friends; but matter, 'Sufficient for the day is evil thereof.' I have money now, to-day I will eat, drink, and merry

Brethren, it is to such as these our Blessed Lord would say this mo ing: "Take care, be saving, gat up the fragments. Be more econ ical when the sun shines ; lay asid dollar now and then of the fragmen save those fragments you spend in saloons on Saturday evening; it those fragments you waste in g bling; savethose fragments yousqu der in useless and needless am ments; gather them all up lest be lost, and in the day of need yo found penniless."

And for those upon whom God bestowed an abundance of temp favors the lesson is as grave and portant. For among such there wastefulness, an extravagance th often disedifying to the worthy and deplorable in its results to t own spiritual good. People of m may smile or turn up their noses a suggestion of being prudent economical about the fragments are warned to gather up lest the Oh! how many such fragm lost. are lost to the poor ; that needles travagance in dress, that wilful useless expense, those fragmen every whim and every selfish d gratified, which might not be lo properly gathered up and give

God's own, the poor. Brethren, the lesson is the sam us all, whether we are rich or p all the blessings we receive come God, they are His and we are only stewards, and the practical lesso would have us learn from His G to-day is this : In the Ly of our perity, whether that be great or a we should avoid all wilful, cri waste, we should learn to gath the fragments that remain after of ary and necessary wants are plied; gather them up carefull they be lost. Then, if we have honestly, and demands on our g osity are made, we shall be a meet them out of the fragmen ave gathered up; and if po through hard times overtake u shall have the consolation to kn our distress that we have not was squandered the blessings God g in the day of our prosperity. member the lesson - gather fragments that remain, lest th

conse crated minister-the priest, He offers Himself in sacrifice .- Carmelite Re

into the heart, is a matter of heroic effort. He who will not take scandal s indeed a brave soul and a pure one. Its effects can scarcely be calculated.

as it implies a greater amount of evil in ourselves, and thus does a greater to others. Nothing gives scandal sooner han a onickness take scandal and yet there is something so inherently perverse in human nature that he whom it passes by unscathed may ustly be considered as far on the road to perfection. To a few chosen souls whe this seems to come naturally ; but the remaining thousands who acquire it y the labor and valor of a heroid charity are valient soldiers indeed. Great is their victory, and great,, surev, will be their reward.-The Ave Maria.

strong sense of humor and delighted in

" Is it a Protestant church?"

ner.

"So's the divil, yer honner."

"I'm very sorry to hear it, Pat."

"No, yer honner." "A Catholic church, then ?"

"Shure an' it's a church, yer hon-

"Indade an' it is that same, yer hon-

appeared at the moment of danger, as if sprung from the ground, and generally disappeared as suddenly. Sometimes Don Bosco returned from Turin at a late hour, owing to attending sick calls or other duties, and pur

sued his way to Valdocco, without a thought as to personal danger, even or the darkest nights. The ground which he had to traverse, now occupied with buildings and lighted by gas, was then uneven, intersected by quagmires and bordered here and there by thick hedges, -effectual hiding-places for

He revealed more fully the Trinity

"Ben Israel," it will be noticed, like many Christians who refuse to accept the Catholic Church as true, gets slightly inconsistent. Christ, according to Him, was a true Hebrew and a seditious person, taught the Jewish "Holy Law," and was mistaken, all at one and the same time.

'Sarah M." wished to know why divorces are not allowed in the Catholic Church and what is its attitude toward

mixed marriages. Because " what God joined together no man shall put asunder.' The Church discourages mixed marriages

"C. B. "who has heard that the lecturer speaks highly of Protestant and that the Catholic Church teaches that none outside of that faith can be saved, asked why the lecturer encouraged them in that which is going to damn them

The Church does not teach that no one outside her visible communion can be saved. Baptized non - Catholics honestly believing in their denomin read.' ation are members of the soul of the

Church, though not of the body. The lecturer would encourage all to ex amine Catholic doctrine, and to accept it when convinced, and in the mean time to live up to that which they be lieve conscientiously.

S." contended that there was but one true propriation - that of Christ on Calvary, and that the Mass is a new one.

The Mass is one and the same sacri fice with that of Calvary. The mode of offering the same victim, Christ, is different. The Mass is the continua-the varied degrees of Episcopalian tion and application of the sacrifice of the cross. Like light, which came into being at one act of God the sacrifice f Calvary continues in the Mass, which is not a new or another sacrifice

"G. R. W." asked (1): "What is an irremovable rectorship?"

1

One from which the incumbent cannot be removed without cause and after trial by an ecclesiastical court. "Does the Catholic Church recognize Protestant worship as the worship of God in the Scriptural sense ?

The prayer of a sincere Protestant et prayers, such as the Rosary, etc. is certainly true worship, and non-Statistics on this head must come from Durando, one of his priests, went from Catholics are advised by the Church to a reliable source, as sometimes illiter the railway station of Bordighera to

mere question of obedience. The great main question is, Did or did not The the darkness. Don Bosco's faithful d not four footed guardian escorted him to Christ establish a Church, which, if we the door of the oratory. are true followers of His, we are bound If so, where is it? This o hear? hair splitting about lard and gravy and other minor details of discipline would be laughable were it connected

with a less serious subject than the salvation of souls. C. J. L. asked (1) if consent of parents is necessary to the validity o he sacrament of matrimony and "if] firmly and sincerely believe in the

piscopal Church can I save my soul? The minister of her church told her that the Catholic Church had all the ruths necessary to salvation, but had elves.") added a great deal of unneces ary doctrines and practices," and h doubted "whether Catholics gave doubted Almighty God His supreme and prope worship. (3.) In Catholic countrie garet then exclaimed; they pray more to the Virgin Mary than to God. (4.) The Catholics of England and the United States are

usal of Grigio to make way, Don better instructed. In Italy and Spain Bosco was obliged to return to his room three fourths of the people cannot A few minutes later a neighbor called in and warned him to be on his guard. is some ill looking men were lurking

She was told (1) that consent of par ents is not necessary to the validity of marriage, but a good son or daughter about. One evening Don Bosco was at supper with his mother and some priest would do well to heed the admonition

when Grigio came into the yard where of parents in a matter so grave as matrimony where that advice is not contrary to the higher law of God or the boys were at recreation. "That is Don Bosco's dog," one of them ex-His Church. (2.) Discipline in the Catholic Church changes, doctrine never. It would no doubt puzzle an claimed. At once all surrounded the animal and almost smothered him with their caresses. They afterwards led him to the refectory. Catching sight Episcopalian minister to name many of Don Bosco, Grigio went joyously to him, but refused his offerings of bread are not in vogue in one or more of the varied degrees of Episcopalian and meat, as if to show that his visit was disinterested. "What will you Churches under the same Bishop. We cannot pray to the Blessed Virgin coaxed Don Bosco. The dog have?" without implying, at least, a prayer to answered by wagging his tail, and, Almighty God. It is because of her resting his chin on the table, he looked elations to Christ we honor her. (4 at the good priest with an expression The statistics of illiteracy are exaggerof affection. ated to say the least. Distance lends enchantment to the stories about went out and disappeared forever from the oratory, no one knowing whence he came nor whither he went. His Catholics and Catholic countries. Sup posing the illiteracy figures correct, how would the Bible alone do as a

but once again, after a lapse of thirty years, he appeared as Don Bosco's rule of faith in such a community which the Catholic Church could reach guiding star through preaching, devotional pictures, On the night of February 12, 1883, Don Bosco, accompanied by Father

Statistics on this head must come from | Durando, one of his priests, went from

ployers that the wage earner is a part-But the following incident, of quite ner. not a servant ; for the right of the State to punish all individuals or cordifferent nature, seems to reveal that this singular dog was inspired with porations who refuse to treat respectmarvelous intuition. Contrary to cusully and justly with employees have grievances or who insist on their tom Don Bosco forgot an important right to combine in trades unions mission in Turin. He was preparing We have before commented on Mr to start in the evening to repair his forgetfulness when Mamma Margaret Cockran's readiness at all times to proclaim his religious faith, to put his tried to dissuade him ; he endeavored gifts as a student and orator at the to reassure her and opened the door to go, when he found Grigio stretched full ervice of his fellow men without length on the threshold, " Oh ! money and without price, and we only much the better ; we shall be two in-stead of one, and able to defend ourwish that there were more Protestant

as well as Roman Catholic orators and statesmen of like caliber, equally de He called and called, but the log would not stir, and when Don vont and equally ready to serve their co tried to pass it growled. Twice fellow men. It is significant that the two most stirring addresses recently Don Bosco essayed to go out, but in vain ; Grigio prevented him. Mar-garet then exclaimed ; ''You see, my made to the students of our oldest uni versity should have been by Catholic eon, the dog has more sense than you -do mind him." On the repeated relaymen. Mr. Bonaparte and Mr. Cockran .- The Congregationalist.

