Deep on the convent roof the snows Are sparkling to the moon; My breath to heaven like vapor goes; My breath to heaven like vapor goes; My my my soul follow soon! The shadows of the convent towers slant down the snowy sward.

Still creeping with the creeping hours That lead me to my Lord; Make thou my spirit pure and clear As are the frosty skies.

Or this first snowdrop of the year That in my boson lies.

As these white robes are soiled and dark to yonder shining ground;
As this pale taper's earthly spark,
To yonder argent round
So shows my soul before the Lamb,
My spirit before Thee
So in my earthly house I am,
To that I hope to be.
Heak up the heavens, O Lord; and far,
Thro' all yon starlight keen,
Draw me, Thy bride, a glittering star

He lifts me to the golden doors, He lifts me to the golden doors,
The flashes come and go:
All heaven bursts her starry floors,
And strews her lights below
And deepens on and up! the gates
Roll back and far within
For me the Heavenly Bridegroom waits
To make me pure of sin.
The Sabbaths of Eternity
One sabbath deep and wide—
A light upon the shining sea—
A light upon the shining sea— A light upon the shining sea.— The Bridegroom with his bride -Alfred Tennyson.

THE PRESENT PERILS IN COL-

LEGE EDUCATION.

A Notable Lecture by Rev. Thos. J. Campbell, S. J.—Catholic Teaching Alone Can Elevate the Human Race om the Degradation of Ignorance

The following scholarly address was delivered by the Roy. T. J. Campbell, S J., president of St. John's College, Fordham, N. Y., at the recent Alumni Banquet:

"I confess to a feeling of dejection when I read or hear of the countless millions which are being lavished on non Catholic educational institutions and compare them with our own scanty resources. I cannot help thinking that from their financial and presum educational heights they lool down with unconcern, if not contempt upon our scholastic littleness, and are following, consciously or not, the advice of Tyndal in 'differentiating themselves from the foolish, fanatical and sacerdotal portion of the human Whose intellects are reduced to atrophy as regards scientific truth, and whose brain in relation to science is virtually the undeveloped brain of Do you wonder, then, that with this educational Eldorado before me, which I cannot reach with the assurance from Tyndal, who never errs, that my brain is atrophied and undeveloped, and with the knowledge that enlightened Roman Catholics with social aspirations are differentiating from me behind the walls of non Catholic colleges that I yield to gloom and

'But it is only for a moment : I re call an answer made by a high-spirited and noble young Spaniard, to whom I was suggesting motives of submission in a family bereavement. Drawing himself up proudly, and looking me straight in the face, with just a gleam of indignation in his eye, he said: 'Father, I am a Catholic!' So, looking straight at this gloomy aspect of things educational, I say to myself : 'I am a Catholic,' and can get and can give a better education and exercise a greater influence upon my country's fortunes than they with all their wealth and prestige and power. I prescind altogether from the question of moral influence. Our superiority there goes without saying. But I maintain that in the fight for intellectual supremacy we can and must prevail, and I read my title to that claim, clear and unclouded, on the pages of history.

"When the first Catholic educators appeared they were confronted with the highest degree of culture the world had yet known. It was the golden age of Augustus, which meant not only the union of the poetry, eloquence, philo sophy, jurisprudence, science and statesmanship of that wonderful per od, but included all that had emanated from Grecian genius in the splendid age of Pericies, whose influence still lingered over and pervaded the Roman

"It was a hopeless task, apparently for the atrophied ecclesiastical intel lect that presented itself for recogni-tion. Yet Clement's voice was immedi ately heard and that of Irenaeus and There were Cyril, of Jerus Hermans. alem, with his marvelous lucidity of style, Gregory, of Neo Ceserea, who rst carried Christian eloquence to the height of sublimity, Basil who could rank with the best Greek writers of antiquity, Gregory of Nazianzen, who deserves a high position with the orators of any age or country and who first wove the golden threads of Grecian rythm around the noble dogmas of the religion of Christ; Athanasius, of whom it is said the Greek mind never Augustine-one of the greatest minds the world has ever known-not all priests, for Tertullian was not, nor rigen in the beginning, nor Boethius the leader of Theodoric's army, nor Cassiodorus, his treasurer-and countless others whom we need not name.

the eyes of men, to expire as soon; but a brilliancy lasting throughout the under foot by the barbarians of the North. The Catholic educator ad Who inspired art, illumined its poetry, gave elevation to its oratory, guided

nts, it does not change the fact that r the future you do not count. Your nfluence in the educational and intel-

Europe a desert, and made it the sun

and center of civilization, the most

peneficent portion and the most power-

has already passed away. "Let us examine this assumption whose arrogance we need not qualify. The educational trend of the present day is almost entirely ir the direction of the natural sciences. The world, dazzled and perhaps dazed by the logue announces that she is to devote art and letters perishes, if our intelvation established in various countries, and the arguments of the pick and shovel are, to use the language of one of them, replacing the methods of the past. Chemistry, physics, biology, geology, botany, paleontolgy, are the order of the day. No literature, no history, no philosophy, but only The whole country is not only drifting, but rushing in that one

"In the presence of this movement checked by the conservative elements in education, it means the ruin not only of all genuine culture, but the wreck of the universities themselves and the mental deterioration of the race that is to be subjected to this dis-

"It was bad enough to have cut out of university life the boundless intellectual wealth contained in revealed truth along with the illumination that radiated from it through the splendid minds of the first centuries of the Chrisphilosophy of ancient and modern times : but to have abandoned history, literature, and the arts in general, as trauss, Renan and others ordain, and

"Time was when the university guided the thought of the nation; but who cares for the opinion or sentiment of an aggregation of mechanics or laborers, who have not a second thought beyond their laboratory or bench, on the mighty questions that "And their competitors? What of them? What did they produce during all the time in which they still held the wealth and power of the world? 'Nothing,' says Cantu. weave themselves into the lives of men ogians and philosophers and preachpreach of the great questions of the day, and alone build solid the foundations? We are realizing Jules or, have inscribed some honored names day, and alone build solid the foundations? We are realizing Jules or, have inscribed some honored names day, and alone build solid the foundations of the State, so it is the Catholic in the history of scientific research.

No ; it is precisely because we do not wish to exclude science that we take or, have inscribed some honored names day, and alone build solid the foundations of the state, so it is the Catholic in the history of scientific research.

No ; it is precisely because we do not wish to exclude science that we take or, have inscribed some honored names day, and alone build solid the foundations of the state, so it is the Catholic in the history of scientific research.

No ; it is precisely because we do not wish to exclude science that we take or, have inscribed some honored names day, and alone build solid the foundations? We are realizing Jules or, have inscribed some honored names day, and alone build solid the foundations of the State, so it is the Catholic in the history of scientific research.

No ; it is precisely because we do not will an or will an or

Darwin's lament that his life of classi- torical and philosophical studies. the eyes of men, to expire as soon; but a brilliancy lasting throughout the centuries with its influence still per meating the Christian world, and probably to endure to the end. Before its splendor, the lesser lights of paganism paled their ineffectual fires and disappeared. Who, we ask, are the conquerors in that first great trial of strength? There came another test, under foot by the barbarians of the North. The Catholic educator ad. under foot by the barbarians of the North. The Catholic educator addressed himself to this task again, as poorly equipped as before, with no material at all on the side of his savage pupils to work upon. And what was the result? The result was simply the civilization of to day. For who framed the laws of all the nations of modern times? Who taught the arts of peace and mitigated the horrors are their abelity of my associates to co-ordinate their special investigations with of modern times? Who taught the the inability of my associates to co-ordinate assembled. I see before me two arts of pages and mitigated the horrors nate their special investigations with physicians, graduates of Fordham, who are their special investigations with physicians, graduates of Fordham. arts of peace and mitigated the horrors or war? Who shaped their manners?
Who formed and fashioned and en riched their language? Who created and developed their literature? The Catholic educators. Who created the architecture of the modern world?

The Catholic educators who created the architecture of the modern world? Who inspired art, illumined its poetry, guided its realized between the abstruse subjects of ethics and even their course is completed, to extend the abstruse subjects of ethics and even their course is completed, to extend the abstruse subjects of ethics and even their course is completed, to extend the abstrust of the abstruction of together in international amity and peace? Who but the Catholic teach. Catholics, I replied They are on familiar ground and their intellects their investigations to enrich the uni

offluence in the educational and intelectual world is not only waning, but Progress has been along the line of perfection of mechanism rather than of

they find it in its source.'

intimate knowledge of nature itself. "We must bear in mind that these conquests over the material universe are desirable in so far as they furnish material to ennoble or intensify the splendid discoveries of science, will nature. If the contrary ensues, viz, have nothing else. Columbia's Catalife our appreciation of the beautiful in herself mainly to the applied sciences.

In Harvard, the old home of polite letters, a scrap of the natural sciences is constructed for a decree of the natural sciences is constructed for a decree of the natural sciences is constructed for a decree of the natural sciences is constructed for a decree of the natural sciences is constructed for a decree of the natural sciences is constructed for a decree of the natural sciences is not not necessarily into unexpected wealth, em. is enough for a degree. The other ploy it to plunge into a life of glittering colleges are in line. Vast sums of dissipation. The whole man is soon a money are being expended in technical laboratories, parties of exploration are be no doubt that the one whose intelbeing organized, and schools of excallectual faculties are perfectly trained elation which, while displaying before will easily prevail over the exclusively scientific automaton who is notoriously and professedly unintellectual, and who is dull to the beauty, not only of which reason is able to reach. We the invisible creation, but even to that are ahead of them by the light which comes in the domain of sense. which the great geniuses have The prestige which science enjoys at shed upon the most vital questhe present time is only that which everything new and startling obtains, especially when it appeals to the lower or animal part of man. In the contest that is being waged for educaam not discouraged or dismayed, tional supremacy there can be no but distressed. I am in the presence doubt of the issue. Between a mind of a work of devastation: for if not and a machine, or between a mind and no mind, there can be only one result.

"Do you propose, then, to eliminate scientific studies from your curriculum? I make answer that I belong to a body of men who, Von Humboldt says, always associate scientific research with the spread of the gospel. The Scientific American of this week tells, with enthusiasm, of the exploration of one of them up near the Arctic to reduce the university to the level of letters, written in Indian wigwams, or a workshop-for that is all that applied in bark canoes, or in the depths of the whose sentences reverberate like peals of thunder; Ambrose and Jerome and Augusting one of the great libraries, and are now elaborate ly republished as the best philological, ly republished as the best philological, terial for the history of our country men who are at the present moment the ish Main, the China Sea and the Philippine Isles; men who primarily theo

They gave nothing to the world but some cold grammarians, loquacious rhetoricians, meagre chroniclers, sickly poets singing nuptial verses and shepherds'idyls. The ever-accusing and condemning fact is there, that after the time of Nero there is not a writer of any note whose name has lived, but Tacitus and Juvenal and Pliny; and they would have perished had not the old monks of the Middle Ages saved them from the wreck. Their literature was dwarfed before the splendid intellectual powers which demanded and won recognition from the world. It was not a sudden upspringing of light that flashed before the eyes of men, to expire as soon; but a brilliancy lasting throughout the sudden and sweet emotions which are strived and sweet emotions which are strived and philosophical studies. In fication and numeration had robbed him of all sense of the beautiful, would be pathetic if it were not a merited throughout the stripe in the that flashed before the eyes of men, to expire as soon; but a brilliancy lasting throughout the suddent and philosophical studies. In the real princes in the domain of science, men like William that flushed before the were not a merited flower of the beautiful, would be pathetic if it were not a merited flower of the standard philosophical studies. In the real princes in the domain of science, men like William that flushed before the real princes in the domain of science, men like William that point of fact, the real princes in the domain of science, men like William that point of fact, the real princes in the domain of science, men like William that point of fact, the real princes in the domain of science, men like William that point of fact, the real princes in the domain of science, men like William that point of fact, the real princes in the fiction of given and crown the wise the real princes in the litural intellect can achieve in what ever studies which we are advocating as indispensable in real cducation. They that provides the real princes in the real princes in the fiction of given and crown the wise the real princes in the real princes in the it with that glory which only the spir. The real princes in the litural intellect can achieve in what ever studies which we are advocating as indispensable in real cducation. They there are the real princes in the real princes in the real princes in the interest in the with that plory which only the spir.

peace? Who but the Catholic teachers who met those wild men of the North and transformed them into what they are to day. Let us never forget that whatever is noble, beautiful, splendid and strong in modern civilization, is due solely to its Catholic education. The Catholic teacher found Europe a desert, and made it the sun visible world, but will sear above it in the simplest studies, from grammar up. visible world, but will soar above it in the simplest studies, from grammar up their search for truth and not rest till to philosophy, gave them an immedi-

they find it in its source.'

Admire as we may these splendid

These are examples taken at random to

scientific toys; few, if any, have advanced us one step in explaining the rim and into that universe a Catholi boy can, independently of revealed truth (for we are making no account o that here), by the inherent and culti vated power of his intellect, lead you, O learned professor, and tell you many secrets which your limited vision, dark

ened by contemplating the earth alone can never perceive. ' we are ahead of you by the length of eternal principles.' So in the matter of education we are ahead of all the rest, first, by the infinite light of revour vision the vast universe of truth which unaided reason can never We tions that concern the human We are ahead of them by the heritage bequeathed to us by the greatest poets, philosophers, jurists, legislators and tatesmen of the modern world-for the greatest of them were Catholics. What, then, is to prevent us from being in our own country the leaders in all arned professions, the orators, philophers, jurists, statesmen and men of ience who are to guide and shape and direct the thought of our times and ountry ?

"History must repeat itself, and whether we consider the present condi tion of culture as the acme of civiliza ion, or the inroad of intellectual vandalism, Catholics can and must conquer now as they have done before. Ocean, traveling over two thousand antagonists have not only actually miles on the ice and snow alone with abandoned the domain of intellect ty minds of the first centuries of the Caristian era; it was sad enough to have expelled with scorn and contempt the philosophy of ancient and modern where no human being had ever pender but have in their gross materialism. but have in their gross materialism etrated, gathering scientific data while preaching salvation. They are men whose unthought of and unconsidered machine and glorying in their disnonor. It is no longer a trial of intellects but of intellect against the pick Chrysostom of the golden lips; Origen with his boundless learning; Tertullian science means—is to have already effected its destruction. Even the by Harvard and Lenex and other that they can be beaten when the cono in these changed conditions?

In this battlefield of science which ney have chosen it is mind against matter, it is light against darkness government meterologists at the great matter will yield to mind, and dark ness will yield to light. Just as it is the Catholic intellect alone that can show the way through the gloom and ogians and philosophers and preach-ers, have inscribed some honored names day, and alone build solid the founda-

Methodist Ministers Agree That Not

New York Sun, Feb. 10 At the meeting of the Methodist meeting do as it pleased in responding elergymen of the Metropolitan district "What men here believe as Dr vesterday morning the Rev. M. J. Cramer, Dr. Buckley, editor of the Christian Advocate, the venerable Dr. N. Shaffer of Newburg, and Dr. A. B. Leonard, Secretary of the Methodst missions, became involved in a were present who could be reached by heological and parliamentary discussion that was highly enjoyed by those present until a sensational evening paper came out and said that the neeting had, by a practically unaninous vote, denied the infallibility of the Bible. Since then the ministers have been in embarrassing indecision between the desire to set themselves right before the public and fear of violating the pledge of secrecy to which persons attending the meetings nmitted.

Prof. Curtis of the Drew Theological Seminary at Madison, N. J., read a paper entitled, "How Christian Men May Satisfy Themselves That the Bible of historic faith, and when the sharpest is a Direct Revelation from God." weapons of agnosticisms are forged on the paper, it was said, was forcibly theological anvils, there is something written, and it aroused the interest of the preachers. Mr. Cramer discussed eriticism. Prof. Curtis had gone far enough in speaks to the wavering and troubled asserting the inspiration and infallibilsoul in the serene and lefty accents of ty of the Bible as a direct revelation Divine authority." rom God.

Then Dr. Buckley took the floor. He advocated more freedom in con-struing the Bible. He pointed out the beneficent portion and the most powerful influence in the world to-day. Without him, it would have remained what Asia and Africa are at present, regions over which hangs a curse, because there is no Christiauity, and consequently no Christian or Catholic education.

"Admire as we may these splendid the ware dazed or unsettled by them, or if we fancy that instead of impeding it, intellectual training is the very best assurance of unsettled by them, or if we fancy that instead of impeding it, intellectual training is the very best assurance of unsettled by them, or if we fancy that instead of impeding it, intellectual training is the very best assurance of unsettled by them, or if we fancy that instead of impeding it, intellectual training is the very best assurance of unsettled by them, or if we fancy that instead of impeding it, intellectual training is the very best assurance of the were, some even in these days, he said, who believed in the verbal infallibility of the King James' version. "But," he added, "I do not believe that there are four men in this room who so be instituted by them, or if we fancy that instead of impeding it, intellectual training is the very best assurance of the work of the were, some even in these days, he said, who believed in the verbal infallibility of the King James' version. "But," he added, "I do not believe that there are four men in this room who so be instituted by them, or if we fancy that instead of impeding it, intellectual training is the very best assurance of the were, some even in these days, he said, who believed in the verbal infallibility of the king James' version. "But," he added, "I do not believe that there are four such as a such as a complete the point I am insisting upon, that instead of impeding it, intellectual training is the very best assurance of the were, some even in these days, he said, who believed in the verbal infallibility of the king James' version. "But," he added, "I do not believe that there are four were and have now at the continuous and th possibility of human error in the setting they are looking for a fifth they need not count on me.

Dr. Shaffer was sitting just in front of Dr. Buckley. He is eighty five years old and has a full white beard, but his wit is as nimble as it was half a century ago. When Dr. Buckley asserted that he might not be counted upon as one to advocate the verbal in-fallibility of the Bible, Dr. Shaffer "What a Catholic Centrist of the threw up his arms deprecatingly, and

> "Well, doctor, if you don't believe, we can do without you.

en here believe, with Brother Shaffer. that every word of the Bible, King James' version, is verbially inspired. Dr. Shaffer was on his feet in a mo

"Brother," he said, "I did not say that.

"Pardon me, brother," said Dr. Buckley, thirsting for revenge upon his venerable interrupter, " but what did vou say?' 'I said that we could get along

without you," said Dr. Shaffer, grin-ning again, whereupon the brethren were moved anew to laugher. Dr. Buckley rallied quickly.
"You believe, don't you," he said.

that the English Bible is in every word the direct and unaltered inspiraation of God?' "I do not," said Dr. Shaffer. "I

phrases in the bible that must be explained as the work of human minds. "Well, then," said Dr. Buckley, waxing warm, "on the other hand, you believe that there are words, phrases and clauses in the bible that are the direct revelation and literally

the words of God ?" "Perhaps," said Dr. Shaffer," but not exactly; substantially so, though, ubstantially so."

the veteran evaded Dr. Buckley's effort to pin him down. Dr. Buckley gave up the attempt here, and addressed the meeting:

"I would like to know," he said,

"I would like to know," he said,

how many of the brethren present

Buckley. "I have the floor, and the

question is not privileged."

The discussion between Dr. Buckley and Dr. Leonard was quick and hot Both, in theological parlance, are "strong men." The meeting was as wrought up as the gallery audience at a Bowery melodrama. Dr. Smith finally ruled that Dr. Leonard's question was privileged, and the mission secre tary continued the explanation of his objection to Dr. Buckley's test question. ion was the same as Dr. Shaffer's jecting the Bible altogether, which ne ne present of course wished to do. At the same time he could not conscien ously say, he said, that he exactly

agreed with Dr. Shaffer. Dr. Smith decided that Dr. Buckley might ask for the vote and let the Shaffer does?" asked Dr. Buckley.

'They will please rise.'

Dr. Shaffer was the only one who rose. Dr. Buckley sat down, well satisfied, but all the preachers who saying that their failure to rise in sup that they did not take exactly his view of the inspiration of the King James' version. It did not at all mean, they said, that they deny the infallibility of the Bible as a whole.

#### REVEREND NIBBLERS.

Speaking of Dr. Lyman Abbott's lecures on the Bible, Prof. Peck, in the Bookman, says: In these days, when doctors of divinity devote their energreassuring in the contemplation of the one great Church that does not change making a deliberate and careful from age to age, that stands unshaken ticism. He hardly thought that These words of a Protestant writer

doubtless reflect the sentiments of many non-Catholics who take the

trouble to think of the modern skeptic

al tendency of the Protestant pulpit. These nibbling preachers are no agnostics. An agnostic is one who professes not to know anything about anything, while your nibbling preach er thinks he knows everything about everything. He is, therefore, a gnostic ratherthan an agnostic. Next to heresy sensationalism is the bane of the Pro testant pulpit, and most of the nibbling s the result of a desire to appear pr found by saying something that will be talked about and get into the newspapers, perhaps accompanied by a smirking photograph of the eloquent and gifted divine. Even adverse criticism is better than nothing, for to condemn is to give some sort of recog nition. When one of these reverend nibblers, hungry for notoriety, thinks he has found a curiosity in the shape of an idea he forthwith follows the Irishman's advice: If you have noth-The gathering broke into a roar, and Dr. Buckley laughed, too.

