The Catholic Record.

London, Saturday, March 4, 1899. WHERE IS THE CONNECTION?

For the benefit of our readers who may not have books of reference to hand, it may not be amiss to quote a few facts which are of practical interest in our days of Ritualistic agitation. The gentlemen who yearn for ecclesiastical vestments of the most approved pattern are very fond of claiming kinship with the Apostolic Roman Church.

Their dulcet utterances about the truth, and their slavish imitation of Catholic rites, may beguile the many from the conviction that they are not ecclesiastical jackdaws.

They are, of course, striving and straining after truth. We sympathize with them, and we humbly suggest that falsifying history will not help them to the wished-for goal. They are in the position of those described by St. Cyprian: "Whoever parts company with the Church and joins himself to an adultress is estranged from the promises of the Church. He who leaves the Church of Christ attains not Christ's reward. He is an alien, an outcast, an enemy. He can no longer have God for a Father who has not the Church for a Mother." The theory of the resuscitation of the early British Church by the Ritualists has not a shred of evidence or argument to cover its grotesque deformity. The British Church was founded by the Pope, and the Ritualists are but an offshoot of a sect that was born of lust and cradled by cruelty and rapacity.

The Venerable Bede informs us that Pope Elutherius sent missionaries to instruct the British people. Their success was ample, for in a short time we read of flourishing dicceses, peopled by thousands of men and women who believed in the same truths that are proclaimed to-day from Catholic pulpits and who recognized the fact that all the faithful should be united by bonds of one and the same faith and communion with the Church

When the Britons were driven from their holdings by the Anglo-Saxons, who were immersed in paganism, Rome sent to them also a heroic missionary to tell them of the story that has transformed the world. So fruitful was his labor, and so zealous were those who succeeded to him, that a Protestant historian tells us that in a single century England became known to Christendom as a fountain of light, as a land of learned men, of devout and unwearied missions, of strong and pious kings. Our space prevents us from pointing out in detail the spiritual leaders who not only kept their subjects firm in faith, but protected them oftimes from kingly despotism, and who never wavered in allegiance to Christ's Vicar. Disputes arose, but they affected matters of discipline only. Up to the time of Henry VIII. Englishmen were docile to the Mother that rescued them from barbarism, and the ruins of temples show eloquently their generous

Their souls were fed and strength ened by the Bread from heaven, and the love for their Mother burned as brightly in the heart of peasant as in that of chivalrous knight, who looked to her as the safeguard and defence of his purity. So it was until the standard bearer of a new creed appeared. Henry VIII. cut the chain that bound his kingdom to Rome, and changed the freedom of truth for Englishmen into a blind, slavish servility to State. The claims of spiritual authority admitted for nearly ten centuries-defended, too, by illustrious Bishops, who were as a barrier to king against his foes-were set aside, and a bloated, sensual monarch sent out the mandate that he alone was supreme head of the Church of England. His main arguments were the axe, the gibbet, and the stake, and his chief upholders were a band of truckling minions as base and as cruel as any that ever infested the earth. These words may seem strong, but they are a Chesterfieldian utterance when compared to that of the unscrupulous Littledale, who to be controlled by the King. He was the bravest soldier in the army, and we are not surprised to to be the pillar of fire to guide his subjects through the night; and even now has been always in the fighting line. In this work, and has had so many proofs of the good resulting from it, that he never hesitates to forego a meal when money for postage has been always in the fighting line. calls them utterly unredeemed villains.

to repay those who obeyed them. predecessors and made some addi children loved and everybody remay not believe in religion. It has no and tented field. authority, and its only mission seems to be the imparting of respectability to the State. We see, says, Cardinal Newman, ia the English Church, I will not ages, and no relationship to the Church to death by slanderous tongues. And in other lands, but we see no body the pity of it is that on this big planet politic of any kind, we see nothing more or less than an Establishment, function or operation of the State— action, there should be Christians who without substance-a mere collection of officials depending on and living on the supreme "Civil Power." give the Oath of Homage taken by Anglican Bishops:

"I do hereby declare that Your Majesty is the only supreme governor of this your realm in spiritual and ecclesiastical things, as well as in temporal, and that no foreign prelate or potentate has any jurisdiction within this realm; and I acknowledge that I hold the said bishopric, as well the spiritualities as the temporalities thereof, only of Your Majesty. And for the same temporalities I do my homage presently to Your Majesty. So help me God. God save Queen Victoria."

To connect it with the Church of Rome, to say that its authority and creed are similar to that of early British Churches, requires assurance, not to say anything of imagination.

NOTES BY THE WAY.

Commenting on Kensit's utterance that the Protestant movement is getting out of the hands of escaped nuns, Labouchere says: "Considering that an escaped nun has hitherto been Kensit's principal stock-in trade, and that he must have made hundreds of pounds out of her, and considering own bookselling business concurrently with the Protestant movement, this utterance, if it means anything, means that the Protestant move ment is also getting out of the hands of Kensit. Having no ill will to the Protestant movement, I should be delighted to think so."

The leading ladies of Illinois are organizing a crusade against the use of the female form in illustrations for purely advertising purposes, because it lowers the standard of her womanone in faith: they were obedient and hood in purity and dignity and depraves the high ideal for which she was created. They do mention "social purposes" and the evening dress will be permitted. We confess to ignorance of such matters, but why do not some of our energetic fair friends as to provisions and ammunition. tume that is now in vogue. We do sender of the message, will only turn to organize a crusade against the cosnot approve of the medicine advertisements referred to above, but they are matter, they would not be allowed by

The dignity of woman is in her own keeping. She is on a pedestal; know exactly.'" and it is her own fault if we place the pedestal in the mud.

The distinguished military chaplain, Rev. Robert Boindle, has been appointed assistant Bishop for the Archdiocese of Westminister. The news of the appointment will be hailed with delight by the friends of Fr. Boindle, who are scattered over two hemispheres. Those who know him only by reputation will rejoice as much as these who know

we wonder how men could have list- He is the possessor of numerous medals ened with any measure of respect to and received quite recently the Disthe utterances of one who was wallow- tinguished Service Order. During the ing in the mire of debauchery. But late campaign he walked twenty miles he had the headsman to enforce his to minister to a dying soldier—and that commands and the coffers of the monks is not a bad record for a man who was born in 1837. He has been always, as Edward VI. played his part we are informed by those who have the also in making bishops, etc. Etiza honor of his acquaintance, above stain beth reasserted the claims of her and petty meanness, a man whom little tions of her own. She enacted string- spected. He has been a true priest, ent laws against Catholics, that is, and his fidelity to his every duty, and against those persisted in the faith fearlessness in accomplishing it may preached by Augustine. It is apparent have been for many "the kindly that England repudiated all connec light" that guided them home. We tion with the Church of Rome. The predict that the chivalrous priest will English Church became the suckling of the State, and it has not yet left its Tommy Atkins will miss his kindly lands." This able address on so immother's apron strings. Its Bishops word and smile; but they will scarcely are made to-day by men who may or grudge him a change from barracks

> If our readers would but take the resolution to be charitable they would have a strong claim to the graces of the Lenten season. Too many are done where there is room and work for everybody and where kindly thoughts and acts are the inspiring stimulus to are forever letting loose the fiery serpents of discord.

They may not be conscious of any great crime, and they would shrink from ruining a reputation. But they are continually doing mean things, and they, though small, have tremendous influence on life. Many a one has had the bloom taken out of his life, and the sweetness squeezed out of his nature, by good Christians. Most people can combat anything of consequence and yet be powerless against the sneer and the insinuation and the nagging and the distrust.

May the angel of Lent take from our eyes the scales of self-seeking and paltry animosity so that we see that the destinctive mark of a Christian is

If we may believe the reports Gen eral Kitchener believes in General Shafter's method of colonization-that is, to kill all the bad natives and be good to the others. Kitchener, however, seems to believe also that the best native is a dead one. One shudders at the very mention of the deeds of brutality and ferocious cruelty perplatform his intention of booming his men were butchered and women protected by every law of war were bayonetted. Truly this was sport enough for an English holiday.