Bigots and Vandals.

At Castleterra, Ireland, a beautiful marble cross was erected as the headstone of a grave. But local prejudice was so strong that a party of iconoclastic Protestants entered the church yard and destroyed the work. Not sat-isfied with this, the bitterness of party feeling is so strong, that the rector has been subjected to an organized boycott for permitting such a memorial to be erected. The Ecclesiastical Gazette re-

marks that such conduct displays an extraordinary want of enlightenment and Christian charity-which is putting the matter mildly enough .-- Living Church.

Weak Young Men and Women

Weak Young Men and Women are seen everywhere. Heredity or over-study renders them unfitted to cope with the responsibilities of life, susceptible to con-sumption or decline. Medicine has failed and must fail, for they need food. Take cod liver oil? No! Their poor stomachs rebel. Take emulsions? No! They are equally distasteful. Nothing will effect a cure but Maltine with Cod Liver Oil. The oil, rendered palatable and easy of digestion, is quickly assimilated, and the maltine, equal in nutrition to the oil, and even surpassing it in energetic action upon the digestive processes, unite in producing increased weight, improved color, and that elasticity and buoyancy which herald returning health. Maltine with cod liver oil has a remedial value ten times greater than emulsions. Try it. Then turning away h

Grace Ella Aiton, Hartland, N. B., Cured of Eczema,

I do hereby certify that my daughter. Grace Ella, was cured of Eczema of several years' standing by four boxes of Dr. Chase's

W. E. Thistle, Druggist. ANDREW AITON. Witness. Hartland, N. B. Witness.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid pilogar, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

If your children are well but not robust, they need Scott's Emulsion of Codliver Oil.

We are constantly in receipt of reports from parents who give their children the emulsion every fall for a month or two. It keeps them well and strong all winter.

It prevents their taking cold. Your doctor will confirm this.

The oil combined with the hypophosphites is a splendid food tonic.

> 50c. and \$1.00, all druggists. SCOTT & BOWNE, Chemists, Torente.

Your Weak Spot.

Perhaps it is your throat or your bronchial tubes. If you take cold easily, take Scott's Emulsion. It checks any tendency in your system to serious lung trouble.

DYSPEPSIA is the cause of untold suffer-ing. By taking Hood's Sarsaparilla the tigestive organs are toned and dyspepsia IS CURED:

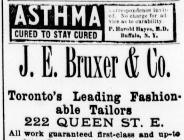
A Dinner Pill.-Many persons suffer exeruciating agony after partaking of a hearty dinner. The food partaken of is like a ball dunner. The tood partaken of is inke a bain of lead upon the stomach, and instead of be-ing a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open secre-tions and convert the food partaken of into healthy nutriment. They are just the medi-cine to take if troubled with Indigestion or Dyspensia.

Dyspepsia. Mrs. Celeste Coon. Syracuse, N. Y., writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in wy stomach. I took Parmelae's Pills according to directions under the head of 'Dyspepsin or Indiges tion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least.' These Pills do not cause pain or griping, and should be used when a cath-artic is required. yspepsia.

artic is required. Richmond Fire Hall, Toronto, 26th Feb., 1897. Dear Sirs.—Constipation for years has been my chief allment; it seemed to come oftener in spite of all I could do. However, some time ago I was told to use Dr. Chase's Kidney Laver Pills, whch I have done, with the result of what appears now to be a per-fect cure. Truly yours. J. HARRIS.

For that tired feeling you must enrich and purify your blood. Hood's Sarsaparilla is the medicine you need.

CANCER ! Tumors and all Blood Dis-orders conquered; sci-ment at home. No knife or plaster. Full particulars by mail or at office; much valu-able matter in 100 page book, all free. Write Dept. "C. R." The Abbot Myron Mason Medical Co., 577 Sherbourne Street, Toronto.



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Prices Right.

Attending Church

The Brooklyn Eagle thus pu some Protestant reasons-very st ive ones-for not attending c and for the little influence churches nowadays exert ove

A logical Protestant has no i attend church on principle : he on divine inspiration to guided his interpretation of Holy Scri He holds that each one should and judge for himself ; consec he stands in no need of the m of the preacher. The Pro church has put aside the Sacr the Mass and hence there is n of assisting at divine service. the logical Protestant should tend church, according to h principles. . . . There is no p the Protestant church for the True, indeed, a mission chu bethel, has been set aside for the usually a goodly distance fr parent church. But the poo ceenest instinct, have discover the good preaching and singi not for them. The crusts crumbs are given them, wh savory food is reserved for th are clothed in purple and fine

Better Than Klondike G health and strength gained b ood's Sarsaparilla, the great blood It fortifies the whole system and such strength that nervous troubl and work which seemed wearying a ous, becomes easy and is cheer formed. It has done this for othe for you.

HooD'S PILLS are the best fami tic and liver tonic. Gentle, reliabl One of the greatest blessings to Mother Graves' Worm Externi effectually expels worms and give a marvellous manner to the little of

mission was fulfilled for that period-

FIVE - MINUTES SERMON. Fourth Sunday in Lent.

ECONOMY.

" Gather up the fragments that remain, lest hey be lost." (St. John vi, 12.) Here is a lesson, my brethren, in

economy which it would be well for us all to consider this morning, for many of us will, I fear, have to answer to God for the wilful waste not only of spiritual goods but also of temporal blessings. There is, I know, a false economy

called stinginess, and which better comes from a miserable spirit, and this is certainly very displeasing to God. There are some, and thank God they are few, who are foolish enough to starve themselves and live in meanness and wretchedness while their money is stored away in bank. But the not un common fault which we have to meet, and which with all the energy of our soul we deplore, is the wasteful, negligent, unthrifty spirit found among many of our people. People, indeed, not lazy nor idle, but people who make hay while the sun shines, and then are unwise enough not to gather it in and lay it aside for a needy day. "Safficient for the day is the evil

thereof," says the man who in the spring and winter months makes three or four dollars a day, lives like a prince, eats the best and drinks the worst—"Sufficient for the day is the evil thereof." "I know winter will come and with it no work for me, no bread for my children, and the cold shoulder from former friends; but no 'Sufficient for the day is the matter. evil thereof.' I have money now, and to-day I will eat, drink, and be

Brethren, it is to such as these that our Blessed Lord would say this morn ing: "Take care, be saving, gather up the fragments. Be more economical when the sun shines; lay aside a dollar now and then of the fragments save those fragments you spend in the saloons on Saturday evening ; save those fragments you waste in gam bling; savethose fragments yousquander in useless and needless amuse ments ; gather then all up lest they be lost, and in the day of need you be found penniless.' And for those upon whom God has

bestowed an abundance of temporal favors the lesson is as grave and im portant. For among such there is a wastefulness, an extravagance that is often disedifying to the worthy poor, and deplorable in its results to their own spiritual good. People of means may smile or turn up their noses at the suggestion of being prudent and economical about the fragments they are warned to gather up lest they be lost. Oh! how many such fragments are lost to the poor; that needless ex-travagance in dress, that wilful and useless expense, those fragments of every whim and every selfish desire gratified, which might not be lost if properly gathered up and given to God's own, the poor. Brethren, the lesson is the same for

us all, whether we are rich or poor ; all the blessings we receive come from God, they are His and we are only His stewards, and the practical lesson H would have us learn from His Gospel to-day is this : In the Ly of our prosperity, whether that be great or small, we should avoid all wilful, criminal waste, we should learn to gather up the fragments that remain after ordinary and necessary wants are supplied; gather them up carefully lest they be lost. Then, if we have lived honestly, and demands on our generosity are made, we shall be able to meet them out of the fragments we ave gathered up : and if poverty

OUR BOYS AND GIRLS. The Ermine.

There is a beautiful snow white ani mal which is called an ermine, and there is a pretty legend about it which you must know is not a true story, but is a most beautiful one.

The ermine really has not a black hair on its exquisitively white body, and it steps very softly over the earth that it may not soil even its snowy feet with the dust.