"I would like to know," he continued, "just how many of the breth-ren here believe, with Brother Shaffer, nursed the Father of the Country. He exploits it, and gets up early next morning to see what the papers have say of the eloquent, original, proound erudite and courageous Rev. Mr. So and So's sermon, what he said, and what is said about what he said. Of course, we do not intend these

remarks to refer to Dr. Abbott. He is a man whose ability insures him a hearing on any subject he may elect to treat of, and who needs not to appeal to the outre to attract attention. means what he says, and is therefore a good illustration of what the Protestant rule of faith-Bible and private judgment - will do when given full play on a strong, logical mind. I leads to skepticism and infidelity. Ac cording to the New York Sun, the doctor has arrived at the latter pointbelieve that there are words and in fact, it seriously calls him an infidel, and proves its statement by cogent reasoning. This bad result arises from no defect in the doctor's intellectual process. It comes from radical error in the promises supplied to him by Protestantism. He to dictum for granted without the slight est suspicion of its logical unsound ness, and carried it out to its results His brethren cannot condemn him without condemning themselves and And again the brethren were moved | their rule of faith. The difference beo laughter by the clever way in which tween him and them is not one of discretion, but of degree of advance on the same line. They say "two and

tests of his brethren. He can silence believe, with Dr. Shaffer, that the them by a back stroke. But the bible is verbally inspired. I will ask praises of Mr. Ingersoll should open onject, said Dr. Lecnard, jumping up and appealing to the presiding officer, Dr. Smith. "I rise to a question of privilege. The brother has been a constituted in the cowl does not an angle of the cowl does not an angle of the cowl does not a constitute one that the cowl does not a constitute on the constitute of the constitu true one that the cowl does not make officer, Dr. Smith. "I rise to a question of privilege. The brother has no the monk. It is equally true that a right to call for such a vote. There necktie does not make a Christian min has been no motion or resolution laid ister. The affirmation "I am a Christ-before this body. No vote is in order. ian" in these times no more makes a

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#### Irish Lullaby.

Husho, husho! Winds are wild in the willows, Birds are warm in their downy nests—every bird but you; Kings' children wake and toss on silken pil-lows. You have but a broken roof to keep you from the dew—husho!

Husho, busho! Rain falls cold in the city, Here rain falls kindly, warm on sleeping eyes; Husho, busho! even clouds take pity On my vourneen deelish, and leave you silver skies—husho!

Husho, husho! Silver skies to sail in

a boat of amber, warm as any nest; but can my cushla find no place to wail in the warmest place on earth, and that her mother's breast? Husho, husho! -Nora Hopper, in New York Tribune

## A WOMAN OF FORTUNE

BY CHRISTIAN REID, Author of "Armine," "Philip's Restitution," The Child of Mary," "Heart of Steel, "The Landor the Sun," etc., etc., etc.

CHAPTER XIV.

AT THE DOOR OF SANT' AGNESE. It was the 21st of January, the feast of St. Agnes, and from the famous basilica beyond the walls of Rome which bears her name a large crowd was pouring. The High Mass was over, together with the beautiful The High Mass eremony of blessing the lambs; and as the multitude, Roman and foreign, passed out into the open air many groups remained in the church-some for purposes of worship, others for pur

poses of sight-seeing. For not even in Rome is there any thing more interesting than this ancient church. It is one of the very few which have preserved unchanged their original form and arrangement. As we see it now, so in all essential particulars it appeared in the fourth century, when it was built by Constantine, at the request of his daughter Constantia, on the spot where the body of St. Agnes was discovered. Enter-ing down the long flight of marble steps which descend from what is now the level of the soil to the pavement of the church, we see before us, un altered, an ancient Christian basilica The wide nave, the row of noble columns, the high altar majestically clos ng the vista, and the confession of St. Agnes underneath, where the remains are deposited—what unnumbered generations have gazed upon these objects as we see them now! Rome is like eternity; for time seems to have no meaning there. Kneeling at this shrine, we try to realize the centuries which have elapsed since the tender virgin saint, the loveliest flower in the martyrology of the Church, was laid here with the same solemn Sacrifice which has honored her feast to day that beautiful feast which the Romans love so well! But even the imagina tion fails in the effort. What a wide, stormy sea of time stretches between that day and this! What billows of human tumult and passion have raged around that barque which carries the isherman of Galilee, and which alone has crossed in safety the mighty gulf where empires and kingdoms, creeds and conquerors, alike have perished !

Among the groups left in the church after the crowd had ebbed away was one composed of three ladies, who were slowly moving from point to point, ex amining all the details of the interior. One was a handsome, stately woman of middle age; the other two, much younger, were Miss Lorimer and Miss Marriott. Cecil had changed little in the months which had elapsed since she the Château de Villemur, and which had been spent in pleasant travel through the Tyrol and Austria and Northern Italy. On the statuesque white of her skin there was seldom any bloom of color, and only the clearness of its tint, the brightness of her eye, and the elasticity of her step, showed her perfect health and buoyant spirits.

But Grace Marriott had changed much since her voyage across the To her delicate face a wildrose color had come; she had gained flesh as well as strength in mountain rambles, and looked altogether a different being from the girl who left the shores of America. At present, how-ever, she had the air of one who is a ittle cold and a little bored. Pulling her furs closer around her-and there is no place where furs are more agree able than in a Roman church - she once or twice suggested departure to her companions, but they were too much absorbed to heed her. The elder lady was pointing out in the church all the features most interesting to anti quarians, and Cecil was listening with rapt attention. Grace Marriott shrugged her shoulders a little as she walked along. Her artistic sense was pleased by the picture which the beautiful interior made. The shafts of light falling through the double range of columns to the marble pavement, the golden lights burning like stars around the tomb of the martyr, the rich blending of color from porphyry and mosaic -these things charmed the eye. But she cared less about the story which they told; while to Cecil there was interest in every detail which proved the great antiquity of the basilica, a significance in every ancient column, every fragment of old

"How can people doubt what the primitive Church was like when they come to Rome!" she said, while they paused near the entrance for a last look before going out. Round the high altar faint wreaths of incensesmoke were still hanging; its fragextra cloth. Greatly admired by our Hod's
Father, Pope Leo XIII., who sent his special
blessing to the publishers; and approved by
forty Archbishops and Bishops.
The above work will be sent to any of our
envisoribers, and will also give them credit
for a year's subscription on Three Dollara. We
will in all cases prepay carriage.

"FAIR CANADA."25c—"A FAREWELL
to Ireland," 40c; two new and pretty songs.
Send for same to WHALEY, ROYCE & CO.,
Systf

"We Would take you
the aromatic odor of the green boughs
with which, in Roman fashion, the
payment of the church was strewn.
Cecil stooped and lifted a spray of
box, which she placed in the front of
her dress. "I will keep this," she
said, "in memory of St. Agnes."
Two ladies who were passing out
just before her, "we will take you
home at once."

The young lady mentioned an address near the Foro Trajano, and then
that dress near the Foro Trajano, and then
that of the same to the whole realm of
direction: "May I ask to whom I am
line to the policy of the memory of St. Agnes."

"The bod's Sarsaparilla sells because it accomplishes GREAT CURES.
In his VBGETABLE PILLS, Dr. Parmelee
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The shoops of the Poll's Sarsaparilla sells bec

and one - a pale, pretty girl-looked at her with a glance so sweet that it was like a smile, although her lips re-mained grave. The glance struck The glance struck Cecil - for no moment is too short for us to receive an impression, good or bad, from the fellow creature whom we meet therein—and she said to herself, "What a lovely face!" while she won-dered when and where she had before seen dark eyes which could smile like these

When they reached the top of the flight of steps, and emerged from the church, they found the two ladies who preceded them gazing round Only one rather blankly. was in sight, and that was Miss Lori mer's. As she motioned for the coach man to drive up, she noticed that the girl whose face had interested her looked very white, and heard her companion-an elderly lady-say: had better go back into the church and sit down. I will walk into Rome, and bring a carriage for you."

"Oh, I think that I might walk ! is not very far," said the girl, looking wistfully down the road.

But the other answered decidedly 'No, you must not undertake it. should only have you fainting on my hands, which would be worse than waiting here - though the church is cold. I am sorry we have delayed so long

"I am shivering now," said the girl. "I will wait here in the sunshine until you send a carriage for me, if you really think you must

But at this point Cecil, after exchanging a glance with her companions, stepped forward. "Pardon me, she said, addressing the young lady, but we are driving straight into Rome : and if you will accept a seat in our carriage, we shall be very happy to take you with us. It will be better, I think, than remaining here.

"Thanks! You are very kind," replied the girl, in a voice as sweet as her eyes; and then she looked at her companion as if to ask what she must

The elder lady-there could be no doubt that she was a lady, despite the plainness of her dress and a certain brusqueness of manner-replied to the look by one comprehensive glance at Cecil, after which she said: "We are really very much obliged to you. daughter is not able to walk into Rome, and our carriage has deserted us. Therefore, since you are so kind, I think she had better go with you."

"I am sure of it," said Cecil. "She looks quite cold. I am sorry," she added, "that I have not another seat to offer-

"I should not care to accept it i you had," interrupted the other, with the brusqueness of manner already "I am a very good pedes trian, and the walk is nothing to me. But for my daughter I am exceedingly obliged. She will give you our ad dress. Good day !"

She nodded, and walked off toward Rome at a pace which justified her own description of herself as a good pedestrian. Cecil smiled, and said to the young girl: "Come, here is our carriage. It was a handsome private carriage

and as the young stranger sank back nto the luxurious seat she said: 'This is indeed better than returning into the cold church to wait and shive for another hour." "And what a cold church it is

said Grace Marriott. churches they all are, except St. Peter's! Surely these Romans must have a wonderful fire of piety to keep them warm during their long pray

"They are not only very pious, those who are pious at all," answered the stranger, "but they are not ac-customed to luxurious heating arrangements anywhere. Their homes are almost as cold as the churches."

"It certainly is not a place to come for comfort in winter," observed Mrs. Severn. "My experience is that unless one goes to the tropics, Southern climates are snares and delusions n the matter of warmth in winter There are times when they are delightful, but again there are times when

one suffers keenly from cold. "But would one put a little discomort-such as shivering when one enters a marble church which was built to exclude heat, and therefore must be as delightful in summer as it is frigid in winter-in comparison with such a ky, such a sun, such a scene as this? said Cecil, looking around her, "And who would have missed the function te day because the grand old basilica was not heated by patent furnaces and registers? That scene, with all its beauty and its poetry, carried one back to ages when such things were unknown, but when people had ardent faith, great purposes, marvellous gen-

" My dear Cecil, we know all that," interposed Mrs. Severn, laughing softly; "but really it does not prevent one from shivering. Even your en-thusiasm cannot always keep you

"I have no enthusiasm at all," Cecil protested, "only a sympathetic perception of things; and when these are great things, I cannot be conscious small ones. But here we are in Rome "-as they rolled through the Portia Pia-" and if you will give me your address," she continued to the

guide, philosopher and friend; here is Miss Marriott and I am Miss Lorimer. Perhaps it may be worth while to add that we are Americans.'

The dark, sweet eyes rested in turn on each person named. Then their "I fancied that you were Americans

-from your accent, you know. I am an Irishwoman - Miss Tyrconnell." "Tyrconnell!" repeated Grace Marriott and Cecil in one breath. They looked at each other, after which Miss Lorimer said :

"Pardon us, but your name recall a very pleasant acquaintance we made in crossing the ocean. He was a Mr. Tyrconnell, and an Irishman. Is the ame common in Ireland?'

"Not at all," was the reply. "I do not know any family bearing it except It may have been our own. rother whom you met," she added after an instant's pause. turned to Ireland from New Zealand last May. " And was on board a vessel which

had an accident with an iceberg? Yes; it delayed his arrival and made us very uneasy. I remember now that he spoke of an American party with whom he enjoyed the voyage very much. Were you the

party?"
"Yes," answered Miss Marriott, "I think we may safely say that we were the party; but such a collective memory is not altogether flattering. am afraid we have remembered Mr. Tyrconnell better than he has remem bered us.

"Oh.no!"said the young lady eagerly "I assure you that he spoke of you most warmly and said that he owed to you the pleasantest days he had spent for years. Poor Gerald! he has not had many pleasant ones of late, and home to a world of trouble. he came An Irish landlord has not a bed of

roses in these days, you know."
"So he is an Irish landlord?" said Miss Marriott. "He told us very little of himself.'

'There was little that was pleasant to tell," replied Miss Tyrconnell, with a sigh. "It was only a sense of duty which brought him back to Ireland he did not want to come. It was a most trying position that awaited him, and its trials have not grown less with time. I wish he would give up the struggle and come away, but he will It is not in Gerald to surrender not. what he believes to be a duty; he will die first.

"Is there any question of his dying? asked Cecil.

She was sorry for the question the ext moment, when she saw how the rirl to whom she had addressed it hrank, and how pale her cheek and lips grew. But she controlled herself, and answered quietly:

"When matters are in the condition n which they now stand in Ireland, here is always a question of what law ess men have done and may do again. But Gerald is brave and God is good, and I try not to think of terrible pos-sibilities. Understand," she went on quickly, "that I am not speaking of his tenents. They recognize that he is trying to undo past evils and make things better. But the secret societies the men who have been led into crime by deep and bitter wrongs-no one who incurs their enmity is safe But Gerald does not wish me to dwell on these things, and I try not to do

The carriage drew up at this moment before the great arched portal of an old palace, and the speaker rose. "This is where we have our apart-ment," she said. "Cannot I tempt you to enter? No? Well, pray give me your address, that mamma and I may call. I am so very glad to have met you, and I want to cultivate your acquaintance if you will allow me to

"We shall be delighted to cultivate yours," said Miss Lorimer, producing her card. "Here is our address. Pray

come soon. Then, with cordial salutations, they

parted. TO BE CONTINUED.

## A Suggestion

Taere is one thing Catholics might earn of their separated brothers, and that is to inculcate upon the children the early habit of contributing to worthy charities. It is simply astonishing the large sums raised by the children's mite in the denominations, and which goes to their different church purposes. To illustrate—some special object is designated, thousands are needed, and it is left for the little ones to raise the fund by their pen-nies. And it is raised. Children are not only taught to be charitable and generous, but to be self-denying. It may be a crank view, a foolish notion, but our honest opinion is that if among the thirty or forty thousand of our Catholic boys and girls who attend the parochial schools in the diocese, the earnest teachers were to set aside one day in the week to collect a penny from each, that a sufficient sum would be received to support the orphan asy lum, or to establish a sinking fund that would pay off its debt. There is child but could give the penny, and the abor of collecting it is too trifling to mention. And what a lesson would for the instruction and salvation of the not the children be taught?-Pitts-

#### CATHOLIC MEXICO.

A Bishop's Interesting Account of Re ent Travels in the Country

Bishop Verdaguer, of the Vicariate Apostolic of Brownsville, Texas, writes as follows to the Southern Messenger regarding his recent visit to Mexico I would be most ungrateful should I not first remark that everywhere I

was welcomed and received as a Prince of the Church, and not merely by the elergy, but by all, rich and poor. Hundreds of people would come to meet us, sometimes far away from the village, and accompany us to the church, the streets always adorned with flow ers, evergreens and arches. That was the best sign for me of the Mexi That cans being good Catholics, that told me they were instructed and compre-hended the dignity of a Bishop and the honor he deserved. Everywhere we visited the sacristan had a particular way of ringing the bell when a Bishop is going to celebrate the holy sacrific of the Mass, and whether on Sunday or week days the church is always sure of being crowded.

"I noticed also two other customs which confirmed me in my opinion of their being a good religious people. The one is that on Sundays and feast days many go to the early Masses, but they go again to the last Mass, only to hear the sermon, and leaving the church when the sermon is over. Another custom is that at the consecration or elevation the bell in the church tower is rung, and I noticed all and women, people, men finding themselves in the streets or in the public market at time, kneeling down till the bell stopped ringing. As to kneeling on the streets, all do it whenever the Bishop happens to pass, whether on foot or in a carriage, and there they remain kneeling till the Bishop has disappeared from sight, and if he happens to go on foot it costs him great trouble to pass, for all rush to kiss his ring and receive his blessing.

VENERATION FOR A BISHOP. "I have never seen, except in Spain, such respect and veneration for a bishop. Some perhaps will say: bishop. But this happens only among the Indians and ignorant Mexicans. Such people, however, are mistaken it is done also by the rich and edu cated, and I do not doubt that when President Diaz a few weeks ago visited the venerable Archbishop of Guadala jara he did the same. But one of the ure signs of their deep faith and true Catholicity is their attendance at Mas on Sundays, feasts and week days and the great number of men and women who go to confession and receive Holy Communion, not once a year,

he Holy Communion twice and three

but often. Many are weekly municants, and I found several educated and rich Mexicans who receive

times a week.

Yes, Mexico is a Catholic nation I discovered this already last year when through the kindness and gen-erosity of the Bishops of Mexico and the kindness of that great man, the Abbot Plancarte, I was able to go and be present at the coronation Patroness of Mexico, our Lady of Guadalupe. I then visited several cities, and everywhere I noticed the churches crowded with worshipers on Sundays and feast days and many at every Mass celebrated during the week. In the large cities of Guadalajara and Puebla I saw many men whose way of dressing showed them not to be of the poor class kneeling visiting houses of the rich and highly ring to receive the blessing.

"In Mexico it is forbidden to the Catholics to have any public religious ceremony; hence they cannot now carry the Blessed Sacrament publicly to the sick, but their faith and their great love to the Blessed Sacrament has made them invent a plan by which they might give to Jesus the worship and veneration He deserves. I found in all the villages I visited a society of men and women whose duty it is to be at the house of the sick person who is going to receive the Viaticum, and there they recite some prayers with the priest and sing some appropriate hymns to the great consolation of the

sick person.
"I found also in them an extraordinary devotion to the Blessed Virgin, particularly to their patroness, Our Lady of Guadalupe; you will see her picture everywhere in the streets, in the houses and in many houses in every room. Another thing I noticed on my last visit and this was that in reciting the holy Rosary or the three Hail Mary's and other prayers after the Mass, the priest was not left alone to recite them himself, as I have seen in other places; but in Mexico the whole congregation answers in a loud voice. And what I admired also was that they are well instructed in the catechism. I heard many confessions, I examined many grown persons and children, boys and girls, and they all auswered my questions most satisfactorily. And to whom must we attri-bute this but to the Mexican Bishops and clergy, who work most zealously souls entrusted to their care? MISSIONS AND RETREATS.

"My letter is already too long. Hence, I cannot say all the Bishops and clergy of Mexico do for the spiritual welfare of their people, rich and poor. Suffice it to say, however, that in large cities Masses are celebrated from early in the morning every hour till 12; missions are given in large and small cities, and every year they have spiritual retreats for men alone women alone, and the same is

done for the poor Indians. At a place I visited near San Miguel Allende, called El Sanctuario de Tontonilco (In dian name), there is a church and a large house, where every month, all the year round, spiritual retreats are given, most of the time to Indians, men alone and women alone. The some there from one hundred and two hundred miles. When I visited that place there were three hundred Indian women making the retreat eight days with the greatest order and devotion. And how much do you think they have to pay to the priests for giving the retreat and supporting them? Those who are able to pagive \$2, some \$1, and some nothing Sometimes there are one thousand men, and in Holy Week some years they had fifteen hundred, and this has been going on for many years. The owners of haciendas, or large ranches, contribute also very much to the spin itual education of the poor Mexicans and Indians.

HACIENDA CHURCHES

" Almost every large hacienda has a church and a priest, who resides there to celebrate Mass and give instructions to the working Indians. was on an hacienda which has some hree thousand persons living on it The owner supports a priest there, giving him besides \$60 a month, and the people prepare and sow a good piece of ground in corn or wheat for him Other haciendas have no priest residing there, but they have one coming to say Mass and give instruction on Sundays and feast days and pay him well for his trouble. They do not do as many owners of haciendas do in Texas, who do not care whether their workingmen have Mass or not : on the contrary, there are some in Texas who will not allow their men to lose one day to go to Mass, and many there are who leave the hiacienda purposely, if they know the priest is coming to say Mass, so as not to be obliged to give him anything. It is not so with the owners of haciendas in Mexico; they know their duty; they snow that they are obliged to see to it that all under their charge have op portunities to comply with their relig ious duties. They take all the interest possible to provide for their tenants al the means to be good and practical Catholics. Some may doubt this, but I know it to be so, at least in the haciendas I visited, and I was told it

was the same in all Mexico. "I noticed also that everywhere the owners or administrators of the haciendas were always the first to show great respect for the Bishops and priests thus teaching and encouraging their workingmen to do the same; they were the first in church at all the instructions I gave, even going from house to house telling the people to g to church and have their children co firmed. They never allow any of their tenants to lead a bad life; they see that all are regularly married by the priest. At all the haciendas we visited the owners or administrators them selves came to meet us with their car riage, always accompanied by severa men on horseback. Sometimes there were over sixty or seventy men on horseback

OUR LADY OF GUADALUPE. "No doubt you have seen what has

been said and written against the truth of the apparition of Our Lady of Guadalupe by the enemies of God and of everything that is Catholic, but thanks be to God, now they are silent, for they have been completely routed and confounded by a pamphlet written not to be of the poor class kneeting while I was passing the streets, and in Guadalajara, the Rev. Augustin de la educated Mexicans every one of the house would kneel down and kiss my her apparition, as well as the true history of the Indian Juan Diego, and everything that is related and has been believed by the Bishops, clergy and Mexican Catholics without interruption for over three hundred years, a belief so strong and deep that no power shall ever be able to destroy it in the hearts of the Mexican people, and the more her enemies will work to destroy their faith and devotion in their Guadalupe the more their faith and devotion wil increase. Mexico, I repeat, is a Catholic country : there is no danger of the Mexicans being anything else but Catholics, as long as they have such an army of learned, virtuous and zealous Bishops and priests. The Bishops and priests of Mexico deserve great praise for what they have done and are do-ing for the Mexican people, poor and rich. May God bless and help them and convert their enemies! May the Mexican people be always faithful to their patroness and imitate her virtues, and Mexico will always be a great Catholic nation.