The charges are to be investigated. They may be, but the Sirdar is too well acquainted with his brethren to dread the result. He will be told not to do it until the next time.

But the next pitiful part of the busi ness was the glorification of the hitherto forgotten Gordon, who was killed not so much by the enemy as by his friends. He asked for bread and he was given a stone. When he was locked up in Khartoum, and nearing the end, he received a telegram from an official demanding to be informed exactly when he, Gordon, expects to be in difficulties Gordon said simply: "If he, the the archives of his office he will see we have been in difficulties for provisions not a whit worse than the use of the for some months. It is as if a man on female form for social purposes. We the bank having seen his friend in a have seen a little of it, just from a distance, and we believe that if some of times, hails: 'I say old fellow let us the scantily attired dames were mail know when we are to throw you the life buoy. I know you have bobbed the Postal department to come over the down two or three times, but it is a pity to throw you the life buoy until you are in extremes and I want to

GOOD MODELS.

Two zealous laymen of our acquaintance have printed, at their ov pense, a refutation of certain calumnies against the Church for circulation among their non-Catholic friends and neighbors. Being converts them-selves, they have faith in the motto, "Hear the other side." One of them declares that his efforts to enlighten Protestants are never without effect. We could name another layman who regularly supplies quantities of Catho him personally. Lord Wolesley said of lite literature to public institutions. He is so zealous in this work, and has

SAND AND BED ROCK.

Dr. De Costa's Eloquent and Scathing Which, He Declares, "Gave an Impetus to Every Kind of Error,"

New York Freeman's Journal, Feby. 18. For some Sundays past the elequent Rev. Dr. Ds Costa has been dealing sledge hammer blows at the "Reformation " from the pulpit of the Protest ant Episcopal Church of St. John the Evangelist, New York City, of which he is rector. The concluding discourse of the series—that delivered on Sunday last-was perhaps the most brilliant of them all; certainly it was the hardest hitting at the errors and absurdities of Lutheranism, which the reverend doc tor arraigned for "turning the bulk of the people to skepticism, the poison portant a subject, and coming from such a man, will, we believe, be of much interest to the readers of the Freeman's Journal. Taking as his text the story of the men who built respectively on sand and rock (Matt. vii, 24-28), the Doctor said:

Sand represents the emotional, the transient, the human, while rock tells of the historical, the permanent, the divine. False systems are built sand, the true upon rock. Both the pre-Christian and the Christian periods amply illustrate the theme. Before the advent of Christ, the false religions stood, substantially, for the worship of Nature, their ritual seeking to recog nize and celebrate the reproductive forces, the idea being the same with the Phenician devotee of Baal and the adorer of the Egyptian Sun God. The rites of both were idolatrous, immoral oathsome, too foul for description and Herodotus describes the latter.

PAGANISM ABOUNDS TO-DAY.

Entering the Christian era, the same ideas are found at the roots of heresies the Arianism of the fourth century, with its created Logos, being essenti-ally pagan. In the Reformation times, polytheistic foulness was still apparent in the teaching of some sects, like the Albigenses, though Nature worship put on a more subtile form, as Pantheism, showing that paganism is hard to kill. Paganism abounds to day. It flour-ishes in the midst of elegant forms of worship, but is easily detected by discerning minds. Bishop Huntington, of Central New York, has referred to it in a recent charge, exposing the phil osophy that confounds the Creator with the creature, and saying : among us men who bear ecclesiastical titles, and are under vows of Church obedience, who would put the conscious Creator out of a self-existent universe," and "expel supernatura verse," and "expel supernatura) Grace from the Word of God." Emer son reached this idea when he spoke of the universe as "a projection of God in the unconscious." "REFORMATION" A BREEDER OF ERROR.

The Reformation movement in Germany gave an impetus to every kind of error, and precipitated sectarian divisions. This, however, was con trary to the intention, which, we are told, was to found a new Catholic Church in opposition to the old explains why the English and the Ger mans clasped hands across the channel. The new Catholics planned a unity of faith, and fire and sword were employed to secure this end. When the general scheme failed, the fragments ployed to secure this end. in various lands took up the work for an exclusive religion, and, in Boston, the Congregationalists hung Quakers, while the Assembly at Albany sought, by the death penalty, to put down the Catholic religion in New York. new Catholicism was a failure; and the private judgment Luther claimed for himself proved the dangerous posses sion of all who revered his name. Thus, instead of one Pope, there were as many Popes as good Protestants, resulting finally in turning the bulk of the people of the continent to skepticthe poison spreading from Ger many into all lands.

PROTESTANTISM WILL PROVE A GREATER SCOURGE THAN MOHAMMEDANISM.

Writers have pointed out that Mo ammedanism was the scourge of the Eastern Church. One realizes this at Jerusalem, on Mount Moriah, standing within the great Church of St. Mary, low transformed into the Mosque Aska; but is it not time to inquire whether the rationalizing Protestant ismof Germany will yet prove a greater scourge? Mohammedanism, the fee of idolatry, destroyed idols, and taught the great truth of one Personal, Eternal God, maintaining close touch with men, and being ready to punish and reward Christ was also accepted as a genuine historical personage, born at Bethle-hem, and Mahomet taught that He would return to Palestine at the Last Day, and destroy anti-Christ. One could have wished that a better pro-portion of Teutonic theologians had proved equally as faithful as Mahomet, but, as it remains, they have, on the contrary, done what they could to put a personal God out of the universe, and to brand the personal, historic Christ as myth—an imaginary Being who did not die and rise again, because He never lived; a Redeemer who did not redeem any one, because there was no need of any redemption; a Being who did not ascend into heaven, and sit down at the right hand of God, besit down at the right hand of God, be-cause there is no heaven and no God.

TOTAL ABSTINENCE ONE COMMENDABLE of imitators, fancy performers, pos-FEATURE OF MOHAMMEDANISM

Which, therefore, is the greater scourge—the millions of rationalizing Protestants in all lands, or Mahommedanism, whose founder also aimed to create a universal Church, and may yet make a better hand at it than wouldbe leaders in the United States, especially as he does not spoil all, by declaring that the saloon is the poor man's club, since the various nationalities who follow Mahomet are total abstainers, with no use for our "Church Temity they profess to revere. Pride rules perance Society," with its temperance which consists in drinking what you please. We remember that there is a body of devout Reformation people in Germany, still jealous for the Word of Once, however, the whole nation was Orthodox. Decay is rapidly going on, notwithstanding periodic announcements of spiritual revival It is making "Old Catholics," as well as new infidels; and, at the end of an other half century, or, say, by the dawn of the year 2,000, where will the present Orthodoxy be found? Mahomet has already done his worst and in time his worst may prove better than the outcome of the growing cry of rationalistic despair : 'O God, if there be a God !" future Ranke will tell the world all about it at last, illustrating the deadly power of individualism, and showing how a people may be borne away to infidelity through the inherent force of private judgment, necessitating spiritual self-destruction. The end is not yet. When the day comes, then make the comparison of the fruits of the "Blessed Reformation" with Mohammedanism.

ONE GOD AND ONE RELIGION.

So much for the men who build on sand. Rut let us avoid the pessimism which teaches that all is sand. Let us peak of those who build their structures of faith and hope upon the Rock. The Bible shows that there is but one God and one religion, taught with authority from God. The Old Testa ment warns against false religion, broken cisterns that can hold no water. The false gods had various religions, but our God gave only one. In the new dispensation, we have still one God and one religion. Christ did not impress it upon the mind of Peter, that there might be theologies and religions many, with many churches, but that there was one Church on one Rock. The world would absolutely go astray with a plurality. But have we any guide whereby to find the one religion? Has God left Himself without a witness? If man must inquire in vain, Christ must have died in vain, and founded His Church in vain. If so, Christianity is one vast miscarriage dreadful to contemplate. UNIVERSALITY, ANTIQUITY, CONSENSUS

OF BELIEF THE MARKS OF THE CHURCH.