It is said there were once som naughty men, with dirty hands and faces, who thought it would be great fun to drive an ermine into the mud.

They tried a long time without suc-ceeding, for the ermine could run very fast, and crept into very small places.

At last these cruel men made a per all around the ermine, with ditches full of muddy water on all sides but ene, and on this side they built a ho fire ; and then they laughed cruelly be cause the ermine must go in the mud or be driven into the fire.

When everything was ready they shouted and ran after the little ermine, which went bounding toward the muddy ditch; but it would not put a foot into such a vile place, and it ran to another side only to find that guard ed with muddy water. So it dashed from side to side ; and when the cruel men pressed closer and shouted louder. reaching toward it with their fou hands, the glorious little ermine went flashing like a snow flake straight to ward the fiery wall that guarded the last side. The men began to feel that there was not much fun after all in such sport as this, for they were not so wicked as to wish to burn the pretty ermine ; but the ermine dreaded their unclean touch as much as she dreaded the mud, and while the men fell back n astonishment, the ermine leaped into the flame, but in the flame ap-peared the dear Christ Child, who took the ermine in His arms and turned a glowing face upon the cruel men, say-

ing : "This my ermine, white and pure as I made it. How dare you seek to harm it? I quench the fire that it harm it? I quench the fire that it may not be burned, for I am the Christ Child who cares for all things pure. Then gazing pitifully upon the men, He whispered softly: "Go, make yourself clean." The ermine was carried to a beautiful garden, where it was never again afraid, and the men became gentlemen who never teased

another creature. -- Elizabeth Stuart Phelps.

Lessons in Politeness.

Any boy or girl who has at all ob served the ways of animals must have noticed how many even insignificant ittle creatures have very good manners indeed. You may think it strange that an animal can give lessons in politeness, but after all politeness is necessary in a community, and the animals that live and labor together, that lead any sort of social life among themselves, have to be considerate of one another's feelings. You cannot be sociable and selfish.

Have you never seen a number of ants working to move a large morsel of food to their larder? It would be perfectly absurd for one ant to try to lug away the delicacy by himself, and he has sense enough not to attempt it. Instead, he calls as many of his friends as he can summon together and they all work with a will. There is no disorderly jostling or quarreling, because that would interfere with the accom-plishment of their purpose. They politely help one another for the common good.

Of course, ants, we may say, belong to one family, and it is only natural that they should be polite. We have through hard times overtake us, we heard of members of families not treatshall have the consolation to know in ing one another politely, but we do not our distress that we have not wasted or care to take up that question. Many squandered the blessings God gave us animals are polite to others that are in the day of our prosperity. Re-member the lesson — gather up the fragments that remain, lest they be not of their species. A little girl friend of ours was lately much distressed by the loss of her pet cat. For several weeks nothing was heard of the cat. Then one morning he appeared on the doorstep of his home and seemed so

THE CATHOLIC RECORD

and boys lose ambition and become doless before they accomplish anything worth while.

Most of our work is laid out for us what we do (or don't) of our own accord is what different-iates us one from the other. Because nothing is worth while commencing unless it can be successfully completed, we should be cautious about making a beginning. Anything good once begun must be persevering! kept up. In fact, if it gets a good impetus, say half-way, it will almost keep on of itself to the end. We must dis regard every mood that would with lraw us from our design ; we must hold

firmly to our purpose lest, losing it, we fall into the incapacity of discouragement. We may always find examples of

tenacity among those who have achieved success. Rudyard Kipling, have though still a young man, has been a famous author these ten years, and his renown is constantly growing. He is not one of the flash-lights that dazzle He is us for the moment and then disappear forever. The light of his genius is a steady flame, fed by his own indomit-able preservance. It is related of him when he was a boy of twelve he that went on a sea voyage with his father, Mr. Lockwood Kipling. Soon after the vessel was under way Mr. Lockwood Kipling went below, leaving the boy on deck. Presently there was a great commotion overhead, and one of the ship's officers rushed down and banged

at Mr. Kipling's door. "Mr. Kipling," he cried, " your boy has crawled out on the yardarm, and if

he lets go, he'll drowa." "Yes," said Mr. Kipling, glad to know that nothing serious was the matter ; " but he won't let go."

Later in life young Kipling gained a place in public favor, a somewhat difficult undertaking, as such a place is as slippery and insecure as the yardarm of the anecdote. He might have grown weary and fallen into the obli yion in which all spasmodic effort is lost. But he continues to hold his place firmly. Characteristically "he won't let go." He knows, as does every earnest worker, that whatever the measure of one's talent may be, there earn he no permanent success without

can be no permanent success without tenacity of purpose.-Catholic Standard and Times.

Seeking and Accepting the Best Side of Things. Every one presents a good and a bad

side, and there are people whose mis-sion seems to be to seek with exasperfidelity the worst side of men ating

and things. A book is published ; instead of prefiting by the good and useful pages which it contains A looks for inaccuracies, commonplace thoughts, infel-icitous expressions, and errors which may have escaped author and editor, and he rejoices to glean a harvest of faults.

Show him a picture, he is sure to find it out of drawing, the light badly managed, the drapery stiff, etc. Go with him to a social re-union, he will entertain you on his return with how he was bored by the stupidity of one, the pedantry of another, the affectations of another, and by the faults of the company generally, which seem to have occupied his mind to the exclusion of everything pleasant in the evening. Hence nothing pleased him; the house was furnished in bad taste the conversation was dull, certain voices grated on his nerves, etc. He is dissatisfied with everything, and with the world generally, which, alas pays him in kind.

B accustoms himself to see the best side of persons and things; hence there is an air of geniality and good there is an air of geniality and good humor about him which seems contag-ious, and he is greeted with pleasant words and smiles wherever he goes. If some one blunders in company, he never sees it; if the conversation is dull about him, he manages to amuse himself; if he meets with an accident, he company is accident, because the the company is bound be interesting enough to divert himself; if he meets with an accident, he company is accident, he company is accident, he company is accident, he company is a he repairs it as well as he can without lamenting over it, or retailing it to everyone ; if he is left alone, he enjoys his solitude, the charms of which he has discovered. He enjoys his reading, thoroughly relishing in the book the qualities which please him, and rapidpassing over those which are not to his taste. Every one loves him, for he has a happy knack of discovering everyone's best qualities, and making them ap-preciated—Which of these two people is the happier ? We cannot change the weather, we say; so we accept it as it is. Why not apply this maxim to men and things? Let us not rebel against events, and learn to yield to the inevitable. Instead of struggling fruitlessly against an obstacle, turn aside and pass on. If the stream is calm it is because it peacefully follows its course, but when it attempts to flow over a rock, see how it scolds and foams, and breaks its banks. If we cannot remove the obstacle, let us learn to wait until it disappears. Impatience exhausts our strength to no purpose and never remedies anything. The nature of things does not change, it is for us to change our will. Instead of lamenting over weather which interferes with our plans, let us cheerfully do something else. Persons who understand how to be happy are like good workmen who always have a reserve of tools to fall back on. Knowing how much occupation contributes to happiness, they are never without something to do. We would have all about us yield to our views; but it remains to be seen whether it is not for us to yield to theirs. We would be the figure about which our little world centres, but with what

If eight persons about me hold an opinion opposed to mine, who should yield? Self love tells me they should yield to my superior wisdom. Common sense tells me, when there is no com promise of conscience, I should yield to the greater number, as a principle, an opinion in which eight persons agree more likely to be correct than the opinion of one, individual. Three fourths of our troubles come

from an exaggerated idea of our own merits, and from our efforts to exalt our position in the world at the expense of others.

Let us take people as they are ; fre-quently what we call faults in those about us are simply the qualities in which we are lacking ; let us beware of exacting too much of others. Rather let us learn to use them according to their ability and their aptitude, and we shall satisfy ourselves and content them. "We do not use a broom to them. write, but to sweep," says an old pro-verb ; require of those about you only what they are capable of doing, and do not ask anything more.

Do you remember that pretty coup let in the "Miller Without Care"

"Whatever way the wind blew, He set his vane and slept content.

Let this be our spirit in everything. "Those who visit me," said a sage do me an honor ; those who never visit me give me pleasure, - so I am satisfied with everybody.

Do you know the principal cause of that restless, discontented feeling which finally becomes a permanent condition It springs from a habit of repining at our position, which is not what would have it, at our work, which is not what we would choose, and at al that we lack.