> "NEVER, SIR!"-If every Christian who trims his lamp and keeps the oil of grace up to its full supply is such a blessed benefactor to others, what a terrible thing it is for a Christian to let his light burn low or go out entire A traveller who once visited light house in the British Channel said to the keeper: "But what if one of your lights should go out at night? Never," said the keeper, "neve -impossible! Sir, yonder are ships sailing to all parts of the world. to-night my burner were out, in a fev days I might hear, from France or Spain, or from Scotland or America that on such a night the light house in the channel gave no warning, and some vessel had been wrecked sir! I sometimes feel, when I look at my lights, as if the eyes of the whole world were were fixed on me. Go out -burn dim-never, sir, never!"-T

Tired Mothers find help in Hood's Sarsa-parilla, which gives them pure blood, a good appetite and new and needed STRENGTH.

MA Some Anecdotes a Illustrate the Character of th Who is a Cand The Catholic St Philadelphia relat idents in the life Nepomucane Neu that diocese, of what Archbishop Wood would serve as a as an example for office: His humility, ing virtue, exten dress, and it is rel

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## MANN.

Hustrate the Beautiful and Holy would be only from one foot to the Character of the American Prelate other, as I have only one pair." Who is a Candidate for Canoniza-

The Catholic Standard and Times of Philadelphia relates the following inidents in the life of the venerable John Nepomucene Neumann, first Bishop of hat diocese, of whose life his successor Archbishop Wood, once said that would serve as a model for our youth as an example for priests and religious and an ornament to the episcopal

His humility, always his dominating virtue, extended to his habits of dress, and it is related that on one occasion a Brother at one of the convents mistook him for a sacristan coming to borrow some vestments, and bade him sit down on the bench until he would call the superior, making a remark about the supposed sacristan's inquisi tiveness, which Father Neumann heard. The Brother was overwhelmed when he found his mistake and begged pardon, but the vice provincial told him that he only done his duty as a porter, and he advised him not to get into the habit of thinking a oud.

was in the confessional, and it is said no priest spent more time there than the Bishop. In his solicitude for every member of his flock he added to his varied linguistic attainments the Irish language. In this connection a pleas ing incident is related of an Irish woman who had vainly sought a confessor who understood Irish, but who at last reached Bishop Neumann, and as she wended her way homeward exclaiming: "Thanks be to God, we now have an Irish Bishop." His interest in the parochial schools was intense and in conformity with his expressed sentiment that "Our Catholic youth can be saved only by Catholic schools.

ANXIETY TO REMOVE ABUSES he occasionally met opposition, but even there his humility asserted itself. In one of his synods he spoke in disap proval of the practice of forced collect tions at the doors of churches, and pointed out the fact that this was frequently the cause of many persons not hearing Mass. Several opposed this view, saying that by cutting off these sure revenues for the Church great injury would be done, and that whoever would abolish the custom would plainly show little knowledge of a certain class of people. Those who expected resent ment at this speech were disappointed he merely intimated that as some differed from him on this matter for the reasons urged, and that as he also had reasons, "very grave reasons," they would allow the Holy See to decide,

and submit to that decision. HE ENCOURAGED ALL THE RELIGIOUS

He admitted the Sisters of the In maculate Heart to the diocese, and the Sisters of St. Francis justly honor him as their father and founder. His solicitude for their material comfort was as great as his disregard for his own. When a certain superioress informed him that sometimes they had no coa to make a fire and at other times had the coal but nothing to cook, he pointed to a crucifix and told them to read it and meditate upon it, that it might lighten their trials. Before departing "As I usually distribute medals among the Sisters, I must not omit to do so now, but to day I am going to give you Yankee medals. and he handed her \$50 in gold to procure necessaries for the house.

October 21, 1854, he SAILED FOR ROME from New York to be present at the promulgation of the dogma of the Immaculate Conception. Of this journey an incident is related of his father which aptly shows the difference be tween the definition of a dogma and its creation. Said the old gentleman, "Why must the Bishops be summoned from America to Rome to tell us that

the Most Blessed Virgin was conceived without sin? Have we not always be He visited Prague, meeting his sister Joanna, a religious of the Sisters of Charity of St. Charles Borromeo. Here

he was received most cordially by Rev.

INTRODUCED TO THE EMPEROR FERDIXwho made him a guest at his table and who at the dessert presented him with a handsome sum in gold coin of the United States laid on a plate as an of-fering towards the erection of the cathedral. Oa his road to visit his native town he tried every means to escape notice, but his attempts were bafiled and the Prince of Schwarzenberg substituted his own equipage for the humble sleigh in which the Bishop had been travelling. He had been invited to make the deanery at Prachatitz his home, but he refused, saying: "The few days of my stay in my native place must be spent with my old father. Filial affection exacts this of me." One of the witnesses of the meet-

ing between FATHER AND SON exclaimed: "Oh that his mother were alive to share this happiness!" to which the good Bishop quickly re-plied: "She sees us, she sees us;

STORIES OF VENERABLE NEU- erty it is related that while in Munich, having wet his feet, some sug-gested a change of shoes, but he smil-Some Anecdotes and Incidents Which ingly replied : "Were I to change it

ingly replied: "Were I to change it would be only from one foot to the other, as I have only one pair."

OF A RETIRING DISPOSITION, he desired to avoid all social functions and only participated in them when he believed the honor and glory of God was to be promoted, by his acquired. A dragoon seized the believed the honor and glory of God was to be promoted, by his acquired. A temporary generally beauting in the successing popularly obtained a name suggestive popularly obtained a name suggestive for sweetness and mildness. It is called the honor and glory of a traitor." Monroe's head was afterward stuck on a pike and placed and description of the market-house — those the successing popularly obtained a name suggestive popularly obtained a name suggestive pof sweetness and mildness. It is called the honor and glory of a traitor." Monroe's head was afterward stuck on a pike and placed. A dragoon seized the honor and glory of a traitor." Monroe's head was afterward stuck on a pike and placed. A dragoon seized the honor and glory of a traitor. The time successing popularly obtained a name suggestive pof sweetness and mildness. It is called the honeymoon. It is a time of mutual confidence and of mutual tenderness. The harmony is perfect. Not the slightest disagreement mars its peace. Alas! why is this happiness too easily approached by the most humble

An anecdote is related of his encouner with a Quaker who found him suprintending the work on the Cathedral. Friend, does thee not think that it to the poor instead of spending it on this grand building?" said the nember of the Society of Friends. That," retorted the Bishop," is just That," retorted the Bishop, is just of the four yeomen who made the tothe work and every Saturday even in they get their good wages. Is it not better to spend it in this way than to better to spend it in this way than to be the spendit of the four yeomen who made the tears, sorrow crosses the threshold arrest had some property at that time, where joy reigned supreme. What is the matter? Is the union an ill-assorted one? Are these two what we are doing. These poor men to the work and every Saturday even o bestow alms upon such as do not or who are often unwilling to labor? The other, somewhat abashed, turned away, saying, "Oh, if thee view it in that light, thee may be right.' OF HIS GREAT CHARITY

it is related that he was met on a Sun day by a priest who was shocked at his shabby appearance and suggested that he change his coat. He replied that he had no other. It was true; he had ust given a better garment to a poor fellow asking alms. A few days be-fore his death he seemed to have a resentiment of its approach, and alking to one of the Brothers at St. Peter's, he asked him which he would prefer sudden death or one preceded by a long illness. The brother thought the latter would be an excellent pre paration for eternity. The Bishop said: "A Christian, still more a re-ligious, should always be prepared for good death, and in that case a sudden one is not without its advantages. It spares us, as well as our attendants. many a temptation to impatience, and, pesides, the devil has not so much time to trouble us. In either case, however, the death that God sends is the best

lived-a wretched outcast.

Britain.

TEMPERANCE NOTES.

Sacred Heart Review.

Sacred Heart Review.
I'm not a drinking man, he said,
A cup I take but rarely:
flust one before I go to bed,
One in the moraing early:
Another at the stroke of noon,
A bottle cold for dinner:
Then brandy, just my nerves to tune:
No more, as i'm a sinner!

Organize the boys; teach them the

evils of intemperance; teach them the

The following declaration was signed

by more than two thousand members

of the medical profession in the United Kingdom: "That the most perfect

health is compatible with total abstin-

whether in the form of ardent spirits,

or as wine, beer, ale, porter, cider,

Edison, the inventor, gives a wise

reason for not drinking intoxicating liquors. He has "better use for his

A brief but cogent argument in

Crystal Palace in 1897. In England

they have nearly two million children

enrolled in Bands of Hope, so they can

get fine material for their temperance

The famous English cricketer, Mr.

J. E. K. Studd, who is a total abstainer

from principle, says, with regard to quenching thirst, that he has always

found it best to drink as little as pos

sible of anything, and recommends hot

tea as the best for a strong thirst.

Next to this, lemonade is his favorite

The average working-man has an

idea that beer or liquor of some sort is

necessary to his health, strength and

grounded that it will be hard to eradi

ate it. But it has been demonstrated

time and again that alcoholic bever

ages have the very opposite effect. One reason that it is so hard to make

a drinker believe this is, that if he

gives up his beer or "booze" for a few

days he does not feel quite so well, is

not quite so strong, and his appetite is

not up to the standard. This is be-

cause his system has become used to such stimulants, and when they are

withdrawn their loss is felt. During

the past five years a number of careful

ests have been made in English and

French mills and workshops, and in

every one the total abstainer has been

shown to be the superior in every material point. He enjoys better

health, has greater powers of endur-ance and is more profitable to his em-

domestic and social qualities.

ployer, to say nothing of his superior

Truth in a Nutshell,

This notion is so deeply

favor of abstinence from intoxicating

chief cause."

jubilee.

drink.

comfort.

danger of the first glass.

THE GIFT OF PROPHECY has been ascribed to him. On one oc-casion an afflicted mother called with a sickly babe, whom she had been told must die soon. It suffered agonizing pains along with dropsy in the head. Laying his hand gently on its head, he said: "This child will not die. He will grow up to manhood; he will be your consolation and joy." And so it turned out. He became a model youth, the support of his widowed mother and

his young brothers and sisters. He foretold three years before his death that he would not see fifty years, hough his father was then eighty and his mother died at seventy three.

Many cures are reported through his intercession.

AN UNWRITTEN CHAPTER OF '98.

Among those who enrolled themselves in the ill-fated body called United Irishmen in the county Down, none were more respected than Harry Monroe and Bartley Teeling, says the Irish Weekly. Monroe was an Episcopalian and Teeling a Catholic. Both were shop keepers in the town of Lisburn, were equally attached to their respective religions, and both had n members of the Irish Volunteers. When that body had been ignomini ously put down by a tyrannical gov-ernment both felt a full share of the general indignation at Imperial in gratitude. In several points of character these gentlemen were much alike, but Monroe was less mercurial than his younger friend Teeling, and had strenuously opposed many of the propositions introduced by the more excitable members of the fraternity.
At no period of the insurrection had
he contemplated taking the field against the royal troops, and until a few days before the fight at Ballyna hinch he attended to his business as usual, but at the last moment he was unexpectedly called on to take the command of the Irish army, and, looking on the call as a matter of honor, he accepted it without for a moment waiting to consider the magnitude of the responsibility he was about to HermannDichtl, a life-long friend, and

undertake. The Battle of Ballynahinch was fought on June 13, 1798, and Mon-roe's followers were scattered like sheep; but, though sadly broken down by fatigue and dispirited by defeat, the unfortunate general was among the last to leave the field. For several days he roamed about the country, and, though well known to many of the farmers, the large reward offered for his apprehension failed to induce any of them to betray, the secret of his hiding-place. Finally he ventured into a small farmstead belonging to a man named Holmes, whom he had often served in business matters. Monroe gave Holmes all the money he had, £5 and a parcel of shirts to conceal him for some days until the opinion of the Government should be known as to the prospects of pardon. To this proposal the fellow not only agreed, but expressed the utmost sympathy with the misfor-tunes of the fugitive. Making sure of plied: "She sees us, she sees us; My good mother is looking down upon us; she is rejoicing with us." He, of course, visited her grave and prayed there.

To one who spoke of his elevation to the Bishopric, he said: "If any priest had accompanied me to America he would without doubt have been made Bishop instead of me," and to another, "Oh, even a blind hen will sometimes find a grain of corn." This much for his humility. Of his self-imposed pov-

Monroe was immediately tried by Court martial and sentenced to death, MAY BE CHANGED TO THE which was carried out the same day. MOON OF STORMS.

A temporary gallows was erected in front of his own house in Lisburn, and

in front of the market-house — those Alas! why is this hap military authorities being then in the often of so brief duration? habit of carrying out a custom as bar-barous as any ever practised by the its sunlight fading, lightning flashes most savage tribes of New Zealanders. upon the horizon presage a storm Some weeks afterwards a Scotch noble which will make havoc in its furious man passing through the town, feeling

Then farewell to the beautiful shocked at the disgraceful spectacle, had the head taken down and interred dreams of the past, farewell to domes in the same grave that contained the tic happiness. Hearts become hardin the same grave that contained the tic happiness. Hearts become hard-other portion of the mutilated body. ened against each other, bitter words It is a remarkable fact although each are spoken, laughter is changed

was a mere pauper at the time of his temperaments so antagonistic that death. Holmes, the betrayer of Monthly they can never hope to agree? By no roe, was held in contempt and scorn by means. In most cases, it merely repeople of every class and creed in his quires a little prudence on the one own heig borhood. From the day he violated his pledge of honor to the last hour of his life he was despised for his or, perhaps, forever. Unfortunately, deceit and was denounced for his these two virtues are often conspicutreachery, and, after dragging out a

After marriage, instead of continumiserable existence, he died as he had ing, as before, to control their tempers, the two thus joined seem to was also executed about the same time. allow their defects of character the fullest scope, so that the peace of the household is seriously endangered. Forsaking the pleasant paths of recip-rocal charity, they cease to exercise mutual forbearance. They no longer seek to soften their natural asperities of temper or to round off angles, ren-dering possible and easy their life together. High winds begin to blow in the household, the storm breaks and There are fifty-four temperance the barque of happiness is wrecked newspapers published in Great

when it has scarce left port. The youthful household has entered upon what has been facetiously but forcibly called "The Moon of Storms," with a chance of staying there some time, if not forever. How has so de plorable a revolution taken place By degrees, step by step, uncon sciously and without in the least de siring such a result. At first an atmosphere of sullen discontent, then ence from all intoxicating beverages, a daily nagging, a repeated exchange of sharp words, till the disposition of each becomes embittered. Disagreeable scenes ensue, exaggerated afterwards by wounded self love and the imagination. The storm abates, it is true, but it has destroyed everything ipon its path. The war begun with in pricks sometimes ends with blows

Poverty never drives a man to drink Let us suppose, then, a young unless he wants to go, but drink drags a man to poverty whether he wants to moon as speedily as possible into that other stormy luminary. Considering heir behavior may enable some others According to Dr. E. Smith, alcohol does not increase the production of heat in the bedy as a chemical agent, avoid that disagreeable experience Before entering upon the subject but by the power it possesses of stimu-lating the activity of the vital func-

proper, these preliminary observa-tions may be made. First, that the young people must each have a part n the undertaking, otherwise it may be postponed indefinitely, or fail alto

drinks is contained in two sentences from a foreign journal: "It is com-puted that about sixty thousand per-Second, that the mother-in-law often plays a considerable part in the drama, so considerable that I think it sons commit suicide in Europe every vear. Alcoholism is said to be the ecessary to glance at the dispositions which would enable her to co-operat uccessfully in the domestic upheaval. There is a plan to celebrate Queen Victoria's sixty years' rein by a mag-nificent temperance demonstration in THE MOTHER-IN-LAW'S DISPOSITIONS

1st disposition .- The mother in law, rom the outset of the marriage, must be careful, instead of leaving the young couple to themselves, to inter-fere in everything and with every to her views, which the young people must share. She justifies such inter erence by a simple argument. Her laughter has no experience and the young man is absolutely ignorant about household affairs. She consider ta meritorious act of charity to help them through their difficulties.

2nd disposition.—The mother in law must keep posted upon every word and gesture of her son in-law. She will go to see her daughter every day, or her daughter will come to see her n the course of these visits she exacts detailed and conscientious account of all that is said and done. Thus, while retaining her authority over her daughter, she is in a position to advise er according to circumstances.

3rd, and most important, disposi -The mother must be convinced that her daughter is a living model of all perfection. So that, if the house-hold machinery begins to work badly, must be the fault of her son in law nd not of her idolized daughter.

With such sentiments, the mother law is sure to have an active part in he change shortly to be witnessed in the household. Unhappily, it must be admitted that too many mothers in aw are imbued and animated by just such dispositions. I shall describe, in my next, the attitude of the future beiligerants. — Translated from the French, by Anna T. Sadlier, for the Sacred Heart Review.

Inpure blood is the natural result of close confinement in house, school room or shop.

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

A very interesting illustration de

scriptive of the changes which Presby erianism has introduced in the Scot tish Highlands is afforded paper which Charles G. D. Roberts, a Catholic writer, by the way, contrib utes to the current number of the Century. Speaking of the baptism of a child, Mr. Roberts says, descriptive of that ceremony: "When the baptism is over, the party adjourns to a tavern, and the caps and the dresses are duly criticized or admired and the proud parents are expected to do the handome thing by the god parents and the friends. God-fathers and god moth ers are also given a present of money. but not a round sum-that is unlucky - always a little over. ninders of other old Catholic customs in this same writer's declarations that nust not be left alone ; at least, a bird r beast must be left with it to The elder god-mother evil spirits. carries the child to the church, the younger from the sanctuary. But beore they re-enter the home some one lays symbolical tools across the thres hold over which the baptismal party must pass." There is interesting in formation conveyed, also, in our writ er's assertion, still descriptive of bap ismal ceremonies in the hand whereo he writes, that "as shappieps across, the younger god mothan bearing the child in her arms, says aloud: We carried away a heathen, and bring back a Christian.'" One may not agree with Mr. Robert's evident con tention that the so-called Reformation was deserving of the name, but as a contradiction of many things that are tin Luther, the following passage is worthy of being put on record "Philosophy and science," says Mr. Roberts, "may be said to have begun for northern Germany with Leibnitz and Vend; and universities with that of Prague in the land of the Czechs, who can boast of the first school of art in Germany, and of a reformer of the Church before Luther, namely Huss. and the first pleader for rational edu cation. Amos Comenius." If this writ er's information were more thorough or if his memory carried him back to anterior ages than those therein Huss and Amos Comenius lived, he would know that Catholic champions, long before those worthies lived, had de-manded, in better form, the same things that they requested .- Sacred Heart Review.

## CATHOLIC MISSIONARY UNION.

A New Society for Carrying on Home Missions in the United States.

At the first meeting of the Catholic Missionary Union last week in the archiepiscopal residence in Madison avenue, according to the New York Sun of the 25th Jan., the following officers were elected: President, Arch bishop Corrigan; Vice President, the Rev. Patrick John Ryan, Archbishop of Philadelphia : Secretary and Treas urer, the Rev. Alexander P. Doyle, C. S. P. Executive Committee - Arel Executive Committee - Arch ishop Corrigan, the Rev. Alexander P. Doyle, and the Rev. Matthew A. Taylor. The scope of the organization will be national, and, as fast as possible, the work will be extended to every docese in the land.

The union is incorporated under the laws of the State of New York. According to its charter, the objects of the union are: "To procure the serv ices of clergymen and laymen of the Roman Catholic Church to teach and thing. Nothing must be bought without her advice. The house must be furnished and managed according parsons while an according to the support and maintenance of such persons while engaged in such work; to lease, take, hold, and purchase places buildings, and lands for such teaching and preaching; to publish and distrib ute books, pamphlets, and reading matter in connection with such work, and to aid and assist the Archbishops, Bishops, and other authorities of the Roman Catholic Church in the United States in establishing and carrying on home missions in their various juris

The union is at present paying the salaries of missionaries who are working under the direction of the Bishops of Wheeling and Richmond, and it is expected that other missionaries will be speedily sent to fields in Mississippi, Florida and Kansas.

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Scott's Emulsion is Codliver Oil prepared as a food. At the same time, it is a blood maker, a nerve tonic and an up-builder. But principally it is a food for tired and weak digestions; for those who are not getting the fat they should from their ordinary food; for children whom nothing seems to nourish; for all who are fat-starved and thin.

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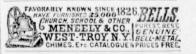
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feel, when I look at e eyes of the whole xed on me. Go out r, sir, never !"-T.

help in Hood's Sarsa-hem pure blood, a good needed STRENGTH.

view, he finds ap

The Camplic Becord. Published Weekly at 484 and 486 Richmond street, London, Ontaric. Price of subscription—\$2.00 per annum.

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Condon not later than Tuesday morning.

Arrears must be paid in full before the page an be stopped.

## London, Saturday, Feb. 27, 1897.

THE HON. E. BLAKE AND THE SCHOOL QUESTION.

A strange despatch from Quebec is published to the effect that the Solicitor General of the Dominion, the Honorable Charles Fitzpatrick, wrote to the Hon. Edward Blake under date January 19 that "The Roman Catholic Bishops of the Province of Quebec have stated to the Cardinal Prefect of the Propaganda at Rome, that the effect of the judgment rendered by the Privy Council was that the Roman Catholic minority in Manitoba are entitled to their Separate Schools as they had enjoyed them previously to the Manitoba Act of 1890."

In view of this Mr. Fitzpatrick wished Mr. Blake to state whether or not this is a fact, and asked him what, in his opinion, the judgment means, and what are the powers of the Dominion Parliament under it.

In reply Mr. Blake states :

"I think it is an entire misapprehension of the judgment of the Judicial Committee to say that its effect was that the Roman Catholic minority in Manitoba are entitled to their Separate Schools as they had enjoyed previously to the Manitoba Act of

We entertain great respect for Mr. Blake and a high estimate of his legal opinion, and we have no doubt that his interpretation of the law on this subject is correct. In fact there is nothing in the opinion given by Mr. Blake differing from what we have always held in regard to the judgment of the Judicial Committee of the Privy Council. We have never imagined that the decision by itself restored the rights of Catholics. We have all along been quite aware, and have frequently stated in our columns, that its effect was to constitute the Dominion Government and Parliament the judges of the nature and extent of the redress which should be given to the minority in any Province when their rights were interfered with by the majority, whatever might be the religion of the minority and majority respectively. Besides : the judgment does state distinctly what rights belong to the Catholic minority, and there is certainly a moral obligation to restore these. Mr. Blake keeps this fact in the background.