There is, however, a rule for our guidance—a rule that honest and cap able men cannot deny: "The faith of Christ is that faith held by Christians in all ages everywhere." This is a the Faith were established by Christ and the Apostles. Universality, antiquity, consensus of belief, form the marks of the Church. No lesser test can be applied. Christianity offers no hospitality to modern novelty and invention. A Christian body is one that rests upon the Rock of Ages. It is built on the apostles and prophets, with Jesus Christ as the Chief Corner. Stone. It must produce its Bible, its creed, its orders, its sacraments, its It is too late to invent any new religion. Arius, in the fourth century, made an almost Titanic struggle to force a semi pagan creed upon the world. Luther, Socinus, Calvin, Knox, Wesley and Swedenborg tried, and in their train we have Unitarianism, Uni versalism, Spiritualism and Christian Science-in fact, every form of infidelity-all seeking to poison the wells of Salvation. But every system must be submitted to the one test-the test of Universality—showing the essentials recognized by all men always and everywhere. On this issue a united Christianity must stand without shrinking, and fight the long battle with the

PSEUDO SACERDOTALISM.

There are many superfluous and unessential things offered in these days as procofs of Catholicity, but we have no time to dwell upon them this morning. There is, however, the case of Ritualism, to which one may refer, as it is now madly pursuing its course, determined to rule or ruin. Ritualism forms, under the circumstance, simply an exhibition of weakness and self-will, uncatholic in its spirit and method. In the long run, almost any form of sectarianism would do better service for religion. It is simply a scheme of pseudo sacerdotalism urged by men who, invested in robes that is on the face of it uttering a deliberthey have no moral or legal right to assume in a plain Episcopal Church, fancy they are illustrating the faith prostituted to such an end.—Church once delivered to the Saints.

NOISY AND TAWDRY SECTARIANISM. The Saints might well be somewhat surprised to learn that robes purloined by pretenders from the sacristy of William of Wyckham could do duty for the disingenuous purpose designated. A recent description by Bishop

ture masters and factionists," clinched by Bishop Potter's characterization, "Noisy and tawdry sectarianism;" which in the Anglican Communion, now bids defiance to the unanimous voice of the Bishops. They show beyond question that the spirit of Calvinism is not dead, and that Ritualists stand ready to give to the world a new type of noncomformity, one opposed to all genuine Catholic feeling and aspiration. It is grossly and noisily sectarian, the repudiation of an author-

he heart. 'Twas ever to. Singularly a meeting is announced in this city by a church organization at the present juncture, by which an exhibition of ritual costumes will be summoned to illustrate the irridescent peacockery of the ritualistic scheme. It is badly timed. With the change of a single word, one might well say to those who offer flamigo proofs of Catholicity, "Ye are the sand of the world." WE SHOULD SEEK, NOT FOR SAND, BUT

FOR BED ROCK. Eye-service of the kind invited is, however, properly associated with that system of emotionalism, once so successful in our great cities, and which so often substitutes religious ecstacies for a clean moral experience. Nevertheless, these are days when we should seek, not for sand, but for bed rock; for true notes of the Church; men asking themselves if they are willing, in a Catholic sense, to accept the stand ards that from the Apostles' days have been accepted by true men every where. May the ever blessed Spirit of God at last guide the people of this fair land into all truth, causing weary disputants of every name to know and love the truth, and bringing all into one fold, under one Shepherd.

POPE LEO XIII. AND THE BIBLE Special Indulgences For Reading the Holy Scriptures.

Pope Leo XIII., says the Paris Univers, has just given special indulgences as an encouragement to the reading of the Bible. Before the pub-lication of this Brief, Cardinal Gotti had addressed the following request to His Holliness:

"Holy Father: The Abbe Garnier, of the Diocese of Paris, moved by zeal for promoting amongst the faithful the pious and devout reading of the Holy Gospel in editions containing notes and approved by a Bishop, as the Catholic Church requires, begs Your Holiness to be good enough to grant to those who shall read the Bible devoutly for at least a quarter of an hour the Indulgences which are given to

those who recite the Christian acts. The following is the text of the Brief concerning the reading of the Gospel: His Holiness Leo XIII., at an audience on December 13, 1898, with the undersigned prefect of the Congregation of Indulgences and Relics, made known that he grants to all the faithful who shall have devoutly read the Scriptures for at least a quarter of an question of history, not of Bible texts, hour an Indulgence of three hundred composed long after the Church and the Faith were established by Christ vided that the edition of the Gospel has vided that the edition of the Gospel has been supported by the continuous authority. been approved by legitimate authority. Furthermore, the Sovereign Pontiff grants monthly a Plenary Indulgence to all those who shall have read in this

> offered up the customary prayers for the intentions of the Holy See. Given at Rome on the 13th Decem-

> way-fait cette lecture-every day of

the month. It can be gained on the

day of the month when, after confession and Communion, those who have

fulfilled the conditions shall have

Cardinal Gotti, Prefect. Seen and certified, Cardinal Richard, Archbishop of Paris

COPPEE'S CONFESSION.

Francois Coppee's confession in re-gard to his return to the practice of his Faith after many years of indifference is a forcible point in evidence. When you see a Catholic who has abandoned his religion, you may almost infallibly set it down to the desire to get rid of the moral restraints which the practice of his faith entails. The declared excuse is usually that mature reason has discovered the nonsense of religion but the real reason, hidden in the cor rupted heart, is the wish to get rid of the moral responsibilities which prove irksome to the passions or ambitions Coppee frankly confesses this, and his case is undoubtedly the case of ninety nine out of a hundred with a ver dubious exception in the hundredth. have never seen the Catholic who has abandoned his faith but I discovered the trail of the serpent in his soul, though he might urgently protest to the contrary. The Catholic who tells you that he has deserted the Faith because he has reasoned himself out of it, Progress. It is a comfortable thought that the

smallest and most turbid mud-puddle can contain its own picture of heaven. Let us remember this when we feel in clined to deny all spiritual life to some people, in whom, nevertheless, ou Father may perhaps see the image of His face. - Hawthorne.

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motion as the bicycle. Only a few years ago people would have laughed at the idea that

the world

the world is making rapid progress. Not doctors, and had lost all hope owe their lives to this marvelous remedy. It acts directly on the lungs, driving out all impurities and disease germs. It restores the appetite, corrects all disorders of the digestion, strengthens the weak stomach, makes the assimilation of the life-giving elements of the food perfect, invigorates the liver, purifies the blood and tones the nerves. It is the great blood-maker and fiesh-builder. It does not make flabby flesh like cod liver oil, but the firm, muscular tissue of absolute health. An honest dealer will not offer you an inferior substitute for the sake of a little added profit.

Dr. Pierce's Pellets.

THE NIGHT CLERK'S STORY A FACE LIKE CHALK.

A very bad attack of the Grippe one

ago last winter left my system in a weak state and my nervous system oletely unstrung. After getting over dangerous stage of the disease I rally expected to gain strength, but, rtunately, did not do so. On the blood became weaker. I as fluttering and vio

sold at 50c. per box, 5 boxes for \$2.00 at druggists, or mailed on receipt of price by THE DOCTOR WARD CO., Limited, 71 Victoria Street, Toronto. information free.

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

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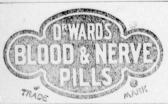
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SOLITARY ISLAND.

A STORY OF THE ST. LAWRENCE. By John Talbot Smith, author of "Brother Azarias," "A Woman of Culture," His Honor the Mayor," "Saranac," etc.

CHAPTER XXI.-CONTINUED. "Not until two weeks ago, when a heavy sadness disturbed him which he could not shake off. At that time he was not aware of the presence of his murderer. He must have discovered it suddenly and frightfully for his usual prudence and sagacity to have deserted him at a criticall moment. His end is wrapped in mys-tery, as was his life, and I believe he pre-ferred to have it so."

There was for a short space a little

There was for a short space a fittle solemn thinking.

"I found a handkerchief in the old cabin the time the Count Behrenski and I were here together," said Florian. "It had a faint monogram, "W'..."

"It was Mrs. Wallace's," interrupted the priest. "She stole to the island that night to warn him of the presence of the Canat and to hid him heaver of meeting.

bount, and to bid him beware of meeting your friend."

"And there is nothing further known

of his hidden life; no letters, no scraps, no familiar insights, nothing to show what the man was under all his misfortunes, to make one feel that he was—a—father."