Let us gently accustom our will to love our position, our work, and wil-lingly bear anything that it lacks. The greater part of our trials comes upon us so swiftly because we meet

them half way .- Catholic Columbian. CHATS WITH YOUNG MEN

Recreation.

Life is not all made up of work. N one can work incessantly, and the at-tempt to do this always defeats itself and often brings its own swift penalty He who would acquire and retain great capacity for work must rest and

When young Governor Russell of Massachusetts, the gifted and lamented son of Harvard, said that he would rather hear that Harvard had won in a game of football than in an intellec tual contest, he did not wish to disparage scholarly attainments, but rather to emphasize the physical conditions which make them most valu Too many people are under-zed, over-worked. We want able. vitalized, health and heartiness and a bounding

The opposite of work is not idleness, but play. Nature's penalty for idle-ness is no less stern than for overwork. She demands the joyous alternation of work and play. Every person whose life is to be robust must have his periods of play. Recreation must turn his thoughts into new channels, relieve the pressure upon the brain, and the tension upon the nerves and give tone and vigor to the muscles and vital organs.

I am sorry for the man who no longer likes to play. He has lost one of the most precious gifts with which nature endowed him. He is like railroad train without an engine, or a day without a sun.

Three principles may guide us in

everything else. They usurp the place of his work, blind his reason, and stifle his conscience. But let us not for this reason deprive

ourselves of the needed recreation and healthful glow which come with well heathful glow which come with well-chosen sports. Amusements are a necessity, restoring elasticity and vigor. They are a discipline of judg-ment, of temper, of will. They keep the heart young, the tastes simple, the sympathies warm. Without amusements the body, mind and spirit alike lose their rightful gladness and tone.

Respect for Authority. In civil life the same kind of respect for authority as is maintained in a military establishment cannot be ob-served, but even in civil life there should be respect for authority.

In the army the private must obey his captain without question or hesi tancy; the captain in his turn must yield implicit obedience to the colone of his regiment, and the colonel must espect the authority of the general inchief. The purpose of this discipline is to form the units of the command into an army or lesser force moving with the precision of machinery at the

will of the commanding officer. In civil life the units have more free dom of action ; each within limits can assert his individuality, but even in civil life some have authority over thers, and some degree of discipline must be maintained for the transaction of the most ordinary business. It has been urged in support of projects to give military training to school chil dren that it inculcates habits of obedience useful to them in civil life Whether it has this effect may be doubted, for the reason that the rigor ous discipline of the army cannot be, or, at all events, is not, enforced in schools · but it is true that the military habits of prompt obedience and respec for authority are of value to young men in business life, and they should cultivate these habits. Sometimes they will be authorized to think and act for themselves; sometimes they will be obliged to assume responsibility in the

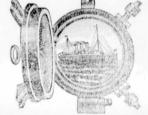
absence of their superiors, and they at times respectfully make suggestion when they think they have some knowl edge superior to that of their employ ers ; but they should at all times keep in mind respect for authority and avoid being officious. Nothing is more an noving than for one in authority who has settled upon some course of action without mentioning it to his subordinates to find that one of these has upset all his plans by officious interference. The employe's explanation that "he did not know," or that he thought so and so, aggravates rather than excuses the offense, for if he did not know he should not have acted.

In nearly all business establishments one will find an employe whose egotism and self complacency lead him to inter-fere with the affairs of other people. In their absence he undertakes, pos sibly because of his good nature or devotion to the interests of the establishment, to transact their business or answer for them in some way. Some-times he is of assistance, and is, there fore, tolerated; but occasionally he does the wrong thing, and thus gives rise to troublesome complications.

The officious young man may have respect for authority while his superior is present, but in his absence assumes to speak for the firm or corporation and makes engagements or promises which are wholly unauthorized. No matter how good his intentions may be, he becomes a nuisance and thereby injures his prospects of promotion.

The young man who is engaged in making his reputation in office or the pursuit of recreation: 1. Play lessons from the military. He should should be invigorating. Its purpose respect authority and yield prompt workshop should at least take some





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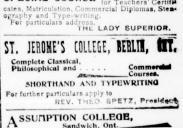


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Attending Church

Better Than Klondike Gold

The Brooklyn Eagle thus publishes thankful to be taken in and petted that it was supposed he had been stolen and kept a prisoner. After he was warmly welcomed by his human friends, the fox terrier of the family rushed into some Protestant reasons-very suggestive ones-for not attending church, and for the little influence which churches nowadays exert over the

the room, showing that he had only just learned of the cat's return. The A logical Protestant has no need to scene that followed was the funniest you can imagine. With every demonattend church on principle : he relies on divine inspiration to guide him in his interpretation of Holy Scripture. you can imagine. With every demon-stration of joy the little dog ran to the cat and began licking pusy's face as he might have licked his master's hand. All that day he never wearied He holds that each one should read and judge for himself; consequently he stands in no need of the ministry of the preacher. The Protestant in showing the cat every attention. He was indefatigably polite. Very likely the two animals talked to each church has put aside the Sacrifice of the Mass and hence there is no need of assisting at divine service. In fact, the logical Protestant should not atother in their language, which we are not clever enough to understand, and tend church, according to his own the dog sympathized with the trying experience his poor friend had been principles. . . . There is no place in the Protestant church for the poor. True, indeed, a mission church, or We dull human beings through. never found out where that cat had been or what he had suffered, but whether or not the dog understood, he bethel, has been set aside for their use usually a goodly distance from the parent church. But the poor, with was kind and loving and polite to the cat, and in a few days pussy seemed as keenest instinct. But the pool, while keenest instinct, have discovered that the good preaching and singing are not for them. The crusts and the crumbs are given them, while the savory food is reserved for those who happy as if he had not a care in the world. All his troubles were forgotten under the influence of kind treatment. -Our Animal Friends. are clothed in purple and fine linen.

He Became Famous.

Tenacity is a good word, although a picturesque Americanism has substi-tuted for it "stick-ativeness." Phren-Is health and strength gained by taking Hood's Sarsaparila, the great blood purifier. It fortifies the whole system and gives you such strength that nervous troubles cease, and work which seemed wearying and labori-ous, becomes easy and is cheerfully per-formed. It has done this for others, it will for you. ologists find a bump for the faculty and call it continuity. It is always easy to make a beginning ; most young people make a beginning; most young people are ready to begin anything. But, "wae's me," what a beautiful lot of tangled threads they presently find in hand! The beginnings are broken off

Hood's PILLS are the best family cathar-tic and liver tonic. Gentle, reliable, sure. One of the greatest blessings to parents is Mother Graves' Worm Exterminator. It effectually expels worms and gives health in a marvellous manner to the little one. near the head; the unfinishings are enough to discourage further under-takings. And that's why some girls reason? nels. If it is both athletic and mental, double benefit will be received. It advise bencht will be received. It should be hearty and somewhat excit-ing; it fails of its purpose if is too quiet and passive. Loafing is not play. 2. Play should be innecent— not harmful to ourselves or to others. Here is a resurg man who likes to play Here is a young man who likes to play certain games, but who says they are

not interesting enough unless he stakes some money on the result. If he does that he makes a fatal mistake and is entering the path which is trod by spendthrifts and gamblers-a steep decline from which few escape. Another, rejoicing in his strength, craves the excitement of personal encounter. Hence we find students in German universities fighting a kind of sham duel and young men in certain American colleges taking their exercises with boxing gloves. But we have prize fighters enough without trying o develop them in our institutions of learning or Association gymnasiums ! Let us choose amusements which will not develop in us low tastes or false standards of right and wrong. 3. Play should not be excessive. Nowhere is self control more important than in those amusements which tempt us to excess. I recall a young man whose name was known all over the country a few years ago. He was famous in a certain line of athletics. His whole soul was in them. But his nterest in other and more important things was lost and his college course was a failure. His enthusiasm for athletics was a good thing if properly controlled; not so controlled, it became the rock on which he was shipwrecked. One's recreations afford a test of char acter. The strong man puts them in their true place. They are an inci-

dent, a pleasant change in the routine of his daily life. He enjoys them keenly, but he gives them up at the proper time. The weak man is absorbed by his amusements and forgets

ity in many ways, but he should be careful to keep within the bounds of his own authority, and maintain respect for those above him. In this way he will come to deserve promotion, and may some day be given the author-ity which he cannot usurp without risk to his reputation.