This view of the case is confirmed by Mr. Blake's answer to Mr. Fitzpatrick for he goes on to say :

"The gist of that judgment was that, contrasting the state of things under the laws prior to 1890, the rights or privileges which the Roman Catholics had enjoyed under the former had been affected by the latter laws. thus rendering admissible an appeal to the Governor General in Council under the Manitoba Union Act, and ing the Governor-General jurisdiction to proceed under that Act.

The Manitoba and British North America Acts define this matter very clearly. In regard to Provinces where Saparate schools existed at the time when Confederation took place, the right of interfering with privileges already enjoyed by law before Confederation was expressly reserved from the Provincial Legislatures. Re garding Manitoba, the intention of the Dominion Parliament was undoubtedly to make a similar reservation, not only where there were laws, but even position is universally admitted though where there was a custom under which Separate schools were in existence.

We cannot shake off the belief that, even under the provisions of these Acts, justice demanded the legal recognition of Catholic Separate schools, but the Judicial Committee decided otherwise, and we are compelled to suppose frame their Manitoba Act with sufficient care to express properly their intention.

ment, for there is a provision in the Catholic religion or because they ity even when Separate schools are fanatics would offer to such an appointestablished in any Province, after its ment. admission into Confederation. It was The fact that Judge McKenna has the legislation of 1890.

of Confederation. We say, therefore, ally their nominee. that in pronouncing that the Dominion schools restored, though it did not pronounce that there is any power which and not of might.

Bishops Quebec. It cannot be to withdraw their opposition, and they did so with reluctance. the first pi'n was fully aware of the situation, and it is scarcely credible the whole transaction, and it is a piece wrong statement of the matter in their communications with the Propaganda.

We have no doubt that if the correspondence of the Bishops were to be seen, it would be found that they stated the case correctly, and in all probability somewhat in the same manner as we have done in this article.

Mr. Blake says also of the duty of the Dominion Parliament: "It is a to their influence, and we believe he political matter, and the court did not prescribe the steps to be taken." We McKenna will be his nominee in admit the court did not decide on this point, but the principles of justice point out what ought to be done when an injustice has been perpetrated. It ored to prevent the appointment of should be remedied, and the only Catholics to prominent, or even honor remedy which can be applied is to ary, positions, their representations restore Catholic Separate schools and having been in every case disregardto place them on the same legal basis ed, though the positions were not of as the Public schools of the Province.

We do not mean to say that the old system ought not to be improved. Every human institution is capable of improvement, but the abolition of the system was an outrage, and the matter must remain in Dominion politics until the outrage be repaired.

Mr. Blake says in conclusion that "Having considered the provisions of the (Laurier-Greenway) settlement. I think them infinitely moreadvantage. ous to the Roman Catholic minority than any Remedial Bill which it is in the power of the Parliament of Canada to force upon the Province of Mani-

We have no doubt that Mr. Blake is honest in this expression of opinion.

We cannot, however, much as we an effectual mode of giving religious Mr. Blake does not consider it of much should have any specific religious instruction in the schools. Mr. Blake is a Protestant, and he naturally views the importance of religious education from his own standpoint. But Catholics have very decided views on this question, and we cannot be satisfied until the rights of Catholics to a real Catholies system of education be recognized.

THE NEW PRESIDENT AND THE A. P. A.

It has been announced as highly probable that Judge McKenna, of Cali fornia, will be appointed Secretary of the Interior in the Cabinet of President McKinley, which will enter into the duties of office on March 4. The judge is a Catholic, and his fitness for the there is no doubt that many non-Catholics, Protestants or non-descripts in religion, could be found who are also

quite competent.

It would be a graceful act on the part of President McKinley to appoint JudgeMcKenna, especially as the spirit of the Constitution of the United States that the Canadian legislators did not is that religious belief must not be a bar to promotion to any civil position. For forty-two years down to the present time no Catholic has held any But the rights of minorities were not Cabinet position in the Federal Govleft dependent solely on the original ernment, but the profession of the provisions of the Manitoba Act. A Catholic faith ought, certainly, not to law was enacted unanimously by the be an obstacle to such appointment; idealizes. first Legislature of Manitoba to estab. still it is strongly to be suspected that lish Separate schools, and the fact of successive Presidents have been in-3ts doing this brought the Separate fluenced by this consideration, and to assume the names of great men, and money" and "overwhelming difficultschool system of the Province under have passed over Catholics, either

constitution which protects the minor- feared to face the opposition which life in the assumed character of Sol-

under this provision that the Judical been named as likely to obtain the Committee made its second decision position now is an indication that that Catholics had been aggrieved by President McKinley is above the bigotry of Apaism and kindred societies, Now it is to be remarked that the notwithstanding the fact that the Dominion would have no jurisdiction Apaists made an effort to make the unless an injury or injustice had been world believe at one period that the inflicted. This is specially laid down colonel was their favorite candidate, in the Manitoba Act, as well as the Act and not only their favorite, but actu-

This pretence was exploded by the Government has jurisdiction in the refusal of the new President to recog-Manitoba case, the Privy Council vir- nize Apaism in any way, and the A. tually pronounced that the Catholic P. A. were so indignant at this that minority has the right to have its they formally declared their opposition to Colonel McKinley's nomination on the Republican ticket, and it was can force legislation by the Dominion only because within a few days after Parliament. It is a matter of right they had thus committed themselves to an act of idiocy they discovered that We must say that we believe the colonel would be nominated in Mr. Fitzpatrick to be mistaken spite of them, and would most probin his statement regarding the ably win, that they thought it advisable

that the Bishops of Quebec were less of superlative impudence on their part acquainted therewith, or that if their now, that they are deluging President understanding of the matter were McKinley with letters and petitions comewhat less complete than that of remonstrating against Judge Mc-Mgr. Langevin, that he would not Kenna's appointment, and they lay have advised them to correct any stress upon the fact that there has been no Catholic in the Federal Government for so long a time, as if that were a just cause for perpetuating an ostracism which ought never to have existed.

We do not imagine that President McKinley will pay any attention to the representations of the fanatics. He has already shown himself superior will continue to be so, and that Judge spite of A. P. A. protests. President Cleveland paid no attention to these bigots who on every occasion endeavsuch importance as that which it is expected that Judge McKenna is to attain.

Catholics assisted greatly in the establishment of the American Republic, and George Washington publicly thanked the Catholics of the country Irish and English, for their patriotism during the Revolutionary war, and to the French and Polish Catholics, La-Favette and Kosciusko, the United States are greatly indebted for their existence as a nation. Indeed it was admitted by Washington that without their help the independence of the country would not have been achieved. A Catholic won the first naval victory for the United States in the war of 1812, and respect Mr. Blake, look upon him as the many Catholic regiments and Catholic proper judge of what Catholics need as generals distinguished themselves in helping to preserve the union during instruction. It is very possible that the civil war. It would be an act of the basest ingratitude now to pander importance whether or not children to the bigotry of the A. P. A. by ostracising Catholics in the selection of members of the Cabinet.

We may add here the secondary consideration that many Catholics, and notably Mr. Bourke Cockran, of New York, contributed by their means. their oratory and active work toward Col. McKinley's election. The new president is not the man to show ingratitude, and the A. P. A., who are now busying themselves by sending in petitions against the appointment of a Catholic to any high office, are simply beating their heads against a granite boulder.

The latest intelligence as we go to press is to the effect that Judge Me-Kenna's appointment is decided upon.

THE BIBLE AND PROTESTANT. ISM.

The Rev. Lyman Abbott of Plymouth Church, New York, appears to take great delight in the notoriety he has gained by his eccentricities in doctrine and especially by his repeated attacks upon the truth and inspiration of the pulpit a travesty on the book of Jonah, with a denial of the inspiration of Exclesiastes and its authorship by Sol-

the jurisdiction of the Federal Govern through personal antagonism to the the subject of true wisdom more graph. of public funds."

ically that he treated the problem of omon, but the book is not inspired; it is the truth of human experience, larger and deeper than the truth of verbal inspiration."

It is almost needless to say that such sentiments are subversive of the foundation of Christianity, and the most remarkable thing about them is that they should be preached in a so-called Christian church by one who claims to be a Christian clergyman. The fact that such a teaching is given Sunday after Sunday shows beyond dispute the to what Protestantism of

present day is tending. If fur ther evidence of the fact were needed we have it in the frequency with which Protestant ministers create a sensation by enunciating similar views. Thus at a meeting of the New York ministers held on the 16th inst. in the Methodist Book Room, a paper was read by one of the ministers combating Dr. Abbot's contention in regard to the books of Jonah and Ecclesiastes in particular, and maintaining the authority and authenticity of the Bible as a whole. But one of the most prominent of the ministers of the city, the Rev. W. J. Buckley, editor of the New York Christian Advocate, the official organ of the Methodist body, boldly proclaimed that he does not believe unreservedly in the infallibility of the Bible and especially of the English version, and he added emphatical ly, "I think there are scarcely four men in this meeting who do.

It is true that the majority of those present vigorously protested against Dr. Buckley's statements, but there is no doubt that his views are entertained by a rapidly increasing number of ministers in all the denominations, and this being the case, what becomes of the very foundation of Protestantism, which has constantly proclaimed that the Bible is its bulwark and only

rule of faith? It is not a matter of much surprise that the Protestant system should thus degenerate into infidelity, for the rejection of the authority of the Church naturally ends in the denial of all Christian truth, and this tendency has manifested itself in Protestantism from its very beginning. Thus we have Luther speaking disparagingly of the very book of Ecclesiastes which is the most recent object of Dr. Abbot's at tacks. Luther said:

"The author Ecclesiastes ems to ride without boots and but only with sandals. purs. Colesiastes, like the Talmud, is patched up from various books, and Solomon's table-talk having been at first heard word of mouth, and then arranged into books.

It is in fact on the authority of the Catholic Church that the whole Scrip ture canon rests, and without that authority we may expect just such confusion as now exists among Protestants in regard to the authority of the Bible.

We may add that the book of Ecclesiastes itself attests its authorship, for it opens with the declaration : "The words of Ecclesiastes (the preacher) the Son of David, King of Jerusalem. It is full of that true wisdom which leads to eternal life.

THE FINANCIAL ASPECT OF THE MANITOBA QUESTION.

Senator Landry has a communicaion in the Courier du Canada commenting severely on Mr. Edward Blake's legal opinion on the Manitoba school question, which is treated of in another article. He disputes the contention that the Dominion Parliament cannot make any grant or dispose of public moneys for the support of Separate schools in Manitoba, and cites the Revised Statutes of Canada-chapter 54-whereby two sections of land have been reserved in each township of that Province and the North West for educational purposes, the lands to be sold at auction, and the moneys accruing therefrom to form a fund in the hands of the Canadian Government, the interest of which is to be paid annually to the Provincial or Territorial Government for the main-

tenance of schools in said townships. Mr. Landry maintains that the Government which made the law can Bible. Two weeks ago he read in his amend it and devote the moneysthus set apart to Separate school purposes. This and last Sunday he followed this up appears to us satisfactory reasoning, but it is a matter of law on which we shall not venture to give a decided omon. He said that it is the work of opinion. We must remark, however, a poet who identifies himself with that as we understand Mr. Blake's Solomon as the wise man whom he letter, that gentleman does not assert that the Dominion has not the power Carrying out this idea he said that in question. He merely says that it has been usual with poets in all ages | there are "a limitation of power as to

jurisdiction given to the Dominion Parliament to intervene to remedy injustices inflicted on provincial minorities implies the right to apply public funds for the purpose. When the law authorizes a governing body to do a work it seems a necessary consequence that it confers the power to do that efficiently. Still it must be admitted that the late Government appeared to be doubtful of their powers in this respect, as the Remedial Bill made no provision for the maintenance of Separate schools from public funds. We believe there was a difference of opinion as to the powers of the Dominion Government in this regard, but we have no doubt that if the Manitoba Government had persisted in refusing to appropriate a suitable share of the Government grant to the Separate schools which that Bill proposed to establish, there would be at a future time Dominion legislation to do justice in this respect also.

We are inclined to believe that Mr. Blake purposely abstained from stating it to be his opinion that the Canadian Government has power to place the finances of the Separate schools on a just and proper basis.

A PRETEXT FOR DELAY.

We must not be over-sanguine that Ireland will at once obtain redress for the over-taxation to which she has been subjected ever since she ceased to have a Government of her own. It is true that even when there was an Irish Parliament, it was representative only of the minority of the population, nevertheless on financial questions it had in view the best interests of the nation as a whole; but as soon as the Legislative Union took place all this was changed, and Ireland was gov erned only for the benefit of England as the most powerful partner to the to have been done, and the Greek Union, and the one which was able to impose her will upon the weaker one.

It was to the interest of England termination to adhere to their aggressthat the landlords who spent their money in England should be coddled, and made able to dominate their tenantry in the fashion of Carleton's mag istrate, Periwinkle Crackenfudge, who had no favorite who did not frequent his court," that he might "put the fines into his own pocket.'

An Irish Parliament truly represent ative of the people would legislate for the real good of the nation in all matters, but this is not what Lord Salisbury and Mr. Balfour wants and so they are bitterly opposed to Home Rule, and they are equally determined to delay as long as possible any rectification of the inequality of taxation.

The Tory and Unionist Irish mem bers of Parliament from the North who made recently such a show of insisting upon justice to Ireland in the matter of taxation have been silenced for the present at least by Mr. Balfour's promise to appoint another Royal Commission to examine into the whole question. His pretext for thus putting off the difficulty is that it is necessary to include Scotland in any investigation of this kind. The Commission will probably require some years to investigate, before it can give its report, and it will then be an easy matter to invent some other pretext to delay the granting of justice. It is to be seen whether the fiery landlords who spoke so threateningly a few weeks ago unless some measure of justice should be given at once, will be satisfied with Mr. Balfour's policy of delay on this troublesome question.

The appointment of a Royal Commis sion is a very convenient method for a Government which is desirous of getting rid of troublesome questions.

EDITORIAL NOTES.

WE ARE delighted to learn that, after a protracted period of absence, granted under medical advice, the Rev. B. Boubat, who is now in the fortieth year of his priesthood and pastorate in the Diocese of London, and who is the only surviving priest of all those who were with us in the days of his ordination by the late lamented Bishop Pinsoneault, in 1857, has returned among us and is now in charge of the English parish of Raleigh, in the county of Kent. His many friends throughout the Diocese, which is dotted with the monuments of his long and devoted services, will join with us in extending him a hearty welcome back to the fields of his former labors, and in wishing him health and a long period of further usefulness.

IMPORTANT news comes from the scenes of Turkish outrage. Mr. John it was "to set forth his sentiments on ies . . . as to the appropriation Morley, the British Liberal statesman, graphically describes the position by that from Mr. Gladstone's point of

We have always thought that the saying : "The pigmy power of Greece has done what the great powers of Europe are powerless to accomplish." The Cretans, who have been long struggling to throw off the atro. cious Turkish yoke, earnestly sought for the annexation of Crete to Greece, and while the great powers in their anxiety for the " European concert " were debating what ought to be done to settle the Cretan difficulty, and were fearful of hazarding any action, Greece boldly sent a torpedo fleet to the Island and took possession, not withstanding threats from the Admirals of the other powers, who are as numer. ous there as blackberries, that they would use force to keep off the Greeks. Prince George is in command of the invading force, and King George leads in person the land forces on the Turk. ish frontier to defend his country from Turkish invasion. The Greeks are enthusiastic for this war, as they claim that Cretans are Greeks by race and language. It is scarcely possibly that the European fleets will actually interfere with the Greeks. The people of France and Great Britain openly sympathize with them, though the Governments do not desire to see Turkey dismembered.

> GERMANY seems very desirous to restrain the Greeks, and the Kaiser proposed the bombardment of Athens and the Pirceus by the combined powers for this purpose, but Lord Salisbury refused to consent to this, and Lord Sal isbury's course is universally praised in England. It seems very inconsistent with this action that the two British men of war, lying near Canea, together with one Russian. one German, and one Italian ship, opened a bombardment on the Cretan and Greek position where the Greek flag was raised. Seventy shells were discharged, but little damage appears flag is still flying over the bombarded camp. The Greeks express their deive policy even though all Europe should combine against them. The Emperor William is said to be displeased with Greece, because his sister abjured Lutheranism for the Greek Church when she married the Crown Prince of Greece six years ago, and this is the unworthy reason why the Kaiser would now curb the aspirations of an oppressed people for freedom from the grossest of tyrannies.

Some members of the Utah Legislature have proposed that a statue of Brigham Young be presented to Congress to be placed in the statuary hall in Washington, as it is a standing rule of Congress to thus honor distinguished persons whose statues are presented by the State Legislatures in memory of important services rendered to the States, entitling them to be regarded as worthy of public honor. We may be sure that if the intention be carried out, the A. P. A. will make no objection against placing the polygamist's statue in the hall, nor will they take doing to that of Father Marquette, whose services to the whole country were beyond calculation. But if the author of the diabolical Mountain Meadow massacre is to be honored by being given a place in Statuary hall, the statues of the eminent persons which have already a place there would, if they could act and speak, be disposed to protest energetically and to move away from such companion-

FREDERIC TAYLOR, a wealthy New Yorker, died recently and on his will being read it was found that he had left conditionally a sum of \$25,000 to his niece, Miss Jewell, as a bribe to induce her not to become a nun. Miss Jewell is an inmate of the convent of the Sacred Heart at St. Louis, and it is expected that she will soon be a professed religious. Her friends say that she will refuse the conditions made in her uncle's will, which is to this effect : "One of my nieces has embraced the Roman Catholic faith, and is soon to become a Sister of the Order of the Sacred Heart. Should she not become a Sister and sever her connection with the religious orders, then a sum of \$25,000, which is to be set aside by my executors, is to be held for her in trust, and the income paid to her.'

MR. GLADSTONE is preparing a book on the Pope's Bull declaring the invalidity of Anglican orders. He has said concerning the character of the volume: "I leave to properly qualified persons the exposure of the Pope's feeble arguments. I offer a few comments upon the strange want of forethought, courage and prudence which he exhibited." We can understand for thinking th showed a want of dence, for the gr fore expressed h declaration would tian cause in the put obstacles in But we fail to see the decision, wh would displease glicans, whom tainly desires] t ness. But the tr is the mission of the world from e ly desirable the know their rea might not cont selves with the r priesthood with tering sacram offering sacrifice act was one of the reasons for fragable instead Gladstone says. THE appeal Governor-Gener come to the aid lions in India ha cess, and from a ion contribution

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itain openly sym-Governor-General to Canadians to though the Gov come to the aid of the famishing milire to see Turkey lions in India has met with great success, and from all parts of the Dominion contributions are being sent in to ry desirous to reincrease the fund to furnish the necesd the Kaiser prosaries of life to the unfortunates who nt of Athens and are starving. They are faraway, but nbined powers for ord Salisbury rethough charity should be extended to is, and Lord Sal all in distress, even those of different niversally praised nationality and religion from ourns very inconsistselves, yet the existence of a tie such that the two Britas that between subjects of the same r, lying near sovereign makes the appeal to our feelth one Russian, ings the more powerful. We are reone Italian ship. joiced to see that Canada has done so well ent on the Cretan in this matter, though at one time the where the Greek British press made severe criticisms on venty shells were the apathy of Canadians. It must indamage appears deed be confessed that there was much and the Greek apathy before Lord Aberdeen made his er the bombarded appeal, but the present earnestness of express their de Canadians to send in their contribu e to their aggress tions is an evidence that it was only lough all Europe necessary to call their attention strongainst them. The ly to the pressing need of help to se s said to be discure a generous response. because his sister n for the Greek

Rev. James Meagher has done a great and good work in establishing the Christian Press Association Publishing Company. He has greatly reduced the price of Catholic books. The Catholic Dictionary used to self for \$5 per copy. Since Father Meagher has acquired control of that very useful book he has reduced the price of it to \$1.25 per copy. The Baltimore Council prayer-book that used to sell at \$1.25 is now supplied by him at \$50 cents per copy. He considers the high price of Catholic books the greatest obstacle to their more general circulation. He should receive every encouragement from the clergy. His address is 61 West 15th street, New York city.—N. Y. Freeman's Journal.

It is to be regretted that there are

IT is to be regretted that there are some Catholic publishers in the United States who will persist in charging enormous prices for books of which they hold the copyright. We know of some excellent Catholic books which are practically out of the market be cause of the unreasonable price charged by the publishers. A sample of things as they should exist is furnished by the book entitled "Plain is supplied by the Paulist Fathers of New York at less than one fourth the price charged by other publishers for works of a similar size.

## CATHOLIC PRESS.

All Catholics should belong to the Apostleship of Prayer. Its one essen tial obligation is to offer up the pray ers, works and sufferings of the for the intentions of the Sacred Heart, for the general intention of the league for the month and for the intentions of all the members of the organization. One half minute in the morning will fulfil this obligation. - Catholic Colum

A clerk in the employ of Col. Robert J. Ingersoll Wednesday made an un successful attempt to commit suicide by means of poison. He is the fifth person related to the notorious infidel put in practice his teachings on the lawfulness of self destruction within the past eight months. In comment ing on this most recent incident of the kind Mr. Ingersoll remarked "It is a wonder to me, looking at all the miser there is, that more persons do not kill themselves." This is what it is to be without God and without a hope of know them. "-Church Progress

The man who lives only for this world and for himself, giving all his time and attention to accumulating wealth by fair means or foul, was the subject of severe censure from Evangelist Moody the other day. The epitaph, he said, that the angel will write for such a man will be : "Thou fool!" "We should remember, on the con-trary," he added, "that the current is always hurrying us along to another world, whether we like it or not," and no one should allow it to be said to him

view, he finds apparently good reason especially among the money-making for thinking that the Pope's action people of this world .- Catholic Standard and Times.