The last words came hesitatingly, and were answered by a curt nod from the

Pere.
"I have his last letter," he replied; "it was written for you to read in the event of his death. And Paul Rossiter may tell you things which he has not told to me. More than that—"

A shrug of the shoulders finished the

sentence.
"Linda had some idea of it," continued
"Linda had some idea of yery happy in the Pere, "and it made her very happy in dying. Perhaps his old confessor might dying. Perhaps his old confessor might be able to give you a glimpse of his interior life. I doubt it, however. It seems to have been a sanctuary into which angels only could enter."

'You have, then, so high an opinion of his hife,' said Ruth gratefally. The Pere bowed and said nothing for a few minutes but as if regretting his moroseness.

tes, but, as if regretting his moroseness, he went on to say:

"He was a martyr to his religious convictions, of course. He could have easily won the favor of his emperor by embrac-ing the Greek religion, and, had he been a less tender father, might have lived in comparative comfort. The fear of bringg upon his children the sufferings he dd endured made him self-forgetful." "If you will let me have the letter you

spoke of, 'said Florian, who had been in dulging in a reverie, "I will be going.
The hour is late, and the island is a good
distance off." The Pere silently handed distance off. him a package, and rose as if to end a rather distasteful interview.

"I hope," said Ruth, "that you are not in the control of the control of

going to bury yourself in that dreary soli ude. Before you return to New York we would be happy to have you stop with us

"And now that the cold weather is here," said the Squire, who felt himself on familiar ground for the first time that evening, "you'll be apt to stick there if the ice came on too thin to bear ye and too thick for a boat. So you had better make a move double quick. And now a here, Flory, you ain't doing the right thi And now se by the party and by yourself. You ought to be in New York making cover for what is left of your hay. Your father was a good man, but the best man that even died wasn't quite worth half the fuss mad

Florian received this lecture as pleasant badinage, nor did he make any reply to Ruth's kindly invitation, but, wishing them all good-night, politely withdrew and made his way across the river in a dreary unsettled way, as if he had starte for no place and forgotten the harbor le had left. He was very eager to know something of the real life of his father, and somewhat bitter at finding himself left ou so regularly in the cold. of the hermit, and Linda had received a full measure of knowledge at the last moment. He alone knew nothing. His thirst—and it increased every day—was always unsatisfied. His father spoke to him only through the cold, unsympathetic channels of dead letters or of outsiders who cared little for him. It was a hard condition. He accepted it in his usual matter-of-fact way, but it hurt him nevertheless

When the island was reached and the When the island was reached and the door closed on all the world—on all his care and disappointments, on all his ambitions—he pulled the curtains over the window, replenished the fire, and with Izaak Walton at his elbow sat down to read his father's last communication to him. Just as his fatherhad sat often during the pichts of thirty years? The old ng the nights of thirty years? The old harm of the place was not yet lost to him; t increased rather because of its pathetic associations. Here he had slept and treamed that his father kissed him: here the hermit had made a last attempt to keep him in Clayburgh; here he had tried to discover, without much if any help from God, what his vecation in life might be. The warning which the Prince had given him still haunted his memory, but he had not gotten over his old skepticism

Mr. M. T. Wigle

Of Kingsville, Essex Co.

CURED OF ITCHING PILES OF 23 YEARS

STANDING M. T. Wigle, better known to every one in the

M. T. Wigle, better known to every one in the clinity as "Uncle Mike," was troubled for over 23 ears with itching piles. At times he was so bad he could have to quit work. The irritation became is intense with constant rubbing that they became lecrated and would bleed. He had been treated y many physicians, but found nothing that gave him ellef. Reading in the paper the cure of a friend who ad suffered in a like manner, and been cured by the Chesck lightment he procured a box. After the had suffered in a fine manner, and been cured by Dr. Chase's Olintment, he procured a box. After the third application he got such relief that he had the first comfortable night's sleep he had enjoyed in years. The one box made a complete cure, and he says he would not be without it for \$50 a box if it could not be replaced. Mr. Wigle is a wealthy farmer, well known in the community in which he resides. It is over two years since he was afflicted, and he has never been troubled since.

> Physicians fail to make a cure when Dr. Chase's Ointment gave Immediate Relief. . .

By the light of the old tallow candle he opened his father's letter and read reverentially:

opened his lather's letter and read reverentially:

"My son, my most dear son: I have little time to speak to you. I fear, I am sure, our enemy is on my track. I thought you had forever averted the danger. It is not so. These people will not be satisfied until they have killed me. God's will be done! When you read this I shall be dead. Much obscurity hangs over my lite. It will never be removed in this world. It will pain you, but it was ordered so for your good. Believe me, your father, every moment of my life was a study to save you from what will befall me, every word that I have said to you dictated by the strongest love. Be content with what you may learn of me from strangers. I give you my love and bid you adieu. I return to you, according to promise, a well-known document. My most dear son, a stranger to me all my life, your father hopes and prays to meet you in heaven.

"Florian."

He read it over three, four, ten times, with a more vivid picture each time of the circumstances under which it was written, until the long suffering of his father's life and the agony of that farewell was tearing his own heart, until sobs and tears came to show him that he was no more, after all, than a son of man. He felt humiliated, but only before himself. In these moments of meditation that necelliar these moments of meditation that peculiar these moments of medicators that pecuniar twisting of the features took place which had been noticed during the funeral, as if his very vitals had been seized by the grasp of intolerable pain. With his strong will he reasoned its cause down, but still the shadow haunted him night and day.

CHAPTER XXII.

BARBARA'S SPITE.

After a defeat the vanquished naturally hides his head for a short time. This reflection did not at all soothe the anxiety of Barbara over Florian's absence. Twenty times a day she tried to read be-Twenty times a day she tried to read between the lines of the passionate letters from Clayburgh, and because she found nothing her anxieties increased tenfold. Ruth was there, and who could tell what would happen? He had deserted one woman. Such a man was not to be trusted; and if the old love were still teneral for ten very of absence from its trusted; and if the old love were stim strong after ten years' of absence from its object, what would it not be in her pres-ence, what might it not dare if Ruth said, I am willing? Finally Barbara packed her trunk and started for Clayburgh to pay her old friend a visit. Sh little fearful of the effect of her ance upon Florian, but trusted to luck and her own charms to allay his anger.

The sight of her stepping from the train sent a cold chill along the Squire's spine, and Ruth's first glimpse of her coming up the walk to the house produced a seriou misgiving in that lady's heart. She was going to stay with them, of course. The city was so dull that she could no longer endureit, and it was so long since she had been to Clayburgh. While she was removing her bonnet and preparing to make herself comfortable the Squire found opportunity to whisper to Ruth:
"Not one word about Flory. That"

"Not one word about Fior." Ink's who she's after."

"Barbery," said he solemaly, as he sat down before her, "don't you attempt to tell me you came all the way from New York just to see your old friends. You don't care two coppers for us. You've go an object in coming here, and I want to know it. Because if you're after me may as well give in at once and save the trouble of a long courtship. If you're not, then I can rest satisfied and you can stay here as long as you wish too.'

here as long as you wish too."

"The vanity of an old fellow," said Barbara. "Now what could I possibly want with an antique like you?"

"An antique!" said the Squire, dazed. "Ruth, can you sit by and hear your father called an antique by a mere strip of a widow? If you can you have no more perion of your duty than any other more perion of your duty than any other process." nore notion of your duty than any other

"Well, papa, you are the sheriff—put Burbara in jail."
"I wish I could," said he gloomily
"She's not safe even in jail, though: she'd
bewitch the jailer, the chief of police, law

yers, judge. There ain't nothing, in fact, to hold her. Barbery, speak right out. Are you after me?" And the Squire groaned in mock an-

guish of spirit.

"No, I'm not after you, you poor man I have nothing to do with you, except to

eat your dinners and make myself expens ive and troublesome for a few days."
"The hull house is yours, my girl, and all that's in it. If you say the word you can have any man in the town that you're fishing for brought right here into the parlor, and I'll help you do the conting I will, by Jupiter!" shouted the Squire in follows:

oyfully.
"Thank you; but I am engaged already Squire.