How to Make Money.

About a month ago I saw an advertisement in a religious paper where Dept G 3 of the Iron City Dish Washer Co., of Sta. A. Pittsburg, Pa., wanted a few good agents to sell their latest improved dish washer. I wrote them, and they sent me full particulars how to sell the household article. When the machine arrived I article. When the machine arrived I showed it to my neighbors, and I took orders in every home that I visited. It is the easiest thing to sell, and without any machine I selling anything I previous experience in selling anything previous experience in seming any utility is sold a dozen the first five days. The firm gave me full particulars how to sell it, and I found that by following their instruc-tions I did well. The machine washes and dries the dishes in less time than it takes to tell it. Then a woman don't have to put her hands in the greasy dish water, and everyone knows how diswater, and everyone knows how dis-agreeable that is. I am making lots of money selling the dish washer, and any other energetic person can do the same. Write them for circulars.

A Country Widow.

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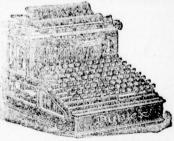
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HENRY AUSTIN ADAMS, A. ON LORD HALIFAX.

The concluding lecture of the course on "Historical Personages," which Henry Austin Adams, A. M., has been giving before the Children of Mary of Notre Dame Convent, Berkeley street, Boston, was devoted to Lord Halifax and the latest movement for the Reunion of Christendom, to which the Society for Church Union in England, which he is identified, is so de-in prayer and work. The Ruby voted in prayer and work. The Ruby Parlors at 83 Beacon street were crowded.

Mr. Adams said at the outset, that Lord Hallfax and his work were pro-ducts of the Oxford Movement. He briefly described the apathy into which the Church of England before 1833 had fallen—the fox hunting parsons, the deserted and uncared for churches, the popular prejudice against all things Catholic, which would have caused any act of overt reverence to the church a the House of God-were it but the act of keeping it clean and sightly-to be denounced as a leaning towards

'Popery." He dwelt on the Oxford Movement and its transforming influence on the Church of England, the difficulties alike from popular prejudice and eccle siastical authority which the first at tempts at restoring ancient Catholic teaching and practice encountered ; without touching on the vast numbers who went into the Catholic Church as a result of this movement. Its aim had been simply to put life into the dead body of Anglicanism-to make of it what it might perhaps have been had the revolt against Catholicity stopped VIII.'s repudiation of the with Henry supreme authority of the Pope-a Church in schism, with valid orders

and true sacraments. Though it could not accomplish that impossible achievement, it must be granted that it changed the face of Anglicanism. The ideas of Church restoration which Anglican clergymen brought back after a sojourn on the continent materially helped ; Catholic art laid hold on the heart of England before Catholic dogma did. Then before Catholic dogma did. there was that tender and sympathetic interest in the poor which invariably marks every religious movement Romeward. The fox-hunting parson disappeared, and the ascetic young curate, who kept Lent rigorously and denied himself even of necessaries for the poor of the parish, was frequently

met with. But still there was much lacking. Even the most advanced Ritualistic clergyman, sure of his orders and his sacraments, was troubled to find himself a priest in good standing at Dover, a mere laymen and excommunicate, as far as Catholic sacraments were con-cerned, at Calais. He was not even a schismatic ; just an ordinary heretic. His "branch theory " was held only by himself.

A strong desire of some sort of reunion with the Catholic Churches of the Continent of Europe sprang up among the Anglican clergy. It had two man ifestations. One was the Society for Corporate Reunion. The members had no doubt of the validity of their orders; the thing was to make other people of the same mind. To this end, a number of Anglican clergymen went over to the Continent and were re or dained by certain Jansenist Bishops, the validity of whose orders had never been questioned. Even Bishop's orders were thus obtained, and much re-or-daining done for a little while ; but the movement was underhand, opposed to

Ritualistic clergymen of the Church of England in the legal conflicts arising from the advance of Catholic practices -Boston Pilot.

Comforted of God.

Through the blue silences methinks I hear An angel word. I know its solernn tone. Its golden sweetness as of reads wind-blow And far-off glory tenderly drawn near.

It saith, "O son of man, why quake and fear, Loosing thy grasp upon the Eternal Throne The starry, blazing deeps are all thic own, If thou be His, who holds thee passing dear.

He, the Divine, embraces thy poor soul In every snowy bloom or music voice That touches it with Heaven and saith,' 'Re

Joice ! He draws thee to Him in thy days of dole;

Save of sweet penitence would crave no tear, But, with soft up-lift, cries, 'Be of good cheer!'" -Caroline D. Swan in Portland Transcript.

Saint Joseph.

BY BROTHER REMIGIUS, C. S. C.

Oh holy patron, chosen to provide The numan wants of God's eternal Son. Our ransoms, feed and clothe the Holy One, Who bore the heavy burden of our pride, And love-impelled, ascended Calvary's side. I pray thee, when my earthly course is run, Be near me, speak of hope, nor leave me then Till thou hast placed me safe, by Mary's side.

Thy death was shadowless of every fear, The passing of thy soul-obedience : To thee the parting was but change of sphere Thy Lord was with thee here, and would b

Yet, should my dying lips refuse to cry Thy blessed name, -- be near me when I die.

St, Joseph's College, Cin., O,

Queen of the Holy Rosary.

BY REV. MATTHEW RUSSEL, S. J.

Queen of the Holy Rosary! Thee as our Queen we greet, And lay our lowly, loving prayers, Like roses, at thy feet; Would that these blossoms of our souls Were far more fair and sweet!

Queen of the Joyful Mysteries ! Glad news God's envoy bore. The Baptist's mother thou dost tend, Angeis thy Babe adore. Whom with two doves thou ransomest— Lost, he is found once more.

Queen of the Sorrowful mysteries ! Christ mid the olives bled, Seenrged at the pilar, crowned with thorns, Beneath fils cross II a sped Up the steep hill; and; there once more Thine arms embraced him—dead !

Queen of the Glorious Mysteries! Christ from the tomb has flown, Ias mounted to the highest heave And sent His spirit down ; Ind soon He raises thee on high, To wear the heavenly crown.

Queen of the Holy Rosary ! We, too, have joys and wees : May they, like thine, to glory lead ! May labor earn repese. And may life's sorrows and life's joys In heavenly glory close !

The Old Drunkard.

He lies upon the steps near the Post Office, Snoring and choking sometimes when his Snoring and choking sometimes when cough is Particularly bad. Ho blinks and mutters A few words from the jargon of the gutters.

Heavens, what a wreck he is! his hat is bat-tered Out of all shape ; his clothes, mudgrimed and

- ; attered, Hang loosely round his shrunken limbs; through shocking Bad boots peep toes without a hint of stocking.
- The men pass by him-some with jeers and
- laughter, Some with grave eyes, where tear-drops glisten after; The women stare a little, then turn thoir faces Away and closelier draw their silks and laces.
- This pitiful thing, enswathed in rags and tat-
- ters, That mud from every street bespatters, Is it all vite, and does the outside duly Set forth the creature's worth correct and truly?
- Is there aught left whereby the mother that
- Suckled him, leter whereog the motion that bore him, Suckled him, kissed him, crooned low ditties o'er bim, Might recognize the child she loved once were he Just now to slip across the fearsome ferry?

- So many years have passed since first he
- So hand yours have place and have he started Forth on life's voyage! who knows how stout-hearted His frail barque faced the storms of wind and thunder. Until the oer-mastering billows drove it under?

"But when that time is ended Return here, and remain A thousand years in torment, A thousand years in pain; Thus dearly must you parchase The comfort he, will gain."

THE CATHOLIC RECORD

fault, and was capable to great self-sacrifice in furtherance of a cause in which he was inter-ested. But his consenting, as I am advised he idid, to another's name being substituted for his in the information of the first Dominion Minis-try, was a sacrifice he should never have been asked to make, and one which, as a man, he should have resented. His not doing so has reflected somewhat on his character for independence, which was a trait he prided himself upon possessing to an eminent degree; and one which he sought to instil in others in one of the most unfortunate incidents in connection with the political his-tory of the Dominion, particularly to the race of which he was the acknowledged leader. If. Mr. Editor, I shall not be trenching too much on your columns, I would gladly, in the near future, furnish my reasons for reaching the conclusion ennicitate in the last statement of this letter. D'Arey MacMahon. Ottawa, Feb, 17, 1898.