The way in which the mustard seed grows into a mighty, sheltering tree is not think it worth while to oppose it. sometimes very extraordinary. The Rev. Thomas F. Rice, writing in the Missionary, observes that twentyseven years ago there was not a Catholic in all the country round about Newton Grove, a village in the interor of North Carolina. But the local physician, Dr. Monk, becoming con-vinced of the truth of Catholic teaching, and knowing no one to whom he could apply personally, addressed a letter to "Any Catholic clergyman in Wilmington, N. C." The letter was delivered to Bishop (now Cardinal) Gibbons; and, after a brief corres-pondence, Dr. Monk and his wife were baptized. At intervals missionary priests visited this solitary Catholic family, and preached in the open air example of the new converts had the usual effect. Prejudice was gradually broken down, the number of converts increased : and to day there are nearly three hundred Catholics, all converts or the children of converts. It has now become necessary to enlarge the little church at Newton Grove in order THE appeal of his Excellency the to accommodate the faithful- and the Protestants who come to hear the preaching. - Ave Maria.

Catholic priests have ever been the champions of virtue, and the Church was always a barrier to tyranny and social disorder. Virtue! virtue! is their constant theme. They inculcate it to the powerful as well as the weak, to the rich as well as the poor. They they are our fellow-subjects, and protect the innocent and save the oppressed from violence. They insist on the observance of law and the keeping of the commandments. Children learn from their lips the obligation of obedience, and parents are reminded of what they owe to their offspring Husbands and wives are taught fidelity and the necessity of mutual forbearance. Compassion for the afflicted, nercy toward the erring, almsgiving to the needy, and charity for all are among their frequent lessons. When selfishness corrupts the hearts of men hey hear echoing and re-echoing the solemn duty of bearing each other's burden. These are the doctrines taught by the priesthood. There is not a virtue necessary for the indi vidual or society that has not its teacher, its champion, and its model within he ranks of the clergy. They are beauty of virtue and the horrid de formity of vice. With a zeal all their own and a power all divine, they llumine the intellect, fill the soul with grace, purify the heart and rescue the in-laden from eternal misery .- Freeman's Journal.

Apropos to the Bishop's address is this He was lately in Baltimore. While there he sojourned with some relatives. During his stay, he invited a niece of his, who was in town on a visit to New Oreleans, to take breakfast with him. On the appointed morning when the young lady appeared, she was introduced by her uncle to a colored priest who had been welcomed to the meal. Quick to respond to her Lousiana traditions, the idea flashed through her mind to feel herself insulted and to refuse to sit at table with the other guest; but her better nature instantly asserted herself, her veneration for her uncle, and her respect for the priesthood, and no outward sign gave indication of the mo-Facts for Fair Minds." This is supplied by the Paulist Fathers bishop, she told him of the storm in her mind that he had caused. He laughed good-naturedly at her vehem-ence and responded: "So you did ot like to eat with his reverence. Why, that's nothing. When I was in Rome, a student at the Propaganda, we had to take turns in waiting on the priests of all races there and we thought it an honor to serve them while they ate!"—Catholic Review.

> Why do so many parents try to prevent their grown sons and daughters from getting married? They act as if the married state were evil. They will have to bear the blame if, through their interference, unions that should have taken place, never occur, and lives that should have come are never born . - Catholic Columbian.

The Reverend Doctor Charles A. Briggs ought to become a Catholic. He is more than half Catholic now. lecturer or employed by him who has He sails for Europe this Saturday, put in practice his teachings on the Speaking of his trip to a reporter, he "I expect to spend the first part of my vacation at Oxford prepar ing a commentary on the Psalms, and the latter part of my vacation in Rome in the study of the Roman Catholic controversy, with special reference to the question of the reunion of the churches. I have a great admiration By their fruits ye shall for the present Pope, Leo XIII. think he has the cause of Church unity at heart, and that the words he has issued to the various Protestant and Oriental bodies for unity have been able and statesmanlike. I am of the opinion that he has gone as far as any one can reasonably expect him to go until more cordial response to his pro-posals has been given. I have learned through my studies to look upon some of the Roman Catholic positions more favorably than I used to, and I am anxious in the interests of Church unity to state the Roman Catholic posi-Gospel, "Thou fool!" Mr. Moody is stated thus far. I myself, feel very hopeful of the progress of the cause of preparation for the "life after death," Church unity, although it is true that though it is true that the state of the cause of the cause of the cause of preparation for the "life after death," Church unity, although it is true that things or noble acts,

some opposition to it has been developed within the last two years ; but that opposition is an evidence of the strength of the movement. When the movement was weaker, its enemies did The I think that there are possibilities in the the future of a reunion of the Roman

to all who would hear them. The good the immortal Betsey Prig expressed

the morality of Catholics, and insult Christian civilization." The Memoirs of Diana Vaughan are of this class of writings which, in order that they may be kept far away from every honest family, have no need of a special prohibition of the Church : they are comprised in the general rules with which the Index proscribes irreligious and

immoral reading.

Father Portalie, in the Etudes Religieuses, has published an article on the so called Memoirs, in which he answers those who maintain that too much has been said and the condemnation has come too soon. Perhaps enough, he says, has not yet been said. Perhaps people have counted too much on the ever ready with arguments to show the good sense and the incredulity of Cathics, instead of raising their voices and doing justice to this unhealthy literature. The moment has come, thinks Father Portalie, to prevent this aubridled propagandism of the played out adventuress, and to put a limit to the deception of the simple, fooled by hese superstitious productions.

"It was necessary, then, at all cost," he says, "to warn souls and to take away the doubt that the Church was a party to these manouvres."

To the objection that there are no bsolute proofs to establish the mysti ication, he replies that now the proofs abound. And it is on the narrator of marvellous and supernatural facts and not on the critic that the rigorous duty ies of furnishing positive and sure proofs : now when have there been proofs at any time for the revelations spoken about? And, since serious doubts affect the truth of these extraordinary tales, the Church prohibits the author to propagate them and us to

"The example of circumspection," writes Father Portalie, "comes to us from on high, from the Vatican; the visionaries and cranks have always had fear of Rome.

"We were not surprised, therefore, in reading in a most weighty article of the Contemporary Review, written by Mr. Legge on the Vaughan question this grand testimony rendered to the

prudence of the Pontiff Leo XIII :
"'In his letters against Masonry contrary to the method of Leo Taxil and company, never did he abandon the land of sure history to enter on that of disputable theories and above all of fantastic revelations.

"It is necessary to remember this that this is the secret of the success of the struggle against Masonry.

And so the fantasy aughan, the chaste Palladist, falls to the ground. Enthusiasts here in Rome, of English origin, went round to their friends making a sort of saint of the non-existent-so far as evidence goes-Diana Vaughan, and canvassing subscriptions for the book she was said to have written on Signor Crispi, the ex-Premier, in which showed him up as a monster of in-fernal iniquity. Signor Crispi is not paragon of saintly life; he is a Free-mason; he is as lax in principle as other politicians—if not more so :-he hates the Catholic Church, while declaring himself a Catholic; but he is not quite the monster which the so-called Diana Vaughan would paint

The revelations that have inundated Catholic society for some time past have been of a sensational character that belonged more to the unhealthy dreams of a diseased mind or a prurient imagination than to any real and genuine facts. The great shadow of Diana these extravagances, is found to be as pure a myth as Sairey Gamp's Mrs.

What matter is it how much or what I suf-fer so I come at length to the haven of salva-tion.—(2 Mach. vii., 36)

AN INFIDEL ENLIGHTENED. A Texas Priest Handles "Ben" Wil-

Some time ago the editor of the Iconoclast received the following letter:

Inthink that there are possibilities in the future of a reunion of the Roman Catholic and Protestant Churches. Ithink that the deor is open for such a movement." A safe journey, doctor, and a happy return!—Catholic Review.

"DIANA VAUGHAN" CONDEMNED AT ROME.

"Connellan," the Roman correspondent of the Boston Pilot, writing under date of Jan. 30, says:

Diana Vaughan and her Memoirs make a sensation in the calm current of events during the present week. No greater shock has come to the simple and guilible since the day when the immortal Betsey Prig expressed her incredulity of the existence of Mrs. Harris in the memorable words:
"Bother Mrs. Harris! I don't believe there's no sich a person!" than that which came upon them in Rome when it was announced that the Roman Commission of Inquiry declared, "that it has no peremptory proofs either for or against the existence of Diana Vaughan was, says the Voce della Verita of Rome, "resolved by the characteristic disloyalty of Leo Taxil." This journal also says that what it published recently against describing minutely, as certain newspapers do, atrocious and shameful facts, is to be extended to those books and publications of a similar class, which conspire against the faith and the morality of Catholics, and insult Christian civilization." The Memoirs of Diana Vaughan are of this class of Diana Vaughan are of this class of Diana Vaughan are of this class of Diana Vaughan prace the service of Diana Vaughan and the morality of Catholics, and insult Christian civilization." The Memoirs of Diana Vaughan prace in the class of Diana Vaughan are of this class of Diana Vaughan are of this class of Diana Vaughan and the morality of Catholics, and insult Christian civilization." The Memoirs of Diana Vaughan are of this class of Diana Va

the first French revolution, when priests were killed by the hundreds like mad dogs.

Ben Williamson. Editor Brann, who is himself a free

thinker, but an admirer of Catholic in stitutions, turned "Ben" Williamson's letter over to Rev. P. F. Brannan pastor of Wexford, Tex., and here is

the priest's reply.

To answer him fully would occupy too much of my time, which I can employ to better advantage, and also too much space in the Iconoclast, which

can be used more profitably.

He says six Popes issued Bulls against witchcraft, etc. Which were the six Popes and the dates of their issuance? This man so bates the Popes that he mentions no one else in connection with witchcraft. The idea is implied that Protestants ignored the subject completely. The belief was thoroughly current in Protestant England, which is indicted in many works of drama tists in the Elizabethan era, including the great Shakespeare himself, who however, was not a Protestant. It i a very ancient thing, and a chapter of the code of Justinian deals exclusivel with the subject. It is mentioned in th the Old and New Testaments the Old Testament it is mentioned in Sam. 15 c., 23; Chron. 38 c., Exodus 22 c., 18, and several other places, and by St. Paul in Galatians, 5

It was an indictable offence at common law and made a felony by an act of Henry VIII. In the time of Elizabeth (not a Catholic) it was made a felony without benefit of clergy and pun ished by death. So great a lawyer a Sir Matthew Hale believed in it. Se don, Coke and Bacon, all eminen lawyers, believed in it, and Mr. Black stone said that its elimination from the category of crimes was not to be taken as a negative of the possibility of such an offence, though he would not give credit to any particular modern inuded to by Mr. Williamson, believed

n witcheraft. So also THE PROTESTANT PURITANS f New England in the United States The devil, of whose existence I have no more doubt than of the existence of God, has many ways of magnifying his Protean powers. The evidence of his possession of some people is manifested by a virulent hatred of the "old Pope" and the Catholic Church, calumny of the Sisters of Charity and he denial of the existence of a God. That's the shape in which he has Mr. Williamson, and if the devil has any special favorities in this world, and I am satisfied he has, the guerdon of excellence will be awarded to those who deny the existence of Him whom the devil hates, but cannot deny him

He says "The Sisters go into convents because they can't get married, or are too cowardly to fight the battle of life," etc. The cruel malignity of this infamous accusation! It would paralyze the genius of the English anguage to furnish suitable phraseology to express my fathomless con-tempt for any man who would make such a brutal charge against women. This malignant and loathsome defamer says in one place that they go into convents because they are too cowardly to fight the battle of life, and immediately after says that no girl who has not money can get into a convent at all. His black calumny has overleaped itself, and he makes one assertion cut the throat of another. A girl with money can fight the battle of life anywhere. and it is an important element in this Vaughan, which seemed to justify all utilitarian age in enchancing matrimonial opportunities. Besides, he says, the convent is a penitentiary, and yet girls pay money for the privilege of being "victims of gloom and despair." Mr. Williamson possesses a men who are liars are so from one point of view; but this man proves himself to be the chief apostle of Ananias from every point of observation.

1. Hecker, which changed the whole after current of his life. He decided to enter the priesthood, went to New York and studied with the Paulist York and studied with the Paulist Fathers, and was ordained by Bishop have fallen from him

Women who leave parents and riends, home and kindred, devoting heir lives in zealous fidelity to the hysical and spiritual interests others, nursing the sick, feeding the orphan, comforting the widow, reclaiming the outcast, blunting the sorrow and painting the fragran rose of hope in the wilderness of despair, often ending their lives which have been lived for others, by fearlessly entering the portals of dead ly contagion, and in their efforts to subdue the fierceness of the great monarch of desolation, have become willing victims of his devouring Are such women cowards It has been said:

That whether on the scaffold high Or in the battle's van, The noblest place for man to die Is where he dies for man.

Measured by this criterion, in what vocabulary can we find language that would fitly damn a man to eternal in famy for calling her a coward who would even risk her own life to save

the life of her impious traducer?

He says: "Don't you know the nost effective and destructive enemies of Popery and priestcraft were raised in Catholicism?" We likewise know that the most effective and destructive enemy of Jesus Christ was one of His apostles. He talks of the cruel treat-ment of the Pope by Napoleon. What became of Napoleon after that? He was dragged down from the empyrean power of aggrandizement to unsound ed depths of humiliation and degradation. The poet Byron said of the hero of Marengo and the genius of Austerlitz when at St. Helena :

'Tis done! but yesterday a King And armed with kings to strive; And now thou art a nameless thing! So abject, yet alive.

The Pope, whom he had imprisoned, said this to him after being offered a ockade through General Berthier, as French symbol and as a compliment

CAN ACCEPT NO ORNAMENTS except those with which the Church in member, although you may at present throw down the monuments of the liv ing and uproot the tombs of the dead, you will soon be confined to the grave, and this little crook and crown I wear will govern the universal earth when your name and race and power orgotten among men.

He tells of the exploits of some bad Catholics. A Catholic may go to the devil like any one else if he wants to, and they very often do so. Mr. Wil-liamson is a very lively exemplifica ion of this truth.

He says priests were killed like dogs during the French revolution. were Jesus Christ and eleven of the

twelve apostles.

Mr. Williamson, by implication, ays he is a materialist, an infidel and a "glorious atheist"; that is, he don't no faith and he dare not believe in any

He says in his letter that Napoleon played ball with the Pope. Whether he did or not, in the sense meant by Williamson, is open to question but there is no doubt whatever that the devil has got everything fixed up to play hell with Mr Williamson.

## REV. WALTER ELLIOT.

f Father Elliot is occasioned by the line of missionary effort in which he is engaging.

He will hire halls, speak in churches, distribute books, pamphlets, leaflets, go into villages and country districts, and there expound and explain to non Catholics the doctrines and practices of the Church in white heads in the church in white the ponderous master of ceremonies adjusted his robe. He is by nature a tall man, but his heads in the church in white heads in the church in white the ponderous master of ceremonies and practices of the Church in white the ponderous master of ceremonies and practices of the Church in white the ponderous master of ceremonies and practices of the Church in white the ponderous master of ceremonies and practices of the Church in white the ponderous master of ceremonies and practices are the church in white the chur tices of the Church in plain and simple language that cannot be misunder-

He believes, from his twenty years' experience on the mission, that the dislike or distrust of the Catholic Church which exists in the minds of non Catholics is due almost entirely to vrong ideas concerning her teachings. It will be his aim to break down this vall of prejudice by showing the

Church as it is. Father Elliot is learned and able. an eloquent speaker, plain, logical and convincing, a man of experience and zeal. During his missionary labors of two decades he instructed and brought hundreds, if not thousands, of persons into the Catholic Church and fully understands the difficulties to be met with. He is. therefore, thoroughly in touch with

those among whom he expects to labor He is also a man of most engaging personality, a six footer, broad shouldered, manly and with a voice deep and resonant. He is in the prime of life, about fifty, with full reddishbrown beard slightly flecked with grav.

He was born in Detroit of Irish Catholic parents, and is not a convert, as many people suppose. His father came to the United States by the way of Canada, his arrival being at the time when England was trying to build up an Irish population in Canada and insisted upon landing all its emigrants there.

soldier in the Fifth Ohio Regiment, and was engaged in fifteen battles during the war. After the war he went back to Detroit and studied law, where he afterwards hung out his sign as an attorney. When he was twenty-six years old he heard a sermon preached by the late Father Isaac emphasis; his shoulders were straight-T. Hecker, which changed the whole ened and his head thrown back and the

Rosecrans. Since then his work has been mostly on the mission, but he has found time to write a biography of Father Hecker, and has also been a World Magazine and to other Church papers and periodicals.

Two of his brothers were killed in the war and two others live in Detroit, one a lawyer and the other a high fficer of the Fire Department of that

In the work which he is about to undertake he has the hearty friendship, encouragement and support of such well-known converts to the faith as Prof. W. C. hobinson, of Yale University, George Parsons Lathrop, and others of like standing. In fact the movement which is now to be put to the test has long been a hobby of the Paulists, many of whom are converts, and of other leading Catholics of the stamp of those named.

#### THE PONTIFF'S SURPRISING VIGOR.

James Creelman's Cabled Description of His Appearance.

Pope Leo XIII. is without doubt the most interesting personage in the world to day-interesting, first, because of his exalted office; secondly, and in a more general sense, because of his wonderful intellectual gifts, and interesting, too, because he is said to be nearing the grave. The glorious Pontiff's "imminent dissolution" has during the past year formed the basis of thousands of "scare" heads in the secular press of the world, and these start ling announcements have been followed probably the next day by very modestv headed record of His Holiness hav ing held an audience or officiated at some fatiguing function with "sur-prising vigor and strength." The present week furnishes an example of this kind, the widely-circulated report of "a very serious fainting spell being followed Tuesday by an account of his participation the previous day vests me, the pastoral staff and this in a service in the Sistine Chapel, little crown on my head. And, re when he "appeared to be in his usual health and spoke in a strong voice.'

Reports of the Pontiff's weakness have been more than usually alarming and persistent of late, and the Press. of this city, showed commendable en erprise in arranging with James Creelman, the famous correspondent, for a special cable report of Monday's eremony, a Requiem for Pope Pius

The Pope's voice ringing vigorously ver the heads of the kneeling multiude in the Sistine chapel this mornng was the best answer to the declara-Vatican" is dying, cables Mr. Creel-

I watched him for an hour this morn ing while he assisted at the Requiem Mass in memory of Pius IX, and his eye was as bright and his tone as clear and sonorous as when I interviewed

ago. The Pope's head drooped and his shoulders were bowed with age, and as he advanced his bands trembled and his head shook, \* \* \* but it must be remembered that in a few weeks Leo XIII. will be eighty seven years old, and for nineteen years he has not been outside of the Vatican grounds. But there is not a man of his age in Renewed interest in the personality the world who could have spoken with such a voice as that which pronounced absolution to day.

> I could see the Pope's limbs shake and his mitred head nod while the that he seems to be not much more than five feet. His once smiling countenance seemed stern and austere; the wasting of his flesh gave a sunken look to his clear brown eyes; his nose appeared to be unusually prominent and bony, and his mouth seemed larger, and there was a patheticalmost tragic-droop at the corners of

the lips.
The triangular furrows which marked the contraction of the muscles on either side of his mouth showed plainly the effort of the venerable man to conceal the ravages which time has made and to prevent the lower jaw from drooping.

When the mitre was lifted from his head I could see that his hair was thinner than before, and his delicate, large ears stood out with startling distinctness.

Yet notwithstanding all these changes, he had the same old high glance of authority, and no one could ook into that commanding face this morning and believe that his mind was failing or that he was less a man and Christian captain than he was when he accepted voluntary imprison-

ment, nineteen years ago. I have seen the Pope many times in the past few years and I have talked with him face to face for an hour, and I am certain that I never saw stronger signs of intellectual vigor than he showed to day.

Again and again the Pope descended and ascended the throne step and Father Elliott began his career as a knelt down and stood up, and each time he seemed to grow stronger and more erect, and when at last he read the absolution his voice filled the whole hall, his eyes flashed and he gestured in the old way familiar to those who knew him when he was young. Every word was pronounced with energetic

sum of \$25,000 to ell, as a bribe to income a nun. Miss e of the convent of St. Louis, and it is will soon be a pro-Her friends say that conditions made in nich is to this effect : es has embraced the the Order of the her connection with rs, then a sum of o be set aside by my e held for her in me paid to her."

is preparing a book declaring the inn orders. He has ne character of the e to properly qualiposure of the Pope's I offer a few comrange want of foreand prudence which Ve can understand adstone's spoint of

The measure of a man's ability is found largely in his capacity to bear disappointment. A man who suc-cumbs to disappointment is a weak man or a man of only mediocre strength, a man not to be depended on in a grave crisis. On the contrary, you will find in the man whom disappointment does not change one who will rise above the common level.

Perseverance in a pursuit, after dispointment is the secret of ultimate success. It is the weapon with which to fight the battle of life.

Little Duties.

We are all tempted at times to slight the little duties that come in our way. We imagine that by so doing we can better reserve our strength for what we consider great occasions. We forwe consider great occasions. We forget that unfaithfulness in little things would be proof of unfitness for great things, and that fidelity in trifles is the surest way to promotion. The raw recruit in the army is not immediately promoted to the rank of Lieutenant General. He must first give evidence of his valor as a common soldier. He must gain esteem and prove his worth by subordination and obedience in the most trifling matters before he can aspire to any position of honor and responsibility. So it is with the man.