"Jes' so." said Pendleton dubiously "but you're not safe, engaged or married." Sitting quietly in the parlor after din

siting quietly in the parlot after different er she flung down her gage of battle to them with disconcerting suddenness.

"I suppose you are both aware of the object of my visit here," she said.

"Well, Barbery." said the Squire coolly, "Flory's high game, and I don't blame you, but you'll never get him; work my my my works word! never get.

nark my my words-you'll never get "You know where he's hiding. Why do you not tell me what I want to

"Tisn't fair, my dear. Flory must have a show," the Squire said with much gravity; "and as he's somewhat cast down how, it wouldn't do to let you go booing around him. You'd have him married to you in a wink. Your cooing

doesn't suit as well after marriage as be-, and I'm going to save him from you, You might as well know," she said,

to recall that she had confided the tender-est secret of her heart to this woman, and that nothing might hinder her from pub-lishing it to the world. Barbara looked after her with light scorn, and the ex-pression in her face stung the Squire into

rage.
"You've done enough for one day," he said, purpling," to give you a chance at a ten years' penance. That good girl sees what you are to the core, and if she doesn't make it known I will."

"That good girl!" said Barbara, with a sneering laugh. "She was always so good! Yet she encouraged Florian into offering her marriage, and then threw him off. She went to a convent in a streak of gushing piety, and when the gush stopped came running down to New York after a little poet upon whom her heart was set, and, if she had found him would have proposed to him and marrie

him. That modest girl indeed !"
With this shot Barbara transferred her effects and herself to the distress of mind. She ha into a difficulty, and saw no easy way of escape as long as she held to her deter-mination to discover Florian. To it she was bound to hold in spite of fate, confident that her old luck would not desert her. But matters had a gloomy look, and her orders to the landlord that she be taken to the depot for the night train was a sort of submission to fate which might not come amiss later. Sitting in the shabby hotel parlor, idly touching the keys of the consumptive piano, to her entered Paul Rossiter. He was not aware of her presence. A glad sparkle lit up her eyes at sight of him. Here was a chance to attain her object, here was an opportunity to stab Ruth Pendleton to the heart. "Mr. Rossiter-O Mr. Rossiter! is it

eally you?"
"It is, Mrs. Merrion and I am delighted to meet you."
"And where is Florian—Mr. Wallace?

Why are you in the same town and not "I suppose he is loafing on his island still," said the thoughtless poet. "He spends most of his time there and rarely comes to the village. And may I ask what fate has cast you at this unhappy season on the shores of the St. Law-

"My native place receives me at any

"Ah! your native place!"

"Ah! your native place!"

"You, I suppose, are soon to make your home here?"

"I return to New York in a week, Mrs. "Where you are hopelessly unknown

by this time, as most people think you have drowned yourself. And is Ruth to go with you? stammered the poet. "Do " Rath! you mean Miss Pendleton? I have not addressed her twice since I came to the

town. For a long time I was not aware she had left her convent." "And yet she left the convent for your sake." He flushed a little, ignorant as he was of the motive of her boldness. She had, as she thought, an opportunity for belittling Ruth, and if the poet could not suspect it he could feel an uneasiness at

er frank communications. "Do you remember a bit of bristol-pard," she continued, "scribbled upon

y you in the convent-grounds last He did remember something of the

"It was found and given to Ruth. Ro mantic, wasn't it? They could no longer hold her in the convent. 'She went by nill, she went by dale,' until she came to me in the city, showed me the card, and implored me to aid her in finding you. When you were not to be found she was nearly frantic, and fled to the seclusion

of Clayburgh to hide her grief. Worse than a convent, isn't it? And I thought you had settled the matter, and would take Rath with you to the city! Well, there's bashfulness for you! And so, Flo
—Mr. Wallace is on the island. Which sland, I'd like to know?"
"Solitary Island I think they call it,"
aid Paul, absently, his whole body hot
with winds failure of above and do with mingled feelings of shame and delight. But he added, "I have heard that

he returns to New York in the morning."

"Thank heaven," murmured Barbara, shall be there ahead of him. Paul went out into the open air in a daze of happiness — Rath loved him; his fate was no longer uncertain, but he was sorry that her tender secret had found a resting-place in Barbara's bosom. He could not see the motives of the latter's coarse revelation of it to him. He was sure how. lation of it to him. He was sure, how-ever, that malice prompted both the coarseness and the revelation, and he had a dim suspicion that something might have happened since Barbara's arrival in town to bring it to pass. Perhaps Rut-knew and dreaded that Barbara would do something of the kind. How could she ever look in his face again, suspecting that Barbara had so ruthlessly exposed that Barbara had so rathlessly exposed her? The more the poet looked at the matter the stronger his suspicions grew, and alongside them grew the determination to leave Clayburgh that night as quietly as he had entered it months before. Ruth would then feel easier. In time he could come himself to press the suit in which he had altogether despaired; and if it was hard to forbear flying to her then and soliciting a surrender of the secret which rightfully belonged to him, its compensation was that the delicacy of his wife-to-be would not be so cruelly injured. She loved him and had sought for him and was grieved at his absence. He did not want more: but he walked near the house just after twilight, and saw her the Soujan at one side of the narrow here. the house just after twilight, and saw her sitting at one side of the parlor table, with the Squire at the other, her calm, peaceful face as sweet in its repose as if the nun's

veil hung about it.

Barbara was on the train with him that

course of the day filled the poet with in-

ordinate vanity.

Peter Carter received him in a commonplace attic with tears and embraces, and spent a luxurious hour describing the perfidy of Florian, the woes of Frances, ane the cruelty of madame, who had driven him forth into the world without mercy and without allowance. He drank too much, or perhaps too fast for perfect and easy narration, and fell to snoring before all the details—worthy indeed of his fame—were given to Rossiter. The poet marveled greatly at the antics the city had played during his brief absence, and went to his old quarters with some haste and anxiety. Madame De Ponsonby Lynch gave him

a generous welcome. She was still madame, reserved, exclusive, and goodhearted, and very handsomely apologized for her treatment of him; nor did the faintest trace of feeling appear on her smooth face at mention of an incident which brought her exiled lord to her mind. Frances, she said, was probably about the house somewhere-most likel in the famous attic which he had s queerly deserted—and she begged him young lady's manner or appearance for she had lately met with a severe disap pointment. The disappointment he had probably heard of, since it was, in a quie way, the talk of metropolitan society. The poet after engaging his old attic, climbed the stairs to look for Frances. There was a burning indignation in his breast against the heartlessness of the man who could inflict so cruel an insul

man who could inflict so craci an insuit on a woman so gentle and good as his promised wife.

She came to the door in answer to his knock, and for a few seconds there was a hush of astonishment as the two met face to face. "Mr. Rossiter, or his ghost!" she exclaimed.

ne exclaimed.

"And the substantial Miss Lynch,' aid he, offering his hand. "I have ensaid he, offering his hand. "I have engaged the garret for a long term, and am not likely to lose it by any more mis-inderstandings." derstandings."
'How can I ever—"

Your mother has done it: don't say a "And my poor father, that made all the

disturbance—"
"I just came from him," said Paul, smiling, "so do not let bygones trouble you. I know you have enough of un

Her lip trembled and she could not trust herself to speak. While talking the changes sorrow had made in her. was still the gentle, sprightly girl of a year past, but his eye noted the trembling lip the melancholy shadows around mouth and eyes, and the nervousness of

her manner.
"I have seen him so late as yesterday, Paul said, and I thought you ought to know. There have been so many strange things happening in his life. I was in Clayburgh, and he was there. He dis-covered his father in the person of an old fisherman that he had known for years hink of it—a prince of royal blood, with Yankee dialect and a Yankee look ading a solitary life on an island of the

'I am so glad," said Frances; "his nappiness will now be complete. "I suppose," the poet said cynically, but recollected himself in time. "Alas! Frank, there never was a more unhappy meeting of father and son. The father was dead, shot fatally by a sneaking assassin and it was only a corpse which death handed to Florian." "Oh!" she murmured, with clasped

hands, and the tears began to fall. I think it was a punishment on him,"
I Paul calmly. "No, don't look at me said Paul calmly. "No, don't look at me so. We only buried the Prince two weeks ago, and in telling you all about him I must say some hard things of Floran. You know I met Florian's father by a mere accident. He took me into his cabin, make a favorite of me, and let in some light not only on his own life but on mine. Florian was unworthy of him. He deserved, to lose him, and to lose him as he did, for he died as much from a as he did, for he died as much from a broken heart as from a bullet-wound. wanted Florian to know that, but he suspected me and kept away."