ON "MODERATE DRINKING."

The lime-tree's shade at evening Is spreading broad and wide Beneath their fragrant arches Pace slowly side by side In low and tender converse A bridegroom and his bride.

The night is calm and stilly No other sound is there Except their happy voices; What is that cold, bleak air That passes through the lime-trees And stirs the bridgroom's hair f

While one low cry of anguish, Like the last dying wall Of some dumb-hunted creature, Is borne upon the gale— Why does the bride-groom shudder And turn so deathly paie ?

Near purgatory's entrance The radiant angels wait : It was the great St. Michael Who ciosed that gloomy gate, When the poor wandering spirit Came back to meet her fate.

" Pass on," thus spoke the angel, Heaven's joy is deep and vast; Pass on, pass on, poor spirit, For heaven is yours at last; In that one minute's anguish Your thousand years have passed."

"A NEW NATIONALITY."

The Patriotic Words and Works Mr. D'Arcy McGee.

Editor Ottawa Citizen:-Recently you kind-ly gave space to a letter from me on "Our Colonial Empire," and I then promised, with your permission, to deal shortly with the pa-ternity of the phase forming the heading to this letter, which, as you will see, was the sub-ject of a rather amusing incident in parliament in 1885.

Ject of a rather amusing incident in parliament in 1855, during the early days of his career in Canada, the Hon. Mr. D'Arrey McGee pub-lished in his paper, which I learn was called "The New Era," an article entilded "A New Nationality," in which he referred hopefully to the coming greatness of the colonies. And also whilst urging the federation of the British North American colonies, he, in 1853, wrote a plea for "British American Nationality," which appeared in the B, N. A. Magzine, and in that he urged, with the dwonderfully force-ful language he could employ, the creation of a new nationality and a monarchical constitution for Unite Canada. The following extract gives some conception of the scope and aptitude of the article in "Why should not the autication of a

for United Canada. The following extract gives some conception of the scope and aptitude of the article in usestion : "Why should not the united voice of British America be heard, in respectful accents at the foot of the imperial throne, stating the true position, wants and wishes of these colonies, and asking from Her Majesty's wisdom and goodness the means to perpetuate constitutional monarchy, at least in this region of the new world? We can easily conceive what a striking spectacle that might be, une xampled almost in rodeer times and what might words those would be which the delegates of British North America would probably feel authorized to employ on such an occasion. 'May it please your Majesty' might say, 'the parliament and people of these kingdoms have given birth to a new and considerable state in Northere America. They have sent out industrious millions to found that State, and endowed them with the system of law, under which they are now governed. Your Majesty's name is held in veneration throughout those far-extending lands, which need only for their furure scennity, stability and authority, supervaided for their progent franchiese. We therefore humbly beservice of perfecting the liberties of these of your Majesty's descendents, and those of your people beyond the Atlantic, may conjointy perpetuate to all their progens that you will be service of perfecting the liberties of these of your people beyond the Atlantic, may condition. The Quebec conference was not until 184. But of some years prior to writing his plea for "British America Nationality" he had been the foremest, as well as the most eloquent and unceasing advocate of a monarchies induced by Parlie ment on the 19th of January. 1855, contains this pararrapt: "A careful consideration of the general position of the set.

paragraph: "A careful consideration of the general position of British North America induced the conviction that the circumstances of the times afforded an opportunity not merely for the settlement of a question of provincial politics, but also for the simultaneous creation of a new mationality." The phrase "A New Nationality" had undoubtedly been borrowed from the "New Era," and as Mr. McGee was then a member of the government he was for some unaccountable reason tauted by the Hon. A. A Dorion (the member for Hochelaga) for inserting in the Governor General's speech a phrase that had appeared ten years before in Mr. McGee must have been in one of his most satirical and the doubt have been in one of his most satirical and the member of more drawn addressing the messing in the set of more the member for more for his most satirical and the formation of the member for more for his most satirical and the formation of the member for more for his most satirical and the formation of the member for more for his most satirical and the formation of the satirical and the formation of the satirical and the formation of the member for more for his most satirical and the formation of the member for his most satirical and the formation of the satirical and the formation of the member for his most satirical and the formation of the satirical and the formation of the member for more formation of the member for his most satirical and the formation of the member wittlest of moods, for when addres House and replying to Mr. Dorion, "My honorable friend the member to laga, thought he did a very clever t other evening when he disentomber newspaper article of mine. r Ho

The usual successful meeting of St. Mary's branch, C. T. S., was held in Cameron hall, on the 7th ultimo, with some hundred and twenty-five members present. The business was of more than usual importance, and included the endorsation of the proposal made by 'the re-presentatives of the different branches of the C. T. S., in the city to affliate and form a national C table Truth Society for Canada. It was also decided to imagurate special open meetings at which a lec-turer would be invited to speak on some of the different dogm is of the Catholic Faith, and to which non-Catholics would be especially invited. The first of these meetings will be held on Monday, April 4, in St. Andrews hall, and it is to be hoppid that its success will be it is to be hoped that its success will as to warrant the continuation of the as one of the features of the St. Mary

thes are not to be used as beverag taken daily, even in moderation, effects of alcoholic drinks thus taken Gillocky, therefore, justy draws ference that total abstinence is a mu-habit of life than moderate drinking, sometimes, though improperly, hon-being called temperance, but which is an ri-ty intemperance.

temperance, because it is an unreas use of a dangerous beverage which merely because it panders to the sens

CATHOLIC TRUTH SOCIETY,

TORONTO.

C. T. S. To show the appreciation of the assistant To show the society by its numerous friend

the course get a contract of

L. McDarby; altos, Misses L. A. Tallon, M. McDarby, N. O'Neil, A. O'Connor and M. O'Brien. The Maypole dance, under the direction of miss L. A. Tallon, with Mrs. T. Stringer as accompanist, was presented as a grand table to the same the ranged hands by a number of young girls dressed in white, What rendered this most picturesque was a display of colored lights. The entertainment was a credit to the ladies of St. Bridget's parish, and its success is due to the members of the following committee: Direct or the same of the following committee: Direct oresses, Mrs. Proderick, Mrs. T. Stringer, masistants, Mrs. P. Stringer, Mrs. T. Stringer, massistants, Mrs. P. Stringer, Mrs. T. Stringer, massistants, Mrs. P. Stringer, Mrs. T. Stringer, Mrs. E. J. McEvoy, Mrs. J. Pender, Mrs. T. B. Smith, Mrs. P. Brankin, Mrs. Jas, Smith, Mrs. F. Walsh, Mrs. P. Brankin, Mrs. Jas, Smith, Mrs. Mrs. H. Duggan. The Evening Journal.

OBITUARY.

MR. JOHN WILSON, DORCHESTER STATION, With deep regret we record the demuse of Mr. John Wilsen, which took place at his late residence, Dorchester Station, at 9.15 o'clock, on the morning of Feb. 28, after one week's sickness, borne with great patience and resigna-tion and surrounded by all the members of his affectionate family who lavished on him every eare and attention that finlal piety could promb. He died fortified by the ineffable grace of the holy sacrament which the Church of God administers to her children at the solemn and supreme hour of dissolution. Mr. John Wilson was a very old and highly-respected resident of Derchester Station, and a very devout Catholic, and at the time of his death had attained the grand old age of eighty Wy uars. MR. JOHN WILSON, DORCHESTER STATION.

death haid attained the grand old age of eighty-tro years, and the grand of the grand of the diss Lillin, of Windsor; Mrs. Daton, of North Bernoll; James, of Dorchester; John and Wil-linn of London; Edward, of Ningara Falis, and Patrick, of Grand Rapids, Mich. The function of the Sacred Heart, Ingersoil, where Solem High Mass was cole-bated by the Rev. Father Tiernan, and from there to the Catholic cenetery where the final obseques were performed by Rev. Father Comoily. The padi-ceners were his six sons, who here him tenderly to his last resting-place. R. I. P.