Create Your Opportunities.

Do not wait for opportunities. You would only resemble the stolid travel-ler in the fable, who, having come to a river which lay in his path, sat down on the bank till the waters had all You should seek for a flowed by. ferry or make a raft, on which to cross God gives man invention to enable him to find resources against the difficulties toward his progress. The diffi-culty itself is oftentimes the most golden of opportunities. At any rate, men of resolute temper seek and find, or make their opportunities, just as the industrious husbandman often makes the very soil on which he grows his Have you not seen one man prosper and grow rich on land on which its former possessor grew hopelessly poor year after year? Have you not seen many a stout hearted farmer and his sons, with no capital but their courage, their perseverance, and the strong arms that served a resolute will, cover many a stony field with abundant harvest, and convert an unsightly and unwholesome swamp into a rich meadow, a well stocked pasture?—Rev. Bernard O'Reilly.

#### An Inspiration.

William J. Bryan's book, "The First Battle," just published, ends with the following poem by Ella Wheeler Wilcox, entitled "An Inspiration :'

However the battle is ended,
Though proudly the victor comes,
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto
In letters of living light:
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor

Though the neer of the strong oppressor
May grind the weak in the dust
And the voices of tame, with one acclaim,
May call him great and just,
Let those who applaud take warning
And keep this motto in sight;
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seems to have won,
Though his ranks are strong, if he be in the

No question is ever settled Until it is settled right. O man, bowed with labor, O woman, young, yet old, O boart appressed in the toiler's breast

O heart oppressed in the toiler's brea And crushed by the power of gold, Keep on with your weary battle Against triumphant might. No question is ever settled Until it is settled right.

## The Use of Time.

There is nothing so important as me. Time in which we may do nuch. Time in which we may say Time in which we may think much. Thought, speech and action are those methods which men employ in working out their destiny. And as our destiny is eternal life, in the presence of God, provided we attain it, the time during which we may work out that destiny is precious. Which one of us thinks, as he ought

to, of that precious gift of time? It is short. A few years only are allotted to each one of us. These years are enough for every one to work out his salvation, enough but no more.

We hear men speak of killing time. The day may come when they will wish in vain for a moment of the hours and days they spent in killing time The man who has wasted his time and is cut down in his sins by death, Oh. how he wishes for time to satisfy his sins! The man who has used his time for the purpose for which God gave it and comes to his end, how he rejoices that he has not misspent his

et us look this fact in the face. What am I doing with my time? I am very busy. I am tired at night,

and I have no time to go to confession. What! can I not spend an hour once a month to square my accounts

with God? I can spend hours over worldly affairs, can I not give a few moments to God? I am spending time in preparing

for the uncertain things of this world I am very foolish if I do not look beyond once in a while. What am I doing with my time? Am I spending it in a round of gaiety and frivolity I have so much time for the world.

can I find no time for God? I spend so much time for pleasure,

can I find no time for penance? Does time concern my soul or not? My

time is not my own, it is God's prec ious gift to me, a gift to be used. Have I been throwing it away? For

the New Year I will resolve to use it for the end for which it was given me. You will all remember that heartrendering disaster which transpired during the World's Fair in Chicago. We refer to the conflagration of the cold storage building, when over two score of valiant firemen were literally hurled into eternity.

On that sad day the writer was assisting Father York of San Francisco, who had charge of the California display in the Catholic educational exhibition. Suddenly the firm alarm sounded, then one of the Christian Brothers hurried and called Father York, we followed and beheld a never-to-be-forgotten sight! beneath the timbers that pinned them to the ground lay four men, when ascending ladder the heat had overpowered them and they fell, one after the other, but to be crushed by the rapidly falling beams, the roof was ablaze and when the priest reached the halfdemolished building he entered it at the risk of his life, but like the good Shepherd, he was willing to give that life for the salvation of one soul. Almost suffocated with smoke Father York stooped over the first victim and "Make haste, my son, and prepare for your confession for you have but a few moments to live!'

"Father," said the dying man, "I went to confession last night, I received Holy Communion this morning. I belong to the League of the Sacred Heart.

These were his last words, it was the first Friday, and our Lord had fulfiled the twelfth promise made to all souls devoted to the Sacred Heart. 'I promise thee in the excessive mercy of My Heart that My all-powerful love will grant to all those who communicate on the first Friday in nine consecutive months the grace of final penitence; they shall not die in My dis grace nor without receiving the sacraments. My Divine Heart shall be to them safe refuge in their last moment

This man had redeemed the time, the time which God had given him in which to save his soul; let the fact that the New Year is ushered in by the first Friday act as an incentive for our increase of fervor to that compassion ate Heart, which will bestow a great blessing upon all our undertakings.

When time shall be no more, and eternity is begun, God forbid that it may be ours to say, "I killed my time!" but rather may we be able to boast that we used the inestimable gift of time to the honor of God, the edifica tion of our neighbor, and the sanctification of our souls. -The Herald.

#### John Ruskin and St. Francis

There is a pretty story told of John Ruskin concerning the origin of his admiration of St. Francis of Assisi. It seems that he had a dream in which he fancied himself a Franciscan Brother, but he soon forgot all about it. Long years afterward, when he was in Rome, a certain beggar used to ask alms of him daily, always receiving something from his kind hand. Once the gift was more than usual, or given with a kinder manner or pleasanter words, and the beggar seized the giver's hand and fervently kissed it Ruskin was discomfited for a moment then his great heart was touched, and as if ashamed of his chagrin, he beut suddenly and saluted the poor man in the same way, only kissing his cheek instead of his hand.

The beggar was deeply impressed by the incident. Not long after this he went to Mr. Ruskin, carrying him they have not forgotten me. To testitive they have not forgotten me. To testitive they have not forgotten me. and faded.

" It is not much to look at," said the grateful mendicant, his eyes filled with " but it is a bit of the robe of the holy St. Francis of Assisi.

Then Ruskin thought of the forgot ten dream, and shortly afterward went to visit Assisi, where many of his hap piest days were from that time spent One who tells the story remarks: "I personally should like to believe that the mendicant was himself St. Franci appearing in the garb of a beggar to his great disciple.

Thus Ruskin came to know and love St. Francis and the order he founded, and he writes to a friend: "I shall be soon sending a letter to the good monks at Assisi. Give them my love al-

## Dimness of Vision.

If the Christians who are condemn ing Dr. Abbott because he does no consider the Bible an infallible guide to faith would bear in mind a stanza by glorious old John Dryden they might be more consistent in their treatment of the lectures by the Plymouth church minister which have created such a hub-bub. The lines to which we refer are these:

As long as words a different sense will bear As long as worst a unierent sense will local And each may be his own interpreter, Your airy faith will no foundation find, The Word's a weathercock for every wind.

Dryden certainly had ample experience in religious beliefs at different times—as a Puritan, as a member of the so-called Church of England, and, finally, as a Roman Catholic, and he whereof he spoke when he so wittily condemned the right of private judgment in matters of faith. absurd to tell a man to search the Scriptures for himself and form his own opinions, and then denounce him for so doing; but what can you expect from a religion without a head. Not clear sightedness, certainly.-Sacred Heart Review.

Hood's Sarsaparilla is known to be an honest medicine, and it actually cures when all others fail. Take it now.

## HEROES OF THE CROSS.

Missionaries Who Minister to the Es-

NTERESTING CORRESPONDENCE FROM

THE WILDS OF ALASKA. Is the age of heroes forever gone? When we read in the pages of history of men who left everything near and dear to them and who took as their portion toil, solitude, privation, hard-ship and death for the sake of Christ's name we are tempted to stop and ask ourselves does the Church produce any such children to-day? Read the following simple tale of Christian heroism and self-sacrifice and you will reply that the pages of history have nothing to compare with the devotion and bravery of the few Catholic missionaries who preach the old faith to the Eskimo tribes.

Take up a map of Alaska and look to the wild North-West Territory. The Mackenzie River flows through it and empties itself into the Artic Sea. The country is the bleakest and poorest of the earth; the climate is the most inclement; the inhabitants are poor simple creatures who eke out their existence by fishing in the streams or hunting the reindeer or caribou. The stranger has no prospects in that land of perpetual snow. To be exiled there would be a living death. And yet four gentle dark robed figures may be seen driving their dog-sleighs through the trackless snows, going on their errand of mercy among the Eskimo tribes or sailing up the Mackenzie in a small steam yacht which the big ice loes threaten hourly to submerge. Who are they or what wild ambition has tempted them to brave the horrors of an Alaskan winter? They are soldiers of the Cross; two of them are anointed priests of the Lord and the other two are simple lay brothers. The priests, Fathers Le Febre and Giroux are French Canadians and the brothers, Kearney and O'Connell, be long to the ubiquitous Irish race.

The Monitor of November 28 1895, contained an interesting account of this wild mission and of the privations that these brave souls have to undergo. This account was given by a San Francisco gentleman who had just arrived from a whaling expedition in the Arctic where he met Father Le

The meeting was certainly under strange circumstances. As the missionary returning from Richards Island in the Arctic Seas, whither he had followed his flock, he was caught in a storm and his frail bark was in danger of being submerged. By good fortune the whaling vessel sighted the boat of the missionary and took him on board. The sailors were surprised at the brav ery of a man who would put out into thy open sea in such a tiny The officers on board treated Father Le Febre most kindly and supplied him with a whale-boat to return mission. From thence he has written to the Monitor to thank all his bene factors for the kind services in the The letter loses in translation. In the original French is reads like an epistle of St. Paul. It runs as follows: To the editor of the Monitor

When the will of Divine Providence called me to the far distant mission of the North-West Territory, the mest impoverished of the whole world, I uttered from the bottom of my heart the words, "Behold, I send you," although I knew the awful trials and difficulties which awaited me. I placed my confidence in God, the true Consol er of the afflicted, and in the Blessed Virgin Mary, my patron and protector. I relied also on the charity of gener fy to my gratitude to them I ask

little space in our valuable paper. I am a French-Canadian. God has found willing souls in my race whom He has sent to the ends of the earth to preach the Gospel to men of good will and to make known the glorious tidings of salvation. May the name of the Lord be blessed for such a favor!

For the information of my generous friends I shall describe my mission, its temporal hardships and miseries. It is called the Mission of the Holy Name of Mary. It is still only in its infancy, so much so that the house which was to shelter us for the winter is not ver omplete. My dear companion, Father Giroux, and myself have worked on it for five years. I would tell you of the toil which we have undergone on this house, but we hope that God will not forget it. In a civilized country house of its dimensions would be only mere play-work. It could be built in a week or two. But here where everything must be made with our own hands-where the planks must be cut one by one with a pit-saw; where the bigs logs must be brought from the woods three or four miles distant on a dog-sleigh, the progress of the work is very slow. One must know all this n order to appreciate the labor of building a loghouse.

You will not be surprised, dear benefactors, at the small extent of our re sources when you learn of the high price we must pay for merchandise. Lately we paid to the Hudson Bay which conveys freight, a Company, sum of between \$20 and \$25 for every 100 pounds. Thus a sack of flour costs us \$30 in our mission. This high rate caused our beloved Vicar Apostolic Monsignor Grouard to purchase small yacht which sailed up the Mackenzie and brought down a cargo of provisions. It has been in operation for two years and saves us much expense. But the length and difficulties of the journey and the cost of transport still bear heavily upon us.

The tribes to which we minister are

called the Loucheux and the Eskimo. The large majority of the former are

Catholic, and their devotion to our holy religious gives us great consolation. This is not the case with the Eskimos, who have not yet embraced the Christian faith. These unfortunate people seem to harden their hearts to grace and to blind their eyes to the light. I beg of those who read these lines to re-

member in their prayers these poor people.
Shall I tell you of the length and inclemency of our winter? It begins in October, when the ground is covered with a white mantle of snow. The heavy frosts soon set in. I have some-

times seen in the first days of November the thermometer registering 40 or ber the thermometer registering 40 of 42 degrees below zero. Especially in December, January and February the cold is severest. The thermometer often falls to 55 below zero—I have even seen it as low as 66. This in-tense cold is terrible. If we were found outside the house without being thoroughly covered we should be frost-

bitten. These months are also the Provisions during these months should be most plentiful, but unfortunately the contrary is the fact. The fish on which the Indians live disappear from the rivers, and the poor Indians must travel long distances to chase the reindeer and the caribou. These animals are growing fewer every year, and it is well nigh impossible to hunt them when daylight scarcely appears. Moreover the noise which the hunters make with their snowshoes on the frozen snow is heard by the game, so that it is difficult to get near them. To what terrible extremities are they not reduced Sometimes I have heard them tell how they were obliged to eat the skins which covered them in order to escape death by starvation. Last winter a band of hunters was on the point of starvation after having eaten their ent-covering when another band hap pened to meet them. Before God can assure you that five or six familie owe their lives to us. When we found them last January about seventy miles from our mission some were so weak that they could not walk, whilst the others were living skeletons. Fortunately we had purchased during the

reatures from death. If the poor Indians were better sup plied they could lay up provisions for the long winter. It is for them that I explain the condition of my mission to the generous Christian people who may contribute something in the way of provisions or money. God, Who has promised that He will allow nothing to go unrewarded, will remember you if you aid these poor people.

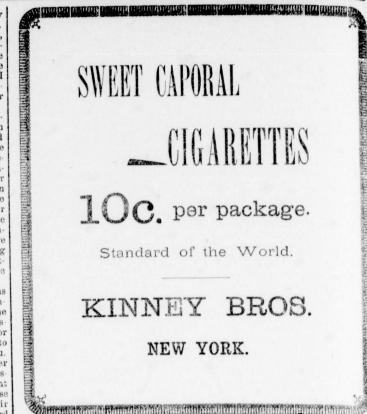
preceding autumn some dried meat and fish. We were thus enabled to succor them and to save the poor

Rev. J. C. LeFebre, O. M. I. These missionaries belong to the Oblate Order. The Jesuits take charge of the Alaska Territory. It i much easier to approach the Jesuit missions, and they are not so com pletely cut off from civilization as are the Oblates. At the same time, however, they suffer just as badly from the cold, the thermometer often falling 4 degrees below zero. The Sisters of St. Ann are a noble body of women who have braved the terrors of Alaska to train the Indian children. ere sixteen nuns in the territory and they have two hundred and ten pupil in their three boarding school two orphanages. Such is the devoted little band of men and women who have left civilization and all human enjoyments behind in order to save the s uls of the poor Alaskans. - San Fran cisco Monitor.

## From Unitarianism to Catholicism.

Col. Higginson contributes another delightful instalment of his "Cheerful Yesterdays" to this number of the Atlantic Monthly. We have only room here, though, for this graphic pen portrait of one of his fellow students at the Harvard Divinity school. Going through the doors of Divinity Hall," writes the Colonel, "I met a young man so handsome in his dark beauty that he seemed like a pictures que Oriental; slender, keen - eyed, raven-haired, he arrested the eye and the heart like some fascinating girl This was William Hurlbert (originally Hurlbut), afterwards the hero of successive novels—Kingsley's 'Two Years Ago,' Winthrop's 'Cecil Dreeme,' and my own 'Malbone'—as well as of actual events stranger than any novels. He was the breaker, so report said, of many hearts, the disappointer of many high hopes-and this in two continents; he was the most variously gifted and accomplished man I have ever known, acquiring knowledge as by magic—passing easily for a French-man in France, an Italian in Italy, a Spaniard in Spanish countries; beginning his career as a radical young Unitarian divine, and ending it as a Roman Catholic and defender of despot-No one who knows the broadminded liberality and correct general information of Col. Higginson will suspect him of having intended, in the closing words of the above description, to imply that because the Mr. Hurlbert whom he portrays so graphically became a Catholic he also became a defender of despotism. Just what sort of despotism this convert defended Col. Higginson does not inform us: but so strong a republican as he is might easily err in his estimate of the real character of institutions that were not democratic; though of his high opin-





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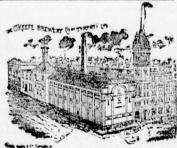
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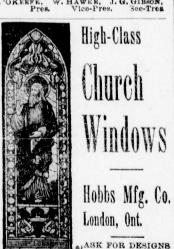
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ion of Mr. Hulbert's mental gifts none who read his eulogy of the man in "Cheerful Yesterdays" can entertain a doubt - Sacred Heart Review.



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FEBRUARY 2 FIVE-MINUT

PLACING 8 "And other some fell thorns growing up wit Luke viil. 7.

We, my dear br ceived the seed of and we have kept fallen away from the God's help we neve fastness in the fai glory in the sight earth, and whateve may be, we are at awful crime of a worst of all reprolaid to our charge. produces a hundre alas! the thorny sour faith though fi choked by the perr ing up around us, ourselves to become How many a supernatural faith

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## FIVE-MINUTE'S SERMON.

Sexagesima Sunday

PLACING SCANDALS.

"And other some fell among thorns, and the thorns growing up with it choked it." (St. Lake viii. 7.

We, my dear brethren, have reseived the seed of the Divine word. and we have kept it: we have never fallen away from the true faith as it is Christ and His Church, and with God's help we never shall. Our stead fastness in the faith is our greatest glory in the sight of heaven and o earth, and whatever our shortcomings may be, we are at least free from th awful crime of apostasy, and this worst of all reproaches can never be laid to our charge. The good soil that produces a hundred fold is ours; but the thorny soil is ours also, and ir faith though firmly rooted is often choked by the pernicious jungle grow ing up around us, in which we suffer ourselves to become entangled.

How many a glorious promise of supernatural faith and virtue in those ound us becomes utterly blighted by the thorns of the world's ways and temptations, because no proper care is taken to resist them and stamp them The thorny growths that stifle our faith and render it worthless in the sight of God are many indeed, but there is one in particular that is more destructive than all the rest beside need hardly name it to you, for you know it but too well—the deadly Upastree of intemperance-that casts its know of more than one generous soul in whom every fruitful germ of faith kiss you as mother used?" And here a and hope and charity, and every senti- worn sleeve was brushed quickly ment of true Christian manhood and quaintances, and how many will you Christian life, duty, and fidelity through this one vice? There is a its bones. else chokes the divine seed of the word mixed. amongst us; this nullifies the power of | did ! our faith; this neutralizes the effects of the sacraments : this scandalizes our holy religion and makes our conse crated ministry vain; for this is the evil root from whence springs the foul weigh down the Church of the living

its strength and beauty, and yield its hundred fold. If it were not for the gross and scandalous lives that so many o-called Catholics lead, nothing could stop the onward march of our faith

This is the one objection raised against us that we cannot satisfactorily meet. We know very well that ours is the only true religion, and that it supplies every help that we need to enable us to overcome our passions and to lead upright lives. But the world at large knows little or nothing of our faith it only looks at the dark side of our every-day conduct, and scornfully Where is the influence of the Catholic religion on the venal politician, the low liquor seller, the drunken the meretricions streetwalker, the abominable fathers and mothers who make their homes a hell upon earth, and drive their unfortunour faith are an utter disgrace to it, and a rock of scandal to the world. They, of course, have shaken off all sense of obligation to their religion and its teachings, and have no more conception of religious duty than the cow or the horse. Theirs is a purely animal existence, they live only for the gratification of their lower nature, and we disclaim all responsibility for them. What responsibility has the Catholic Church for those who seldom or ever darken its doors, who never approach its Sicraments who spend their Saturday nights in the saloons, and their Sunday mornings in drunken slumber? What responsibility has the Church for the recreant rowdies who hang around the corner grog-shops, and the fallen flirts who frequent the sidewalks? They may have Catholic names, but that is the only evidence of their Catholicity. The thorns of dissipation and sensuality and sin of every kind have choked the seed of truth in their hearts, and they are outside the soul of the Church, though they may still claim to belong to its visible pale. But take our consistent Catholics, men and women who are in touch with the spirit of their faith and honestly endeavor to live up to its teachings. Are they not in very truth the salt of the earth? and does not the divine

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## OUR BOYS AND GIRLS. THE LITTLE CROSSING