"Paul," said she, through hersympathe-

tic tears, "what has he ever done to you that you should talk of him so?"
"Nothing more than he has done to

any true man in his treatment of you. God sent him one punishment, and he got no sense or grace from it. I doubt very much if he will gain anything from another. So you all thought I had com-mitted suicide?"

That remark brought the smiles to her

"Well, you know what a despairing poet is apt to do," she replied. "But we hoped you had merely changed your residence. Let me ask you, did you meet in Clayburgh that lovely Ruth Pendleton?" It was more than the poet could do to keep the blood from his fair face. It rose to his caller over it to his ears to his to his collar, over it, to his ears, to his eyes, to the roots of his hair, nor could his glib chatter hide it from her eyes.

CHAPTER XXIII, TERRIBLE TRUTH.

They had left little trace on him, and he had put the incident of his father's death out of his life as thoroughly as the death of his sister, the loss of Rath, and the late election. Life's busy round was gone over as evenly and as hopefully as if these tragedies had never been. Yet he could not deny that his real self had been held not be him in the quiet of his late rateaut. with heightened color, "that I am Florian's promised wife. Will you tell me where he is."

"If you're engaged to him," the Squire remarked wickedly, "you ought to know where he is."

"I have a batch of letters which he has written to me every day since he came he came here, and that is all."

"You'll have to find him yourself, then," said the Squire it and, as we don't care to mix ourselves up in your doings, perhaps you wouldn't mind going to stay with your friends in the town."

"I have already decided on that, you funly old man, for it would be too much to accept of your hospitality farther."

Ruth rose and left the room without a word, but beyond measure at the vulgarity of Barbara's character. That it was light and insincere she well knew, but she had always given her credit for a certain refinement and natural pride sufficiently strong to prevent such behavior as she had just shown, It was bitter for her up to him in the quiet of his late retreat more minutely than at any time in the last ten years. He had even come close

of dreaming in daylight. In studying a political or legal problem he occasionally wandered into unpractical speculations on the incidents or personages of a suit. Not often. Nowadays he fell into a habit of often. Nowacays he led into a habit of reviewing events connected with his father's mournful history, and of studying those points at which his own and Linda's life had come in contact with the life of the solitary prince. These reveries had always one unvarying conclusion. Over his face passed that expression of anguish which twisted the body like the rack, and which twisted the body like the rack, and which had attacked him many times on the island. He blamed the pictures and mementoes in his room for this weakn There was the painting of the yacht and a score of pretty things belonging to that former time. A glimpse of any one of them disturbed him, but he had not the heart to put them away. He was content to wait the time when all these things would stand in his memory like distant mountains wrapped in a heavenly mist. He had lost none of his political standing by his defeat, and the Senate was open to him. He had resolved to accept the office. It would be a very quiet affair, and its dullness would be a safe refuge for a vessel without any definite harbor.

His love affairs were not going smoothly Barbara was acting oddly. He had said to her a few short polite words of the general character of her Clayburgh visit which were certain to put an end to escapades of that sort. She had a stock of other annoyances, however, and dealt them out carelessly. At an assembly she had chatted much with Rossiter and his impressive reasons why she should do nese things no more, she had laughed a him and done them again. Finally the climax was capped when he encountered the insidious Russian in Barbara's reception-room. It was certainly an odd thing for Florian to show his feeling strongly, but he did so on this occasion. His face paled slightly and a light sweat burst out on his forehead, while his hands hanging at his side shook as if with ague. He stood in the doorway, unable to do more or an instant, his eyes fixed on the Count with an expression which fright-ened Barbara into a faint scream. Viadmir smiled with deep satisfaction, and owing politely to the lady, bade her cood-morning and withdrew. The scream good-morning and withdrew. The scream prought Florian to his senses, and Bar para's pretty and anxious inquiries were net with his usual self-possession.

lady recognized the tone very well; it always reminded her of the late visit to Clayburgh—"the Count is obnoxious to me for the best of reasons. I do not wish to see you and him together again on any occasion. As for coming to your house, it must be his last visit." "And you were such friends!" pouted

"But I don't care two pins for him and I think it annoys him so to see us to-gether. You are just a little, a very little, hard, Flory. Confess, now, are you

"Not hard enough for him," the great man said savagely, "there is so much of the devil in him."

Barbara was both curious and venturesome. What was the secret of their mut-nal dislike? It was something more than mere jealousy, and she would like to know it. Until she found out the cause her intentions were to keep on terms with the Count. It would require caution and secrecy. What of that? She was too clever to be caught by such a mass of dignity as her beloved Florian, who was nacquainted with short cuts in life's path, would not take them if he were and fancied his promised wife fashioned and fancied his promised wife fashioned after his own ideas. Barbara and the Count became quite friendly once more on the understanding that he was to keep out of Florian's way. Every art known to the fair widow was used to win from the Count the secret of his broken relations with Florian—which he never told, of course, but amused and revenge himself instead by filling Barbara's mine with wild longings for the title and grand-eur to which Florian had so lately re-signed the right. He made her believe that these things could vet be obtained. sian court, made the life of a senator's wife in Washington appear by contrast tedious. The astute Barbara was caught fast in he trap, and from that moment Florian was beset with artifices and entreaties A significant incident put a sudden end

A significant incident part of the control of the c ust die thinking of what might have been, if you do not make the attempt at

He mistook her eagerness for satire and

thowed her a casekuife.

"Take that," said he, " and stab me to the heart. It is as well do it now as to wait for a Russian spy to do it for you." She looked at him and the knife for a few moments until the meaning broke upon her mind and with it the full malice

of the Count's suggestions. "Do you suppose, my dear," he said, amused at her astonishment, "that if there were a chance of obtaining my title and estates I would hestitate got what was possible, and with that we must be satisfied. An American prince is an oddity. Let us enjoy what glory we may from it."

TO BE CONTINUED.

Baby Eczema and Scald Head. Infants and young children are peculiarly subject to this terrible disorder, and if not subject to this terrible disorder, and it not promptly arrested it will eventually become chronic. Dr. Chase made a special study of Eczema and disease of the skin, and we can confidently recommend Dr. Chase's Ointment to cure all forms of Eczema. The first application soothes the irritation and puts the little sufferer to rest.

the little sufferer to rest.

A SURE CURE FOR HEADACHE.—Bilions headache, to which women are more subject than men, becomes so acute in some subjects that they are utterly prostrated. The sumach refuses food, and there is constant and distressing effort to free the stomach from bile which has become unduly secreted there. Parmelee's Vegetable Pills are a speedy alternative, and in neutralizing the effects of the intruding bile and relieves the pressure on the nerves which cause the headache. Try them.

Pale, sighly children should use Mother

Pale, sickly children should use Mother Graves' Worm Exterminator. Worms are one of the principal causes of suffering in children and should be expelled from the sys-

To Those of Sedentary Occupation

Men who follow gettern To THOSE OF SEDENTARY OCCUPATION.