ON "MODERATE DRINKING." We have received from the compiler, Miss Mary A. Gillogy of Lindsay, an instructive ance, its Cause and Effects, "which we strongly book which puts in a clear likh the evils of in-mperance, and gives excellent reasons why the people of Canada, and, indeed, of all countries, abstitution of the strongly of the strongly of the people of Canada, and, indeed, of all countries, abstitution of the strongly of the strongly of the strong of the strongly of the strongly people of Canada, and, indeed, of all countries, abstitution of the strongly of the strongly people of Canada, and, indeed, of all countries, abstitution of the strongly of the strongly method without being subjected to the odlum in the strongly of the strongly of the strongly which drunkards are generally hed." The strong without being subjected to the odlum in the strongly of the strongly of the strongly in the strongly of the strongly of the strongly in the strongly of the strongly of the strongly in the strongly of the strongly of the strongly in the strongly of the strongly of the strongly in the strongly of the strongly of the strongly in the strongly of the strongly of the strongly in the strongly of the strongly of the strongly in the strongly of the strongly of the strongly in the strongly of the strongly of the strongly of the strong who do not in course of the body of strongly in the strongly of the strongly in the strongly of the strongly in the strongly of the strongly in the strongly of the strongly

MISS ANNIE GENEVIEVE HOGAN, LONDON.

MISS ANNIE GENEVIEVE HOGAN, LONDON-On Thursday, March 10, just as the Angelus beil announced the mid-day hour, the pure and gentle spirit of this fondly loved and cherished sister was called by the Divine Messenger to partake of the reward promised to all who faithfully serve the Heavenly Master. The subject of this short sketch was the youngest child of Mr. and Mrs. John Hogan-for a long time well known and respected resi-dents of our Forest Ciry-who died about three years ago. Never of a very robust constitution Annie Genevieve was tenderly guarded and corred for by her devoted sisters i but some six area for by her devoted sisters ; but some six nonths go the dread disense diabetes attacked er, and in spite of the best medical skill, ter-finated fataly on Thursday morning. hroughout her long and severe sufferings her omplete resignation to God's holy will, and er saintly confidence in His goodness, formed source of ediflection to her very large number friends and acquaniances. At the beginning of her lilness her sisters ondly cherished the hope that their loved one yound not be taken-at least for a time-but ide willed otherwise, and called her to Him-elf ere her pure young soul would "weary with the march offlie," as sisterated to word your friends eemed to vie with each other in presentation of floral tributes, and on the morning of the uneral the chamber of death was literally rowded with those

EAST BUFFALO. East Buffulo, N. Y., March 17.—Cattle Receipts all consigned through 1 top venls as a \$5.75 to \$7; fair to good, \$5.75 to \$6.50; co mon light to fair, \$3.50 to \$5.50. Hegs – Go to choice Vorkers \$4.10 to \$4.15; prime select light do. \$4.16 to \$4.10; mixed packers' grad, \$4.10 to \$4.12; modium weights, \$4.12 to \$4.1 heavy hogs, at \$4.15 to \$4.10; jusz, \$3 to \$4.2 Sheep and Lambs—Native lambs, choice to a tra, \$5.56 to \$5.75; foir to good, \$5.40 to \$5.50 cuils to common, \$4.75 to \$5.25; yearing common to choice, \$4.85 to \$5.10; native shee-choice, to selected wethers, \$4.60 to \$4.7; good to choice mixed sheep, \$4.30 to \$4.5 common to fair, \$4 to \$4.25; culls to common \$5.16 to \$5.90.

able use of a dangerous beverage which is taken merely because it panders to the sensual appetite. Among the testimonies gathered by Miss Gilloziy to show that so-called moderate drinking is very dangerous, that of Dr. Nor-man Kerr, a leading physician of London, is worthy of particular attention. This emin at physician gives at length a number of solid reasons for the practice of total abstinence. We cannot give them fully here, but we are glad to give the summary of them, which the doctor has himself made. He says: "We ought not to drink in moderation, be-cause we thereby incur a risk of becoming in-temperate; because moderate drinking is injurious to health; because thereby we tend to shorton our lives; because thereby we hinder ourselves from enjoying and exerting to the full, the various capacities with which heaven has endowed us." Miss Gillogly proves her case ably, and the careful study of her little book cannot but be beneficial to the bublic generally. *Emblems of the bright and better etion,

naracter. Notwithstanding the inclemency of the

Notwithstanding the inclemency of the weather the cortege was one of the largest ever seen at the cathedral, especially on the occasion of the funcral of one soyoung. The beautiful white casket containing all that was mortal of an idolized sister and a cherished friend was tenderly borne by Messrs. Geo, Walker, Thos. Breen, Thos. Hickey, Jos. Frazelle, Harry Spittal and George Henry, and interred in the family plot beside the remains of her father, mother, brother and sister. R. I. P.

MRS. LOUGHRANE, TORONTO.

MRS. LOUGHRANE, TORONTO. We regret to announce the death of the wife of Major Loughrane, H. M. Customs, Toronto, who died on March 4th, from the effects of swallowing a pin about three months ago. Mrs. Loughrane went to see some friends on the 28th, but could not come home that night. She suffered very much, and was unable to eat anything from the 28th till she died, on the 4th of inis mooth. She was born on the 17th of April, 18th, in Derahmore house, King's County, Ireland. As she was deserved yre-spected and loved by every one who had the pleasure of her acquaintance, her funeral was a splendid one, nearly all her friends for miles around being in attendance. She leaves to mourn her great lossher hus-band, Major Loughrane, and two young girls, one going on eighticen gears, the other sixteen

14 Jamaica 25c., 10 Queensland 25c., 10 Queen and 25c., 12 South Africa Republic 25c., Natal 25c., 15 France 25c. Only a few sets le and for barrent little. Natal 25c, 15 France Set. Approval sheets a Send for bargain list. Approval sheets a per cent commission, Wanted at good pr old Canadian stamps. 100 stamps & di differ 15 cents. Wisconsin Stamps & Coin Co. 1013-2 Monroe, Wiscons

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MARCH 19, 1 98.

Latest Live Stock Markets.

TORONTO. Toronto, March, 17. -In export cattle we had Toronto, March, 17. -In export cattle we had only a light enquiry, and prices are inchanged at from 51 to 45c per pound. Shipping buils are worth from 51 to 35c per pound, and for any-thing exits choice te will be most in 53 to 35c for good, and choice selections brought 52c, and creasionally to per pound. For stockers the price paid was from 33.25 to 53.50 per hundred, with an occasional 10 cents and or for anything special. Feders fetched 53.50 for choice.

5.60 for choice. Good culves are in demand up to \$8 per head. We had a fair trade in sheep to-day; ewes fetched from 5 to 3/c per pound, and bucks 3c. Lambs sold well and briskly at from 4/t to 4/c

EAST BUFFALO. East Buffalo, N. Y., March 17.-Cattle

ST. PATRICK'S DAY.

A Grand Concert will be held in the Opera House, London, on Thursday, March 17, in honor of Ireland's Patron Saint. Vocalists from a distance have been engaged, together with the very best local talent. The pro-ceeds will be devoted to school purposes. The Trustees, who have the management of the Concert, are determined to make this one of the most successful ever held in Lon-on. Secure seats early. Tickets for sale at the CATHOLIC RECORD office. The prices are 50c, 35c., and 25c. 1012-2.

AGENTS.

AGENTS WANTED, MALE AND A female in every locality to sell our novel-ties. Big commission paid. Send application and 25 cents for full line of samples. The Francis Mfg. Co., Confederation Life Bider. Toro: to.

STAMPS.

Bargain Sets This Month.

Lambs sold well and briskly at from 41 to 420 per pound. Hogs—As much as 52, and for the best here between the standard to a solution of the set of the befor "singers" \$1.90 per 100 pounds : light and heavy hogs, around \$1.50; sows, \$3; and stags, \$2. EAST EURFALO.

the spirit of the English people, and it presently withered up.

Much more characteristic of the English character, and much^{*} more evidently a work of grace, is the Society for Church Union, in which lay men as well as clergymen are members. and of which Lord Halifax has been so zealous a promoter.

This is open and above board. It has sought the Dissenters on one hand, begging them to come together and ascertain how much of Christianity they agree upon ; while, on the other hand, these advanced Anglicans looked to Rome for their own points of agreement with this mother and mistress of the Churches, both in doctrine and practice. Lord Halifax-and he is the spokesman of a large and influ ential body-evidently found few ob stacles in the way of reunion with Rome, asking only that the Pope would reconsider the question of the validity of Anglican Orders, in which the Church Union firmly believes. Lord Halifax went all the way to Rome to present this petition. He was cordi ally received by Pope Leo XIII. Ir recognition of the piety and sincerity animating the petition, His Holiness had the whole question reopened ; but the decision was adverse—as it could not have failed to be. The decision not have failed to be. of the Holy Father sent many Angli cans into the Catholic Church.