SWEEPER. BY LOTTIE SHIPMAN. It was a cold bleak day in Novemer, with a drizzling rain that seemed o penetrate through the warmest coat, and a dreary wind moaning around the corners. A very depress-ing day. But little Jim McCarthy med as happy as usual in his wellworn coat, adorned with many a patch. He was plying his broom ost vigorously at a busy street cross ng in the pretty little town of Nnd his whistle was as cherry as ever while his thoughts ran on in this style:-"I guess my feet are getting wet, but my stockings can't spoil any how, for there are no feet to these, so t don't much matter. How bad po Mollie would feel if she only knew that I had given away the pair she had mended so nicely for me? Mended! Well, I should think they were mended. In fact it was all mending, and no stockings. Her fingers mus have ached when she got through. But they were warm; and I fancy they would feel pretty nice now. Yet even if they did, for I guess I can how could any fellow keep them and stand the cold better than such a little see poor Dan's foot all bruised and chap, though I ain't got his bright swollen. Guess he got them all right, spirits and happy way of looking at for I marked on the paper, 'To Dan, from a friend, and dropped them just inside his door. What a cold attic he sleeps in, and how lonely he must feel in the evenings! Oh, Jim McCarthy, withering shade over our hearts and homes and altars! Is there a single with a good sister Mollie to darn and person here this morning that does not fix things tidy; brother Ben to keep your spirits up, and dear little Hope to across the boy's eyes, and the whistle womanhood, have not been blighted seemed muffled. When a lad's voice by this prevalent passion? Call the was heard at the corner, "Want a coll of your nearest friends and ac paper, sir?" Jim's broom was as vigorous as ever, and the whistle nearly ot find absent from the ranks of as clear, when little Ben McCarthy came running up to the crossing. Jim Jim, I have had such good luck skeleton in every closet, and the and a little red hand went down into saloon-keepers have taken the flesh off a pocket, bringing up a good handful This more than anything of cents with a few silver pieces inter-"Why, Ben, that is splen-What a lucky little chap you "Little! Now I like that Jim, when you are not much bigger your-But there goes a coon as looks good-natured and comfortable." And Ben disappeared around the corner crop of lusts and biasphemies, and crimes and contentions, that stifle every virtue of the Christian life and was borne back to the young crossing once more, while his shrill little voice sweeper. The McCarthys had two rooms in a long white house, which Could we but cast out this baneful was divided into tenements and situblight of intemperance from amongst ated in the east part of the town us, our glorious faith would appear in They were a little band of four-Jim, a lad of fourteen : Molly, twelve : Ben ust ten ; and little Hope aged eight Three years previous to the opening of our story they had been in com paratively comfortable circumstances Their father was a night watchman in one of the "small hotels of N-, and their mother one of the principal dressmakers in the town. But one Saturday morning as John McCarthy was returning home he met his wife just entering the Catholic chapel that faced the hotel. "Why John, what a lucky meeting! I am going to confession, for to morrow will be the first Sunday of the month, you know."
"So it will, little wife. Well, I'll follow your example." "Good old fel. low," and she squeezed her husband's arm affectionately. "But you look unusually tired this morning, John. Don't you feel well?" she asked anxiously. "To be frank, Mary, no. ate children to destruction? And what reply can we make? We cannot deny that many who claim to profess there were not many near Father Brady's confessional, so Mr. and Mrs. McCarthy were not kept waiting long and both were soon kneeling before the altar to make their act of thanks giving after confession. It was very still and quiet. The morning sun gleamed brightly on the flower decked altar and handsome silver crucifix. A stray sunbeam rested very lovingly on the bowed heads of husband and wife. head rested heavily upon them. Pres ently Mary McCarthy rose slowly from her knees-feeling strangely rejuctant to leave the sacred place-but a busy day lay before her. She placed her hand upon her husband's shoulder to attract his attention, and wondered a little at his attitude. Suddenly the worshippers in the chapel were startled by a wild shrick as Mrs McCarthy fell heavily across her husband's feet, for John McCarthy's soul had gone before seed planted in their souls produce a

ing, writing, and arithmetic; after which the young orphans were sent home happy and grateful with a well-filled basket on little Jim's sturdy arm. Be assured the good priest's name was mentioned most fervently in the earnest petitions sent up every evening by four grateful young hearts. But we must come back to our little hero. Bennie's voice was still echoing in his ear when he was roused by a cab stopping suddenly at the crossing, and the door being opened by the cabman, a lady 'saning forward beckoned him to advance As he hastened to comply with her arab came limping up the street, and seeing poor Jim enter the waiting cab, stared in wondering amazement as it went rumbling quickly out of sight 'What is in the wind now, I wonder? and the boy (who was about fifteen years of age) gazed with wistful eyes after the disappearing vehicle. "I hope it is good luck for the little chap, anyhow," and the hard young face softened as the lad pulled a small package from a sadly torn pocket He thought I would never know who sent them-as if his little socks would fit me-not that I would wear them things. I suppose it is because I am so awful wicked." And where Dan Stubles looked very thoughtful. But then the boy mused very bitterly. I never had anyone to say a good word to me, or tell me to be good, until I met Jim McCarthy, and poor Janet Smith who sells apples at the corner. Yes. She always has a smile for a poor chap like me and often an apple. Ah! She is a brick; and may always count on Dan Stubles to fight her battles when the other boys come teas-ing." And here poor Dan squared up as if for a fight, to the great amuse ment of young Bennie, who had just appeared upon the scene. "Hay, old fellow! But who are you fighting Come and have a trial at me, for I often long for a fight, only Jim won't let me have one." But Bennie dropped his papers and stood very erect before the elder boy. "Why, youngster, I could knock you down like a feather," and Dan smiled goodhumoredly as he stopped to pick up the few papers remaining. "Business few papers remaining. "Busines seems to have been pretty fair to day, he added, as he handed them back Why, my pockets are full, Dan, and if I had only known this yesterday dress coat so as to be ready for the in vitation I am going to give you t come over to the store opposite and eat a hot bun with me." "Thankee, youngster, but I-I ain't hungry. Yet even as we spoke the boy's eyes wandered to the window where the buns were arranged in a "Well, I am then tempting array. but I'll have to remain so, for it would choke me to eat alone. Say, don't be so mean but help to make a chap enjoy himself." And then the child darted into the store, appearing presently with two very large sugar oated buns. Little Bennie felt very happy as he saw Dan's wan face righten. Indeed the generous little fellow would have gladly forced the the two buns upon the elder boy, bu the child's quick instinct had read Dan's sensitive nature, so he ate his own cake with happy relish, knowing that thus only would poor Dan enjoy his share. "Now, I wonder," mused Bennie, "if Father Brady could help a cosy sitting room in one of the hand Well I will tell him about Dan also. pityingly, upon first making his acquaintance (which was but a few days previous to the opening of our story 'No, never knew any one but an old woman as I always called Granny, cause she let me have a room in her but, and I got food by doing odd jobs for the villagers—who were not much better off themselves — but when old Grannie died I thought I had better John McCarthy's arms were folded on top of the Communion rails, and his strike on something." "Say, Bennie," said Dan, suddenly, as he swallowed the last piece of his bun, "look at that little girl just passing! Ain't she a pretty little thing, and golly, how warm she must be in that ulster!" 'Yes, but as Jim was saying this morning if Molly and Hope—" 'Oh," interrupted Dan, quickly, "you know what they say about talking of angels, young un? Well here come your sisters, and Janet, the apple girl, with them." Ben turned hastily as the

tale." And so Molly laughingly answered: "Well, this afternoon, when Hope was sweeping, and I was washing, we heard some one coming up the stairs, and a minute after Jim came into the room, followed by a beautiful lady. Of course we were surprised but she kissed Hope, and said how she had often noticed brother wish. Mother said yesterday that she did not like children acting as grown up people before they have left the nursery." "Bravo! Eileen" laughed Frank heartily, and here comes your mother now." and here comes your mother now." Surprised but she kissed Hope, and said how she had often noticed brother wish. Mother said yesterday that she did not like children acting as grown up people before they have left the nursery." "Bravo! Eileen" laughed Frank heartily, and here comes your mother now." All the children looked up eagerly, as said how she had often noticed brother had, and the lady laughed and said aunty, and we will all gather around each a quarter (one for Bennie also)
and went away." Here Bennie

Service and service down to be a presents to the one I have just quitted!" and, standing very erect, he recited very sad as she very clearly:

spoke. "And yet," she added

When the weather is wet. and went away." Here Bennie also on the started them with a "Hip, hip hurrah!" and his cap went curving through the air. "Molly, Molly," he gasped, "a whole dollar! But, Jim," for the latter had just returned to his post. "I told you we would make our fortune some day.

And then see the fine things. The latter you have never seen. I And then see the fine things The latter you have never seen, I we can give Father Brady for his think, but the former we have fre church, for he never takes anything quently passed in our walks ; for rain for hinself. Oh, Mollie," turning suddenly to his elder sister, "How can you take it so quietly?" "Why, Ben," interrupted little Hope, for thread-bare coat and broken rubbers it funny? lighting up the stores already. Come, little Hope—for you must always keep before us—so run on with Bennie orphans never murmur, but always pleasant yet in store."

while Molly gets Janet, and I bring see the silver lining to their clouds, and now children listen, to morrow will be Jim's birthday—I found this out Dan. from a remark of Molly's-and I want CHAPTER II. to surprise them with a nice home And now I must transport my readsupper and evening, feeling sure that ers back once more to the early part of you will all be willing to wait upon the afternoon, which saw the opening the poor little orphans and make their evening pleasant?" "Completely at their service," came the ready chorus of voices, with a sincere ring, which some dwellings in the west end of the was not to be mistaken. "The little the poor chap when we go to our lessons this evening." Dan Stubles children. Arthur Noble—a lad of had but lately appeared in the town of fourteen lying upon a sofa reading:

some dwellings in the west conductive was not to be mistaken. The intuit was not to be mistaken. the good priest's council this morning had but lately appeared in the town of will brace me up wonderfully." And N—, wandered in from the country to so saying he followed his wife into the try and get something to do. "Don't church. It was still very early and there were not many near Father mother, Dan!" Jim had enquired, very a doll which was held by his little one's future, and them back to gloom and shadow, after their glimpse of home. shadow, after their glimpse of home. cousin, Eileen Noble, a child of eight But now I must leave you to put your while Bertha, her elder sister by two years, was swinging around upon a pianestool, in a most discontented manner, her pretty high-heeled slippers making sad marks upon the varnish. "Bother! When is this rain gring to cease? It makes a followed. wise young heads together to plan for to morrow evening, while I speak to your father in the library." called Arthur suddenly, as his mother left the room, "Is not this a lesson for our discontent? Ugh! If we had to rain going to cease? It makes a fel-low wild to have to mope in the house stand all day at a crossing during this rain, I wonder how we would like it? ike a girl," and Arthur Noble sat "Not very well," said Percy, with unusual gravity. Come, Frank and suddenly erect, throwing the hand-some covered book he had been read-Arthur, let us sort our books, and see what we can do for to morrow." "Yes, ing, impatiently upon the table. "Why, it is coming down worse than Eileen, and we have lots of pretty toys ever," his brother answered, turning to amuse the girls, and I'll never grumble again," and Bertha shook her away from the window. "Say Bertha," he added, "will you stop swinging about in that manner? Why, you are head with firm determination, as she followed her little sister to the play kicking all the varnish off the legs of that stool." "Oh dear," sighed the child fretfully, "I wish mother would come room. . . . "There, mother, the table is quite finished. Don't you think it looks nice?" "Yes, dear Bertha, and are they having a nice in; she drove to church right after lunch so she can't be there all this time." "Just look at Frank trying to time upstairs?" "Oh, splendid, especially Janet Smith and the big boy John McCarthy's soul had gone before its Creator! Gentle, pittiful arms bore the poor woman home, but she mey gradined consciousness, and nusband and wife were laid to rest on the same day. Since then the children (willing to do anything but separate) had struggled on, doing any work they could get, but they must have fared very badly had it not been for Father Brady. He was a man of about seventy years of age, and had not only married Mr. and Mrs. McCarthy but baptized all their children. He was still erect and stately in his snow white hair full about a face elequent of truth, teiling of a soul sanctified and strongthene. He was still erect and stately in his bearing, but his snow white hair full condure, and a generous heart full of loving sympathy for the little band so sadly orphaned the rooms they now occupied, paying the rent out of his own small pittance, and three times a week the children were summoned to the resolvent to resolvent to resolvent the men of the same of his own small pittance, and three times a week the children were summoned to the resolvent to resolvent to resolvent the men of the basket. "John and decay the men of the same of the men of the same of the men of the same than the big both of he halter a girl of a work of the whole state of the work of the whole state of the work of mend Eileen's doll," and Percy laughed scornfully as he spoke.

said how she had often noticed brother

Jim at the crossing since coming to

N—— (for they have only been living here two months), and had asked him this afternoon to show her where he lived. The control of the contr lived. Then she asked me a lot of questions also. I told her how good Father Brady was to us, and I saw real tears in her eyes, and she said: "God bless him, he must indeed be a very saintly man, Molly, for although my residence, here here the lived in the result of the lived in the result of the lived in the result of the lived in the rain, I just think of a piece I read asked Bertha, "are you going to tell us a story?" "The very thing for a lived it is called "Good Resolutions," and I lived it so was the large of the rain, I just think of a piece I read in a book Father Brady gave me. It is called "Good Resolutions," and I my residence here has been short I rainy day, especially when it is a true liked it so much that I learned it off."

have already heard great praise of him." Of course little Hope had to tell Frank wheel the sofa near the glowing Mrs. Noble asked gently, for the chilher. "What lovely white hair he grate-fire. Come and sit in the centre, dren had now risen from the table "With pleasure, Ma'am, that she had seen him in church very often, for she was a Roman Catholic brought a foot stool for her mother's also. Then she wrote down some-feet. "What a contrast this scene his beloved Father Brady's teaching;

When the weather is wet, We must not fret When the weather is cold, We must not scold.

When the weather is warm, We must not storm. But be thankful together, Whatever the weather.

At the last two lines the little band oined hands (as they had been taught to do by Father Brady). Mrs Noble was deeply moved, and Mr. Noble, who had also been assisting to wait upon the children, placed his hand gently the young lad's head. Mollie had gone up to Janet, and Jim are not much protection, when rich "Truly, those are good resolutions, was talking to Dan at a little distance, "as soon as the lady left, Mollie sat down and commenced to cry. Wasn't I saw the child as usual, and getting "Well, Father," Percy answered sud-Would a quarter make you the cab man to stop, desired the boy to denly, "Jim has taught us all a lesson cry, Bennie?" "No, indeed, little get in and show me where he lived. that we shall not easily forget." The colleen; but I know what dear Moll So we drove to the east end, where children were now dressed for their demeant, for I have felt just the same they occupy two rooms in a low white parture, and Jim went gravely up to when I have made a good day, and building. The house is let in tene- Mrs. Noble and with his young voice could treat some of the chaps to a bun or two. Ah, but it's the fine feast we by Father Brady, out of his own small "Lady, sir, young misters and misses, or two. Ah, but it's the fine feast we can all have now." "Yes, Ben, and to morrow will be Jim's birthday, you also nearly all supplied from his store. Janet, and Dan, sister Molly, Hope, know." "Hurrah, so it will. Well now, little Hope, won't Father Brady be pleased at our news." "Molly," whispered Jim, as he shouldered his broom, "we must make Dan come home to supper with us, and it is time we were off now! Why they are lighting up the stores already. Come. Jim and Bennie, then you find have formed for your fluture, for I trust lighting up the stores already. Come.

> Miss Lottie Shipman, 29 Genevieve Ave., Quebec.



During the Year 1897. for full particulars see advertisements, or apply to LEVER BROS., LTD., 23 SCOTT ST., TORONTO

-OBJECTS OF THE-New York Catholic Agency pied, paying the rent out of his own small pittance, and three times a week the children were summoned to the presbytery to receive, not only religious instructions, but lessons in readREGULATIONS FOR LENT IN THE DIOCESE (Official.)

(Official.)

1. All days in Lent, Sundays excepted, are fasting days—one meal and a collation.

2. All persons who are twenty-one and under sixty years, are bound by the law of fasting and abstinence.

3. By virtue of powers granted us by Apostolic Indult, we permit the use of meat on all Sundays at discretion, also at the one meal on all Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week, and Holy Saturday.

4. Fish and flesh are not allowed at the same meal.

Ember week, and Holy Saturday.

4. Fish and flesh are not allowed at the memoral.

5. The use of milk, butter, cheese and eggs is allowed on all days.

6. The use of dripping or lard is allowed as a condiment in preparing food on all days except Good Friday.

7. Those exempted from fasting are: all persons under twenty-one, and over sixty years of age, the sick and infirm, women carrying or nursing infants, all employed at hard labor. In case of doubt the pastor should be consulted.

8. All who cannot fast should give more abundant alms, be more assiduous in prayer, and attend more frequently to their religious duties, so as to make up for the want of coporal mortific attent.

poral mortification.

N. B. Further dispensations, when occasion requires, can be obtained from the respective pastors, who are hereby empowere

son require pastors, who are hereby empowered to grant them.

During Lent all public amusements should be avoided, and the faithful are exhorted to assist at the public devotions to be held in the churches at least twice a week. At these devotions suitable instructions are to be given, followed by Benediction of the Blessed Sacrament. For private devotion among families every evening the recitation of the holy Rosary is recommended.

+ Thomas Joseph Dowling.

Bishop of Hamilton.

By order of His Lordship the Bishop.

J. P. Holden, Secretary.

By order of His Lordship the Bishop.

J. P. Holden, Secretary.

Sunday evening last His Lordship the Bishop was present at St. Mary's cathedral at Vespers. He blessed a beautiful new group of statuary which has been recently presented to the cathedral by Mrs. Thomas Daffey. In the centre of the group is represented Our Lady of the Rosary seated on a throne holding the Infant Josus on her left arm, and with her right hand giving the Rosary beads to St. Dominic, who is kneeling on her right. On the left side St. Catharine of Sienna is kneeling: she bears a crown of thoros on her head, and she is receiving from the Divine infant the Rosary beads. There are a number of small emblematic figures also in the group.

The Sanctuary Boys' Choir chanted the Vespers, and before the blessing of the group of statuary they sang the "Ave Maris Stella," with a correctness which reflects great credit on their leader, Mr. Laliberte.

The Bishop addressed the congregation. He thanked the donor of the statuary, and he said that one of the most suitable adornments of churches was statuary representing or emblematic of the great deeds of the saints of God. He said that scripture told us that the beauty of the King's daughter was from within. So, too, the beauty of the house of 'God was principally from within, for it was there that our Divine Lord rested in the sacrament of His love. He spoke of the beauty of the adornments of some of the cathedrals of Canada and Europe, and he commended the zeal of the faithful who had thus beautified God's ne commended the zeal of the l who had thus beautified God's and done honor to His noble house and done honor to His noble servants. Since the nations took great pride in doing honor to their great statesmen, orators, poets, and others, so the Church of God adorned her temples with statuacy and paintings representing those who had been themselves, by their virtuous lives, great themselves, by their virtuous lives, great ornaments of the Church. Some years ago; gentleman came to him and told him that he wished to erect a monument to his decease mother in Holy Sepulchre cemetery. He told him that the most suitable monument he told him that the most suitable monument he could erect was to give an altar to the mort uary chapel in that cemetery. This was done, and it was a true memor ial, for whenever the Holy Sacrifice of the Mass was celebrated there a mement was made for the soul of the deceased lady. He said, further, that he had been promised recently a beautiful stamed glass window for ing a lighted torch in his mouth which set the whole world in a flame, and so her son by bis holy zeel was to inflame the world with a great warmth of divine love. This explains the figures of the world and the whelp holding the torch at the foot of the group of statuary. The lishep told a number of anec dotes which went to show the extraordinary feelings of zeal, disinterrestedness and abmegation with which the saint reast and many feelings of zeal, disinterrestedness and abmegation with which the saint was possessed. The many feelings of zeal, disinterrestedness and abmegation with which the saint was possessed. The many feelings of zeal, disinterrestedness and abmegation with which the saint was possessed. The many feelings of zeal, disinterrestedness and submary feelings of zeal, disinterrestedness and submary feelings of zeal distributions of the Mother of God, and Invoked her day and night. His prayers were beard. She appeared to him, as and the great were promising great last of the great was the saint put and the device commonly called the feel of the great was a mary feel of the great was the great was feel and hereics abjured their errors; and the conversion of an immense number of notorious sinners testified to the power of this kind of prayer. The good work has ever since gone on. Millions of Catholics at the present time recite the Rosary daily, from the Pope, Cardinals, Bishops, all through the Church its faithful members find great world for and consolation in the recital of the Rosary. He then spoke of St. Catharine of Stenna, who lived in the fourteenth century, and was a member of the Third Order of St. Dominic. She had great devotion for the holy Rosary. She lived a life of great abstituence and austerity. It is said that from Ash Wednesday until Ascension Thursday of one year her only food was the Blessed Euchariat, which she received in holy Communion every morning. She had a vision once in which on year her only food was the Blessed Euchariat, which she received in holy Communion every mor

## REDMOND PREDICTS UNITY.

London, Feb. 13—John E. Redmond, M. P., the Parnellite leader from the Waterford constituency, who recently returned from America, through which country he made an extended tour, was met tonight by a number of his friends and escorted from his hotel to the Independent Club, which was decorated with American and Irish flags and brilliantly illuminated.

decorated with American and Irish hags and brilliantly illuminated.

Mr. Redmond, in the course of his speech to the members of the club and gnests as-sembled, said that he had just visited the great cities of the United States and Canada, and was feeling somewhat fatigued and in no condition to talk. He would say, however, that at their backs they had the overwhelm-

ing majority of all that was best of American life. Therefore, he had returned to Ireland with a more determined spirit than ever.

Mr. Redmond said that he looked forward to a quick-coming day when Ireland would be able to thunder at the doors of the British ration with 102 absolutely united members of be able to thunder at the doors of the Britts nation with 102 absolutely united members of the House of Commons. He was willing to make any sacrifise that could be asked it dealing with the national cause; but unity must come from the people and not the lead ers, and those who are on the wrong road must join those on the right road, namely Parnellites, who, he predicted, might reason ably expect to see Parnellism triumphant before the end of 1897.

#### A. O. H. \*

A. U. II.

Toronto, February 17, 1897.
Dear Sir — Enclosed find list of officers o
Div. 2, Lincoln County, organized Feb. 12
1897, at Merritton, Ont. by the zealous County
President, John J. McCarthy, St. Catharines
Ont. I am sure such worthy sacrifi 28s deserv
the praise of every member of the Ancien
Order of Hibernian. The great trouble wits
societies in general is the indifference of their
officers. It is a very nice thing to be an office
officers. It is a very nice thing to be an office
fill that office well, and not simply be elected
to office go home and sit down and think lus
how much the members knew when the
slected him to office. Of course such office
invariablyappears next term with some schame
as politicians generally do, and he will get an
wher chance to make amends, to the ruin o
he organization. I would simply say if you
have an officer in your biviston who will no
to his doty promptly and on time relegate him
to the background and put a good man in hilace who will do it cheerfully and for the love
of the order he has promised to serve faithally.

Fraternally yours.

OFFICERS OF DIV. 2, MERRITTON.

Hugh McCaffrey.

OFFICERS OF DIV. 2., MERRITTON.

President, Thomas M. Gibblin: Vice President, John McClean; Rec. Sec., James McGarry; Fin. Sec., Michael Nestor; Treasurer Patrick Phillips.