—Men who follow sedentary occupations, which deprive them of fresh air and exerciso, are more prone to disorders of the liver and kidneys than those who lead active, out door lives. The former will find in Parmelee's Vegetable Pills a restorative without question the most efficacious on the market. They are easily procurable, easily taken, act expeditiously and they are surprisingly cheap

" TRIUMPH OF FAILURE." A New and Remarkable Book by an

Irish Priest. Rev. William Barry, D. D., the fam ous English scholar, gives to the Liverpool Catholic Times the following review of Rev. P. A. Sheehan's new

I remember, long ago. the title of a

book, " The Triumph of Failure."

book of John Mitchel's which was called "The Last Conquest of Ireland - Per-Without having read the vol haps." ume, one could be pretty sure that it was dealing with conquests achieved by force of arms rather than force of deas, and that it bore this name as a defiance, not a surrender. What Irishman, indeed, of ancient stock and St. Patrick's religion will ever admit that the Green island can be effectually conquered, or its people held down, that they shall not rise "sobbing from the soil," as I once heard it expressed with admirable vivacity? But alas, there is a conquest more subtle, more enduring, than comes after the foughten field-a conquest of poetry by prose, of romance by com mercialism, of religion by worldliness, of the ideal by the vulgar. And what should we say who belong to the greater Ireland, if our sacred island home, the Erin of saints and sages, with all its enchanting memories from of old, were at length to be subdued in this way and become a province of London a smaller England—in a word, to speak it sadly and mockingly, a mere Wes Britain? Better far that it should sink into the deep, with the fairy mist of the Tuatha de Danann floating above it, an immortal sorrow, unstained by touches of the base modern coa smoke, unvexed by the cries and screamings of a multitude given over to Mammon. What is Ireland making of her destiny? What of her messag to the nations? TRELAND IN DANGER.

The other day I opened Father Shea han's volume, not suspecting it contents; and I read and read, and was delighted, and somewhat amazed, o finding at last an Irishman at home, Catholic and a priest, who saw peri of this new and threatening conques shuddered at them, called his countr to arms against them and himself sho the way to vanquish them. He ha written a story ; but he was preaching a crusade. With learning in plent Greek, German, English, secular ar sacred; with flashes and gleams, u doubtedly, of genius; in a language always touching, often exquisite; an deeper than all these fine qualiti which become an eloquent style w the austere, kindly, imaginative moo Celtic and none other, that had seem to be failing out of a world not wort of it. I will allow the severe critic weaken my praise with as much wat as he can draw from Castalian spring but I do maintain that the spirit, t temper of this very remarkable tale all I have said-heroic, inspiring, Iri of the days that are no more; it i trumpet call to our people. Fati Sheehan's heart yearns over the you of Ireland, witnessing in what dead danger they stand at this momentyouth such as the Almighty nev created a second, innocent, affective ate, clear eyed, gentle, ardent as morning; but how shall they keep their fair nature in this utilitar

age

can reach of purity and poesy, nacles unattainable by our debasing called education, which stifles wher should cherish, and runs all to comp tion, to prizes, to places, to the w ship of money Teach the Irish c dren on this beautiful system watch the result. A Pagan educat at the crammer's means either indif ence in religion or unbelief; a nati al school education has too often me the very thing that Dr. What aimed at, taking from the Celt ev charm that was his own, to make a vile caricature of the Saxon. is that conquest of Ireland which enough to break one's heart. Sha succeed? It will, most assuredly, less Father Sheehan's way is follo the way which leads us back to saints, and which is a pilgrimag learning and love to Clonmacnoise Glendalough and Bangor and Lism seeking information where alone ancient folk like ours can find it our heroes and our history and our ligion. We can never be English. we degrade ourselves into West tons, who will prefer the twadry tation before the original? We deserve our fate, and there wi

none to pity us.

The peasant, the child-in these

may still perceive what the Celtic s

lam forgetting to tell you the s which is in these books. But the st though full of interest and moven is less to me than the moral. figures, Geoffrey Austin and Ch Travers, furnish a contrast, ims able, certainly, and I suppose realized, among Irish young m the middle class. Ah, that m class! It is our sphynx, our prob and will devour us all, gentle simple, if we do not comehow t form it by faith in the beauty God has made, and in the rel whereof our Lord Jesus Christ Messenger and Substance. But lads, with their unsullied Irish ! and their passion for learning, sent up to Mayfield—a house whe crammer reigns supreme-to pr against some London examina The old story of Irishmen le their home in the west-the wild, ic, sea-beaten west of Finnvarra selves to Dublin, and there, w warning or safeguard, plunged the modern chaos. One could ma to a hair from the novels of Turg and the parables of Tolstoi. A

GODLESS EDUCATION.

" TRIUMPH OF FAILURE."

A New and Remarkable Book by an Irish Priest.

Rev. William Barry, D. D., the famous English scholar, gives to the Liverpool Catholic Times the following review of Rev. P. A. Sheehan's new book, " The Triumph of Failure.

I remember, long ago, the title of a book of John Mitchel's which was called "The Last Conquest of Ireland - Per-Without having read the volume, one could be pretty sure that it der competitive examination. defiance, not a surrender. What Irishman, indeed, of ancient stock and that the Green island can be effectualfrom the soil," as I once heard it expressed with admirable vivacity? But alas, there is a conquest more of the ideal by the vulgar. And what should we say who belong to the greater Ireland, if our sacred island home, the Erin of saints and sages, with all its enchanting memories from of old, were at length to be subdued in this way and become a province of London, a smaller England—in a word, to speak it sadly and mockingly, a mere West Britain? Better far that it should sink into the deep, with the fairy mists of the Tuatha de Danann floating above it, an immortal sorrow, unstained by touches of the base modern coal smoke, unvexed by the cries and screamings of a multitude given over to Mammon. What is Ireland making of her destiny? What of her message to the nations?

TRELAND IN DANGER The other day I opened Father Shea han's volume, not suspecting it con-tents; and I read and read, and was delighted, and somewhat amazed, on finding at last an Irishman at home, Catholic and a priest, who saw perils of this new and threatening conquest shuddered at them, called his country to arms against them and himself show the way to vanquish them. He had written a story; but he was preaching a crusade. With learning in plenty Greek, German, English, secular and sacred; with flashes and gleams, undoubtedly, of genius; in a language always touching, often exquisite; and deeper than all these fine qualities which become an eloquent style was the austere, kindly, imaginative mood, Celtic and none other, that had seemed to be falling out of a world not worthy of it. I will allow the severe critic to weaken my praise with as much water as he can draw from Castalian springs but I do maintain that the spirit, the temper of this very remarkable tale is all I have said-heroic, inspiring, Irish of the days that are no more; it is a trumpet call to our people. Father chan's heart yearns over the youth of Ireland, witnessing in what deadly danger they stand at this moment-a youth such as the Almighty never created a second, innocent, affectionate, clear-eyed, gentle, ardent as the morning; but how shall they keep their fair nature in this utilitarian

age

The peasant, the child-in these w may still perceive what the Celtic sou can reach of purity and poesy, mir acles unattainable by our debasing so called education, which stifles where it should cherish, and runs all to competi tion, to prizes, to places, to the wor-Teach the Irish chil ship of money dren on this beautiful system and watch the result. A Pagan education at the crammer's means either indiffer ence in religion or unbelief; a nation al school education has too often mean the very thing that Dr. Whately aimed at, taking from the Celt ever charm that was his own, to make him a vile caricature of the Saxon. This is that conquest of Ireland which is enough to break one's heart. succeed? It will, most assuredly, un less Father Sheehan's way is followed the way which leads us back to our saints, and which is a pilgrimage of learning and love to Clonmacnoise and Glendalough and Bangor and Lismore seeking information where alone an ancient folk like ours can find it, in our heroes and our history and our re We can never be English. we degrade ourselves into West Bri tons, who will prefer the twadry imi tation before the original? We shall deserve our fate, and there will be none to pity us.

though full of interest and movement is less to me than the moral. figures, Geoffrey Austin and Charlie Travers, furnish a contrast, imagin able, certainly, and I suppose often realized, among Irish young men of the middle class. Ah, that middle It is our sphynx, our problem, and will devour us all, gentle and simple, if we do not comehow trans form it by faith in the beauty which God has made, and in the religion whereof our Lord Jesus Christ is the Messenger and Substance. But these lads, with their unsullied Irish hearts and their passion for learning, are sent up to Mayfield—a house where the crammer reigns supreme-to prepare against some London examinations. The old story of Irishmen leaving their home in the west-the wild, poet ic, sez-beaten west of Finnvarra, and

the cliffs of Moher-betaking them

GODLESS EDUCATION.