As yet Lord Halifax is not among them, for he is not convinced, but he is not the less active in his works and fervent in his prayers for the reunion of the Churches. His manner of accepting the Pope's decision, which was a grievous disappointment to him, was characteristic.

He thanked His Holiness for the in stitution of the commission, and for the earnestness and the thoroughness of its work. While he could not accept the result, he still did not despair of reunion. "Back to our knees," he saidand who shall say that the prayers of men like him will not be answered ? albeit the Church can never sacrifice a jot or tittle of the faith which Christ confided to her keeping.

Mr. Adams spoke enthusiastically of the character of Lord Halifax, and of the protection which his position and example enabled him to afford to the

Perhaps, perhaps — but what's the good of "Maybe?" Only God's eye can see the man and baby; Only God's eye can pierce through husk and kernel, Or judge'twixt fruitage and promise vernal. So let us leave him—vain our speculations. Tempted, he fell; we know not his temptations Ha, here comes Sergeant X ! sooth, he'll sup

with "Twenty shillings or a month" to-mor-W, S.

The Story of the Faithful Soul.

FOUNDED ON AN OLD FRENCH LEGEND.

The fettered spirits linger In pursatorial pain, With penai fires effacing Their last faint earthly stain, Which life's imperfect sorrow Has tried to cleanse in vain.

Yet, on each feast of Mary Their sorrow finds release. For the great Archangel Michael Comes down and bids it cease : And the names of these brief results Is called : "Our Lady's peace."

Yet once-So runs the legend-When the Archangel came, And all these holy spirits Rejoiced at Mary's name, One voice alone was wailing, Still wailing on the same,

And though a great *Te Deum* The happy echoes woke. This one discordant wailing Through the sweet voices broke; So when St. Michael questioned, Thus the poor spirit spoke;

I am not cold or thankless, Although I still complain; I prize Our Lady's blessing, Although it comes in vain, To still my bitter anguish, Or onneh my coasidese nai Or quench my ceaseless pain

On earth a heart that loved me, Still lives and mourns me there, And the shadow of his anguish Is more than I can bear: All the torment that I suffer Is the thought of his despair.

The evening of my bridal Death took my life away; Not all love's passionate pleadi Could gain an hour's delay, And he Lieft has suffered A whole year since that day, eading

If I could only see him If I could only see And speak one word of comfort And solace—then I know He would endure with patience And strive against his woe;

Thus the archangel answered, "Your time of pain is brief And soon the peace of heaven Will give you full relief; Yet if his earthy comfort So much outweighs your grief,

"Then through a special mercy I offer you this grace You may seek him who mourns you, And look upon his face And speak to him of comfort For one short minute's space.

has, inough: be the a very clever fining the ther evening when he disention bed an old tewspaper article of mine, entitled 'A New vationality, and endeavored to its on me the outernity of the phrase-destined to become roughetic-which was employed by a very dis-inguished personage, in the speech from the throne, at the opening of the session. I do hap-her to remember the article alluded to as one find first easily in political writhme in Canada; into the session is possible of the session. But I will own, when I saw my ban-ring held up to the admiration of the House in he delicate and fostering hands of the honor-ble member for Hochelaga. I was notashanned of i: on the contrary, perhaps there was some ingjing of paternal pride when I saw what, an years ago. I polited out as the true position or these colonies to take, likely to be adopted y all colonies under such favorable circum-tances.

stantors, "I do not think it ought to be a matter of reproach to me, or a cause for the belittling the importance of the subject, that, then years and, I used the identical phrase employed in the speech from the throne. The idea used is a good one, and it may have floated through the minds of many men, and received intellectual hospitality even from the hon, member for Hochelga himself. One is reminded of this sort of thing of Puff in the Critic. "Two peeple happened," Puff says, 'to hit upon the same thought, and Shakespeare made use of its ifrature. There is any be the Shakespeare of the new nationality. If there is any click the article he has read to the House which is deserving of disapprobable, if not more blameable, than my self. He is indeed, the older offender, and 'I bow to him in that character with all proper humility. To only the author of the phrase, but through his unifring efforts and unremit. "I do not think it ought to be a matter of re

To show the appreciation of the assistance given to the society by its numerous friends and the Catholic press the following motion by the Vice-President Mr. Whelen, seconded by Mr. John Doyle, was unanimously carried: "That the inanks of this society are due and hereby tendered to the several friends residing in this city and throughout the province, who have so kindly assisted the society by their contributions of literature to the works of this branch, and also to the CATHOLIC RECORD and the Catholic Register for their unfailing kind-ness in publishing the reports and other mat-ters conducive to the welfare of the Catholic Truth Society ; and be if furthermore "Resolved that the corresponding secretary be instructed to forward copies of this resolution to the papersabove mentioned for publication." On the conclusion of the business for the evening, the President, Mr. F. J. Hearn, called upon the Kev. J. McCann, V. G., the lecturer for the evening, who in his usually happy style delivered a most novel and interesting address on dreams, giving many scriptural ancedotes and modern instances to show their influence. "The meeting closed with a vocal solo by Miss

The meeting closed with a vocal solo by Miss Rolleri, a young soprano, whose rare swee voice should insure for her a great success i the musical world.

AN UNDISPUTED SUCCESS.

Was the Concert of St. Bridget's Altar Society Last Night.

and, Major Loughran et great loss her hu me going on eighteen years, the other sixtee ears next December. To all of whom, as we s to her numerous friends, we offer our hear el sympathy, coupled with the earnest praye hat Atmixiby God will have mercy upon th eparted soul.

NEW BOOKS.

NEW BOOKS. "Spiritual Exercises for Ten Days' Retreat," for the use of religious communities, by Very Rev, Rudolph V, Smetana, of the Congrega-tion of the Most Holy Redeemer, and bearing the imprimatur of the Archbisnop of New York, has been issued by the publishing house of Messrs. Benziger Bros. Price, \$1.00 "A Practical Guide to Indulgence"-adapted from the original of Rev. P. M. Bernard, O. M. L-by Rev, Daniel Murray, has lately been published by Messrs. Benziger Bros. This work has received the approbation of the Sacred Congregation of Indulgences, whose examiner declared he had found all the Indul-gences mentioned therein, authentic. The publisherstate that one or two slight changes nave been made in the translation, but these are in accordance with the New Raccolta, which is also recognized as authentic by the Congregation of Indulgences. Price, 75 cents.

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_____ TEACHERS WANTED.

WANTED AT ONCE A 1st or 2nd CLASS male teacher (Catholic), to teach in a Can-adian college. Applicants to state their quali-fication and experience and to sent testimonials in care of the CATHOLIC RECORD, London, under Letter X. Tolkf.

under Letter X. 10111. I WISH TO SECURE A NORMAL itrained, Roman Catholic teacher, to teach in a village school in the North West Territor-ies at 850 per month. The preference will be given to one who has some musical ability and can speak German. Address, with full particu-lars. W. O. McTaggatt, Bank of Commerce Building. Toronto Building, Toronto

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DR. WOODRUFF, No. 185 QUEEN'S AVE Defective vision, impaired hearing, nasar catarrh and troublesome inroats. Eyes testad. Giasaos sdjusted. Hours: 12 te4.

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WANTED : FARMERS' SONS OR OTHER industrious persons of fair education to whom 800 a month would be an inducement. I cyuld also engage a few ladies at their own homes. T. H. LINSCOTT. TORONTO.

TORONTO. WANTED: TEAOHERS, BARRISTERS, Physicians and others of similar training for high class soliciting. Will pay forty dollars BRADLEY GARRETSON COMPANY, LIMITED. TORONTO,



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is the Lectures of Father Damen. They comprise four 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." "Con-fession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents In stamps. Orders may be sent to THOMAS COFFEY





Dur Boys' and Girls' Annual For 5 cents we will mail to any of our youth-ful readers a new story for boys, from the popular rev. story teller, Father Finn, 5. J., and an interesting tale for first. by Ella Loraine Dorsey (both contained in, and written especially for Our Boys' and Girls' Annual for 18:08. An abundance of games, tricks, and other interesting times, together with a large number of pretty pictures, contribute to render our Boys' and Girls' Annual for 1888 a delight-tur boys. Address, THOS. COFFET.

Address, THOS. COFFEY, CATHOLIC RECORD OFFICE; London, Ont

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