#### THE CATHOLIC CLUB.

The Catholic Club of this city deserves credit for the active interest its members are taking in the work for which it was organized. On last Friday evening a very interesting debate took place in the hall, as to whether it would be better to have the government of the city attended to by three paid commissioners or by the present system of aldermanic control. Messrs. John Poccek and H. Ranahan took the affirmative side, while Messrs. J. McDougald and D. Dibbs battled for the negative. It was decided that the present system was preferable to that of a commission. The four speakers made capital addresses, and each was warmly applanded as he finished. The officers of the debate were: Mr. D. Regan, a gentleman who has a goodly store of knowledge in regard to municipal matters; Rev. Father Tobin and Mr. H. Beaton, actuag as referees. A choice programme of vocal and instrumental music, given at intervals during the debate, served to make the evening a very pleasant one. Miss Martha Forrestal and Miss Katie Moore rendered instrumental selections, which deservedly received hearty applause. Miss Nellie Moore gave a vocal selection. "The Kingdom Home," which was very well received by the audience. The untiring president, Mr. T. J. Murphy, occupied the chair during the evening. At the close of the debate Rev. J. Tobin congratulated the club upon the progress it has made, and he trusted the members would continue to be energetic in the good work they have undertaken. The attendance was large—too large, in fact, for the accommodation the room afforded. There were also present, besides the members of the Club, a large number of ladies, who seemed to take a deep interest in the proceedings. The Catholic Club of this city deserve

#### NEW BOOK.

Another book from the pen of the distinguished Jesuit Rev. Wm. Humphrey ha lately been published by Thos. Baker 1 Soho Square, London W., England. The title of the volume—" His Divine Majesty Sono Square, Donoon W., England. In title of the volume—" His Divine Majesty—suggested as it has been by the Spirits. Exercises of St. Ignatius, would alone commend it to thoughtful Catholics. It will also be of very great interest to the no Catholic reading world. The work is divide Divine Essence; God's Knowledge; God's Sincere Will of Man's Salvation; God the One Creator; God as the Author of Nature; God as the Author of the Supernatural; The Paradise of God's Creation; The Inner Life of God.

## A Valuable Present.

The bell which the Earl and Countess of Aberdeen decided to donate to Gatineau Point church, in recognition of the marvellous escape from drowning of the latter and the kindness of the residents of the Point, has arrived in Ottawa, and will shortly be put into position in the steeple. The bell bears the words, "Gratias Domino, Aberdeen, Ishbel Aberdeen, John Sinclair, April 22, 1895." It was cast by Means & Stainbank of London, and weighs 1,400 pounds.

## OBITUARY.

MISS TERESA MULLINS, SOMBRA, ONT MISS TERESA MULLINS, SOMBRA, ONT.
Oa Sunday night, Feb. 14, after only a
short illness, Teresa, aged seventeen years,
only daughter of Mr. and Mrs. Geo. Mullins,
passed away. Universal regret for her early
demise is felt in this section. Always of a
delicate constitution, she knew not the socalled pleasures of this life; her pleasure was
home and the numerous friends she wel
comed there. Her ever-gentle disposition,
her charming politeness, made her loved by
every one. Her greatest ambition was to
form a choir, and her efforts were rewarded
by the appreciation the people of Sombra
church manifested when we had singing on
Christmas day.

church manifested when we had singing on Christmas day.
She has been called to a better home, and now enjoys the reward of a pure life. For many days she will be missed by fond parents, whose grief would be unsupportable were it not for the resignation their Holy Faith brings them in consolation for their loss.

To the parents we tender our sincere sym-To the parents we tender our sincere sympathy in this hour of trial.

The funeral—the largest one seen in this village—took place on Wednesday, the 17th, to St. John's church, when a High Mass was sung, and a sermon on the Future Life preached by Rev. Father Aylward of Portugal Landton.

May her soul rest in peace! Sombra, Feb. 20, 1897.

The nearer we get to the lives of other people, the better we understand the kinship that links all human hearts together. It is one of the lessons the the years teach us. Thoughts and fancies and impulses we deemed peculiar to our own hearts and natures, we find living in the hearts of others they, too, reach out, as we have done, toward the light and beauty of life It is this that makes the true man or woman grow sweeter and deeper and more tolerant as the years go by, the realizing of our kinship; the beautiful sympathy that can reach out of its own experience and help others; and there is no truer way of helping ourselves than by helping others. — Dorothy

If we can not govern our own tongues, nor endeavor so to do, how can we hope to regulate the utterances of others?

Deane.

#### A BEAUTIFUL MEMORY OF THE POET-PRIEST AND HIS CON-QUERED BANNER.

Perhaps no poem ever touched and thrilled the hearts of the people of the south as did "The Conquered Banner, by Father Ryan. It came from the neart of the poet at a time when the southland stood in grief and in untold sorrow. Though his face wore a serious and almost sad aspect, he dearly loved to gather children about him, as he seldom spoke to older people. He always held that little children were angels who walked with God and it was a privilege for a priest to rais his hand and give spotless childhood a blessing, writes Aquila, in Colorado

It was several years ago that Aquila met with a young lady from the south who related to him the following beautiful and touching incident in the poet's life. The little story I gladly write for the Colorado Catholic.

"One Christmas (I was then a little girl," says the young lady) "I came to Father Ryan with a book-mark-s pretty little scroll of the 'Conquered Banner,' and begged him to accept it I can never forget how his lips quiv-ered as he placed his hand upon my head and said (a little kindly remem brance touched him so):

"Call your little sisters and I will tell them a story about this picture. know, my little chil " Do you dren,' he said as we gathered about his knee, 'that people said that the ''Conquered Banner'' is a great poem? I never thought so,' he continued, in that dreamy, far off way so peculiarly his own. 'But a poor woman who did not have much educa tion, but whose heart was filled with love for the south, thought so, and if it had not been for her this poeu would have been swept out of the house and burned up, and I would never have had this pretty book mark or this true story to tell you.

" 'Oh, you are going to tell us how you came to write the "Conquered Banner," I cried, all interest and excitement.

"'Yes,' he answered, 'and I am going to tell you how a woman was the nedium of its publication.' Then a shadow passed over his face, a dreamy shadow that was always there when he spoke of the 'Lost Cause,' and he con

"'I was at Knoxville when th news came that General Lee had surrended at Appomattox court house. was night and I was sitting in my room in a house where many of the regiment of which I was chaplain, were quar tered, when an old comrade came in and said to me : 'All is lost-Genera Lee has surrended.

" 'I looked at him. I knew by his whitened face that the news was too I simply said: 'Leave me, and he went out of the room. I bowed my head upon the table and wept long and bitterly. Then a thousand thoughts came rushing through my brain. I could not control them. That banner was conquered, its folds must be furled, but its story had to be told. We were very poor, my dear little children, in the days of the war. I looked around for a piece of paper to give expression to the thoughts that cried out within me. All that I could find was a piece of brown wrapping paper that lay on the table about an old pair of shoes that a friend had sent me. I seized this piece of paper and wrote "The Conquered Then I went to bed leaving the lines there upon the table. The next morning the regiment was ordered away, and I thought no more of the lines written in such sorrow and realized by the disciples of the Blessed solation of the spirit on that fateful night. What was my astonishment a ew weeks later to see them appear above my name in a Louisville paper. The poor woman who kept the house in Knoxville had gone, as she after wards told me, into the room where I had slept and was about to throw the piece of paper into the fire when she saw that there was something written upon it. She said that she sat down and cried, and copying them she sent them to a newspaper in Louisville. And that was how "The Conquered Banner" got into print. That is the story of this pretty little scroll you have painted for me."
"When I get to be a woman," said

the young lady, "I am going to write that story." "Are you?" he anthat story." "Are your that story." "Are your swared. "Ah it is dangerous to be a swared. "Ah it is dangerous to be a writer, especially for a woman, but if you are determined, let me give you a name," and he wrote on a piece of paper the word "Zona." "It is an Indian name," he said in explanation, and it means a snow bird. You will always remember like a snow bird, to keep your white wings unsullied woman should always be pure, and every mother should teach her boys to look upon a woman as they would upon an altar.'

Thus far the incident related to me by my southern friend.

Many and many a time in the hurry and bustle of the noisy world the words of the gentle poet-priest come back to me, and in writing this little sketch for the Colorado Catholic, of how it was through a woman's thoughtfulness that the great southern epic was given to the world. I cannot refrain from repeating this little talk, which was the outgrowth of this story and which might prove a help and a benediction in many a woman's life.

No aspiring column marks the spot where the priest, patriot and poet sleeping, but his words still live in the hearts of the people, and the regard, the respect, the high esteem, he held for women beseaks the purity of his soul.

Rest thee, saddest, tenderest, most

our hearts and breathed in it a music that the lapse of years cannot still sleep and rest on. The visions that came to the mind of the priest as he "Walked down the valley of Silence Down, the dim, voiceless valley alone" are living on, for they are prayers.

## THE LATE BROTHER JOSEPH

of the Accomplishments of the Christian Brothers' Superior.

A Month's Mind Mass for the late Brother Joseph, Superior General of the Brothers of the Christian Schools, was celebrated on January 31 in the Church of the Annunciation, Manhattanville. Two hundred Christian Bro thers, many of the clergy of New York and several prominent citizens were present in the church. A choir of forty Brothers chanted the solemn Gregorian service. The Very Rav. Father John, Provincial of the Passionists, was cele brant, assisted by Fathers Alexis, O. P., Conway and Cullom. The Rev. Father McMillan, C. P., preached the panegyric.

Brother Joseph, died in his seventy fourth year, near Marseilles, France, and his body was interred in the Mor tuary Chapel, near Paris, used as a sepulchre for the Superior Generals of the Congregaton. Brother Joseph will be deeply regretted by his conferes not only because, according to the testimony of those who had known him and had come near him, he was a mos estimable man who knew how to make virtue amiable and to conciliate his opponents ; but also, because the order whose member he was, is much in debted to his active faith and to the zeal expended in its behalf during more than half a century.

Brother Joseph's life is identified in such a manner with the history of the contemporary development of the Christian schools, that it recounts, to speak, minutely its smallest details When Brother Joseph was born, in 1823, at St. Etienne, the order was rising again from its ashes, at Lyons and it was indeed a complete resurred tion; for never had any institution eemed more entirely crushed. eluded in the proscription of 1792 the Institute beheld its property confiscated and its members dispersed. However many of the Brothers continued to live according to the spirit of the Blessed De La Salle, and when the storm had passed remembered their origin, and sought to the again the scat-tered pieces of the broken body. The first gathering was at Lyons, where the Municipality in 1803 laced a large building at the disposal of the Brothers, to establish there the seat of their Institute. When the existence of this small nucleus was known, some Conseils Generaux ex pressed a desire for the official restoration of the Brothers. Great, indeed, was the need of teachers in France. The First Consul hastened to comply with the public demand, and he issued a decree restoring the Institute of the Brothers of the Christian Schools.

The Brothers established their novit iate at Lyons, in the building granted the Municipality, and began increase rapidly, wherever feas by the ible accepting the call of the Com-munes for teachers. Their difficulties and hardships were many, but they were aided and encouraged by the protection of Cardinal Fesch, who once wrote to a relative: "Had I but a piece of bread, I would divide it with the Brothers of the Christian If the history of the second beginning of the Institute is recalled it is only to offer an opportunity of measuring the extent of the progress De La Salle, from the time when they started from nothing, down to the present year, 1897, when they reckon fifteen thousand members and nearly half a million of pupils, distributed in more than two thousand schools throughout the world. Such phenomenal growth deserves the closest study : for if con sidered in a spiritual view, it can be attributed to the Divine protection : it must also have a raison d'etie in mat ters merely human. Considering the method used by the Brothers, the ex-

planation of their success is perceived These educators, supposed by their adversaries as bound by the rules and customs of another age, have marked the time of every reform in methods of pedagogy. Much importance is attached to technical education in our day : but the Institute of the Brothers was the pioneer in this field. Their school of St. Nicholas, Paris, existed long before all municipal attempts to establish technical schools. Joseph was the founder of the famous Ecole des Frances burgeois. Says a recent biographer: "Contemporary with the Ecole Purgot, which, like it, was founded for the special benefit of the middle class, whence came that army of employees of the vari-ous industries and commercial houses, the Ecole des France-burgeois opened its doors with a due ap preciation of the present and future requirements, so much so that it seems to correspond to all the exigencies, even the most unexpected, which find a place in the most modern school pro gramme of the day. It follows, there fore, that Brother Joseph has proved himself to be a most modern, progress ive educator, indeed a precursor. was, no doubt, in recognition of his rare merits as an enlightened educator that the government appointed him. in 1881, a member of council of public instruction.

The obsequies of Brother Joseph were of the most solemn character. The leading men of Church and State were present or by deputy. The President of the French Republic was spiritual poet, heart that has sought represented, and Cardinal Richard

gave the last absolution .- N. Y. Cath. olic News.

#### The Old, Old Story.

He was one of the fellows
Who could drink or leave it alone,
With a fine, high scorn for common men
Who were born with no back bone.
"And why," said he, should a man of
strength
Deny to himself the use
Of the pleasant gift of the warm, red wine
Because of its weak abuse?"

He could quote at a banquet,
With a manner half divine,
Full fifty things the poets say
About the rosy wine,
And he could sing a spirited song
About the eyes of a lass
And drink a toast to her fair, young worth
In the sparkling, generous glass.

And, since this lordly fellow

Could drink or leave it alone,
He chose to drink at his own wild will
Till his will was overthrown.
And the eyes of the lass are dim with grief
And the children shiver and shrink,
For the man who once could leave it alone
Is a pitiful slave to drink.

-Sacred Heart Review.

#### TWO MONTHS TO LIVE.

That was What a Doctor Told Mr. David Moore-The Remarkable Ex perience of one who was an Invalid for Years—Six Doctors Treated him Without Benefit—He Owes his Re-newed Health to Following a Friend's Advice.

#### From the Ottawa Journal.

Mr. David Moore is a well-known and much esteemed farmer living in the county of Carleton, some six miles from the village of Richmond. Mr Moore has been an invalid for some years, and physicians failed to agree as to his ailment. Not only this, but their treatment failed to restore him to health. Mr. Moore gives the following account of his illness and eventual toration to health. He says My first sickness came on me when was 69 years of age. Prior to that I had always been a strong, healthy man. I had a bad cough and was growing weak and in bad health generally. I went to North Gower to consult a docor, who, after examining me, said : Mr. Moore, I am very sorry to tell you that your case is very serious, so much so that I doubt if you can live two months. He said my trouble was a ombination of asthma and brouchitis, and he gave me some medicine and ome leaves to smoke which he said might relieve me. I took neither be cause I felt sure trouple he said, and that he did not understand my case. Two days later I went to Ottawa and consulted one of the most prominent physicians there. He gave a thorough examination and pronounced my ailment heart trouble and said I was liable in my presen condition to drop dead at any moment. decided to remain in the city for some time and undergo his treatment. He wrote a few lines on a piece of paper giving my name and place of residence and trouble, to carry in my pocket in case I should die suddenly. did not seem to be getting any bette under the treatment, and finally left the city determined to consult a doctor nearer home. I was again examined, and the idea that I had heart disease was

scouted, the doctor saying there was many a man following the plow whose

heart was in a worse shape than mine

I remained under the treatment of this

loctor for a long time, but got no

better. Then my case was made worse by an attack of la grippe, which

left behind if a terrible pain in my

neck and shoulders. This became so

severe that I could not raise my head from my pillow without putting my hand to it and lifting it up. I doctored on until I was trying my sixth doctor. and instead of getting better was getting worse. The last doctor I had ad vised me to wait until the heat of sum mer was over when he would blister me for the pains in my neck and shoulders, which he felt sure would reheve it. I was on my way to Rich. mond to undergo this blistering when I met Mr. Geo. Argue, of North Gower. who told me of the wonderful cure Dr. Williams' Pink Pills had wrought in him, and advised me strongly to try I went on to Richmond, but in stead of going to the doctor's I bought some Pink Pills and returned home and began using them. Before I had finished my second box there was no room to doubt that they were helping I kept on taking the Pink Pills and my malady, which the doctors had failed to successfully diagnose, was rapidly leaving me. The pain also left my neck and shoulders, and after couple of months treatment I became strong and healthy. I am now in my seventy seventh year and thank God that I am able to go about with a feeling of good health. I still continue taking the pills occasionally feeling sure that for a person of my age they are an excellent tonic. After the failure of so much medical treatment I feel sure that nothing else than Pink Pills could have restored me to my present condition.

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Wil liams' Pink Pills for Pale People. Protect yourself from imposition by refusing any pill that does not bear the registered trade-mark around the box.

C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall, Albion Block, Richmond Street. G. Barry, President; T. J. O'Meara ist Vice-President; P. F. Boyas, Recording Secretary.

#### MARKET REPORTS.

London, Feb. 25. — Wheat, 72 to 78c per bushel. Oats, 133 5 to 14 3 10 per bush. Feas, 36 to 45c per bush. Barley, 19 1.5 to 50 11-5c per bushel. Buckwheat, 14 1.5 to 26 26c per bush. Barley, 19 1.5 to 50 11-5c per bush. Barley, 19 1.5 to 50 11-5c per bush. Barley, 19 1.5 to 50 per bush. Beef was easy at \$1 to 8.5 ob per cwt. Lamb. 72 to 8 cents a pound. Dressed dalves, 5 to 6c. a pound. Dressed bogs, 56 75 to 8.0 per cwt. Tarkeys, 74 to 9 cents a pound. Geese, 6 a pound. Fowls, 50 to 6c eats pound. Geese, 6 a pound. Fowls, 50 to 6c eats per bush. Beef was easy at \$1 to 8.5 cents a pound. Geese, 6 a pound. Fowls, 50 to 6c cents a pound. Geese, 6 a pound. Fowls, 50 to 6c cents a pound. Geese, 6 a pound. Fowls, 50 to 6c cents a pound. Geese, 6 a pound. Fowls, 50 to 6c cents a fowls, 6c cents

Vegetables and Fruits.-Potatoes, 15 to r bush.; turnips, 15 to 20c, per bush.; app een, 15 to 25c per bush.; dried, 4 to 5c und.

reen, 15 to 25c per bush.; dried, 4 to 5c per bound.

Dressed Meats. — Beef, Michigan, 85.00 to 8.00 per cwt. Live weight, 82.50 to 83.50 er cwt.; Chicago, 85.00 to 83.50 er cwt.; Chicago, 86.00 to 83.25; choice, 84.50; to 84.00 to 83.25; choice, 84.50; to 84.00 to 83.25; choice, 84.50; to 84.00 to 85.25 per cwt.

Mutton—83.00 to 87.00 per cwt.

Spring Lamb—Dressed, 87.00 to 88 per cwt; tye, 83.00 to 84.00 erek.

Veal, 86 to 87.00 per cwt.

Poultry—Chickens, 7 to 9e per pound; alive, ito 7c per lb.; turkeys, 9 to 11c per pound; oligeons, 15c per pair, alive; ducks, 125c per yound; geese, 8c to 10 per pound.

Hides and Tallow—Beef hides. No. 1, 85 to 6er lb.; No. 2, 45 to 8c, per lb. for green; calf

Tallow-21 to Sc per 1b.

Detroit, Mich., Feb. 25 — Wheat, No. 2 15le; No. 1, white, 85le; corn. No. 2, 21le; No. 1, white, 85le; corn. No. 2, 21le; No. 1, white, 19fe; rye, nay. No. 1, Timothy, 810 per ton in car is noney, best white comb. 12 to 14e per theese, full cream Michigan, 101 to 11c; estimated by the second of the corn.

### Latest Live Stock Markets.

Toronto, Feb. 25.—Receipts at the Westerreattle yards this morning amounted to 70 loads including 1,309 hogs. 199 sheep and lambs, scalves, and a few milkers

There was a brisk trade in shipping cattle and prices ranged from \$3,50 to \$4,25, and on doad sold at \$4,20, while from 10 to 30c, more per 100 pounds was freely paid for choice selections.

chers' cattle sold around 3c and 34c, while

ers are in fair request, at from 3 to 5 er pound.
There is a steady enquiry for some che ulls for shipping, at from 2 to 3 c. and er pound.

Milk cows are slow at from \$20 to \$33 per pead; a few good cows will find a ready sale.

Lambs-Prices ranged from 41 to 42c, per pound, and are wanted.

Sheep quoted nominally at from \$3.50 to \$1 ach.

Sheep quoted nominad, at from \$4 to \$6 each; ach, calves are unchanged, at from \$4 to \$6 each; hoice calves will sell.

Hogs were in extra good demand to-day, at rom \$4.50 to \$460 per 100 pounds for choice with a little more for a few bunches of selections. Prices next week will be \$4.75 per 100; for the very best, and \$3.60 for thick fat hogs for the very best, and \$3.00 for the very best.

East Buffalo, Ash Market as Selector, Market Buffalo, Februard Cattle — 1 mixed steers and heiters sold at \$3.97; 1 car Canada stockers, 80 lbs., sold at \$3.60, everal bunches in broken lots sold at \$3.60; 10 lbs. at \$3.45; a couplots brought \$3.16 to \$3.25; Canada bulls so 240 to 83; a bunch of Ohio steers, of 1,199 at 101d at 84.40. Sheep and lambs - Sheep it and lambs fairly active and 10c higher; closs firm; prime to best lambs. 85,35 to 85.40; choi to extra. 85 to 85,35; common to good, 84 5 to 85,60; common to good, 84 5 to 84,16; to good. 85,35 to 83.90; good heavy ewes. 837. 84, and up to 84 25 for lots with good wether; a load of yearlings sold at 81.45. Hogs—Yi ers, sold early at 83,90 to 83,95, and up to 84 sold early, at 83.80 to 83,85 to 83.90; light m sold early, at 83.80 to 83,85 and at the cl 83.70 tto 83,75; medium4, early, 83.75 to 85 closed best at 83.75, and heavies down to, 8



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