lam forgetting to tell you the story which is in these books. But the story,

to a given point, it may be studied also in M. Paul Bourget, who discovered, by no means too soon, where this life of the secularized school, and disciple ship to science and literature, divorced

from religion, will lead its votaries. The Catholic who is successful as a lawyer, official, journalist, or what not, and who never goes to Mass-ought we to be proud of him? The learned youth, utterly ignorant of church history, Christian philosophy, and even of his forefathers' sufferings in a divine cause - it appears that he flourishes unwas dealing with conquests achieved parasitic society people, who despise by force of arms rather than force of everything Irish, and are such barbar ideas, and that it bore this name as a lians as to have lost all judgment as re What gards the beautiful and the antique, reckoning that to be art which is only St. Patrick's religion will ever admit the fashion-one knows where to look for them whenever the lord lieutenant ly conquered, or its people held down, holds his court, laughed at by the sat so that they shall not rise "sobbing irical Thackeray. And so these two irical Thackeray. And so these two young men are in danger of losing their souls. If the training succeeds, they are ruined-the Celt will no poetry by prose, of romance by commercialism, of religion by worldliness, of the ideal by the vnloar. longer be religious, the Catholic wil PREACHERS TO A RISING PAGANISM

> Happily, they are saved by failure. Traver, a "beautiful soul, if ever there was one, breaks down in is examens, is taken in hand by Father Aidan-the strong man of the story-dedicates himself to be the lay apostle of his countrymen, and dies a martyr to calumny. He is the true picture of "The Christian," so badly drawn two years ago by Mr. Caine, in a book concerning which I have said my say elsewhere. But I cannot fancy the middle aged Irish layman reading of Charlie Travers without some dull twinges, or poignant throbs of anguish, as at the re membrance of the dreams of his youth, Why has unfulfilled and accusing. no single Charlie Travers come forward in a Catholic nation, to take up this high redeeming task, and to be a spiritual O'Connell or a lay Father Mathew? Is there not a cause? Let me quote one passage-the sum of Father Sheehan's contention. severe; but, suppose it true, whom are we to blame, the preacher or the audince that requires such a lesson Charlie Travers, then, a " young ad vocate" in Dublin, inveighed "against all the modern vices of society, its love of ease, its mad passion for wealth a.d distinction, its godless educa-tion, its dread of trial, its hatred of sickness or poverty, its want of charity towards the fallen and afflicted. He pointed out that between the well to do city merchant, who picks his teeth after his luncheon and poises his heavy seals in his hands, and goes to his Turkish bath in the afternoon, and stars at half-naked women from his opera box-and the cultured Pagan who, wrapping his toga around him, strolled down to the baths of Vespasian, or had supped with Lucullus and frequented the circus in the days of ancient Rome, there was not a hair's breadth of difference. It is true the latter laughed at his gods and jested about the augurs; but the city man, too, would not spare a clever mot about a priest, and would send his women and children to church on Sunday Where, exactly, does Christianity come in? Not in our personal habits does Christianity -they are sensuous and voluptuous not in the splendor of our churchesthey are vile and contemptible compared to a Roman or Grecian temple : not in the well being of the working classes-they were never so poor, ill educated, comfortless; not in the ex tirpation of vice, as our streets testify ot in the choking of drunkenness, as our distilleries testify. Surely that divine Man of Judea had some message Surely that for the world besides the platitudes of

Yet where is it visible or augurs. audible in the world?" WHO WILL ORGANIZE THE LATTY? It is impossible not to ask, on hear ing this frightful description, "What are Catholic laymen doing?" The The author replies: "Absolutely nothing, either defensive or aggressive. With the exception of a few Vincent de Paul societies, there is absolutely no organization [in Ireland] that would combine in one solid body all the zeal and talent of thousands of young men who would dare and do a great deal for Jesus Christ, but who are now kept back for want of an inspiring voice." Against the marshalled forces of evil there stand on the side of Christ "a handful of priests, a few weak women, a literature that is saved from ridicule barely by its good intentions, and a few saints who lift their hands like Moses on the mountain, while the armies of Israel are hard pressed in the valleys of humiliation and defeat." In exchange for the lofty idealism which created missionaries and martyrs, Ireland is now offered "culture"-that is to say, the cheapening of "oleographs and the buffo opera, broken French and un-grammatical German"; but the 'liquor interest" must be respected, nor can "mediæval ideas" be allowed to stop the way of "modern civiliza-

philosophers or the divination of

NEWMAN IN DUBLIN. Do not imagine that if religion is to hold its own, in Father Sheehan's opinion, culture must be given up Let things be called by their right names. This branch of money making, with exames for its stock exchange, is not, nor ever was, culture in any tolerable sense. Yet the finest scholarship ought to receive baptism, and stands in need of grace, and will turn to poison without prayer. Geofselves to Dublin, and there, without frey Austin is the scholar who nearly the modern chaos. One could match it to a hair from the novels of Turgenieff and the parables of Tolstoi. And, up

of culture to Catholicism. He is saved indeed at last, yet so as by fire. And here I am reminded of an august memory which, though invisible, floats over this volume at its his hest, and might have guided the writer's By an extraordinary Providence, now more than forty ago, there went from Oxford to Dablin a scholar of the pattern dear to the Irish heart; John Henry Newman became first rector of the Catholic University; his task was to draw out a rational scheme of studies and sciences, viewed in their place according to the Church's principles, to train the lalty of Ireland, to prepare them against this very day, whose advent he prephesied, and to convert its perils into motives of learning and piety. what series of mistakes did that enter-prise issue in disaster? But his lec tures may still be read ; if young Irish men, students in seminaries of what ever kind, did read them, and did lay them to heart in all sincerity, Geoffrey Austin would be a rare exception, and Charlie Travers would find him by his side, no longer a pessimist and a Pagan, but the right hand of the priest CULTURE TRUE AND FALSE

I had much more to say. But the book will say it, and say it exceedingly well. For the many who want an exacting story, full of adventure, and the not so many who take delight in wis-dom and epigram, "The Triumph of Failure" comes at a good season. will naturally be taken with the intro-duction, "Geoffrey Austin, Student," which leads up to it. Nevertheless, I look on Father Sheehan's last writing as, in the language of his favorite, Jean Paul Richter, "one of those books which are half battles"—a story indeed, and excellent literature, but something else beyond literature. It is a challenge, a rebuke, an onset against the commonplace ambitions, and woeful victories, and vulgar triumphs associated every where with a "liberalism" of which its former advocates are beginning to be ashamed. I say "liberalism," but I am not thinking of politics. I will say "enlightenment," if I may be allowed to qualify it with the names of Voltaire Bentham and Friedrich Strauss. Are these, or their like, to be set up and worshipped as gods on the Hill of Tara? God forbid! Yet, in a lecture which I do not think most Irishmen have even glanced at, Cardinal New-man foresaw and described the rising cloud. His voice was not heeded Pray heaven that this fresh warning from the lips of one of our own kindred, a scholar and a priest, may not prove likewise in vain

CURE OF A DYING NUN AT ST. ANNE DE BEAUPRE.

of the Most Marvelous That Ever Occurred at the Famous Canadian Shrine.

From Annals of St. Anne.

About the middle of July we received from Rev. Mr. Hervieux, of Tupper Lake, N. Y., a letter respecting the markable cure indicated in our title. Among other things it said :

"The Sister is now quite well. know not whether anybody has written to you in connection with this miracle, but please speak of it in your Annals. From that time we have been cor

responding with Rev. Mr. Hervieux He has fully confirmed the first information that he gave us. It therefore seems to us that the time has come t make known this striking proof of S Anne's goodness. We shall do so by giving all the details that we have received from the surest sources.

It was on the 22nd of June of last year that Sister Bernadette, a nun of the convent of St Joseph, Watertown, N. Y., was instantly cured at the shrine of St. Anne de Beaupre.

On that day came the pilgrimage from Ogdensburg, N Y., a pilgrimage admirable for its piety, and contradiction one of the finest and most edifying of the season. Among the five hundred pilgrims were several sick persons, Sister Bernadette being of the number.

She is a young nun, twenty-five years old. For two years she had suf fered from an internal disease which was extremely painful and dangerous, and baffled the skill of the best physicians of that region. The illness had increased to such an extent that all hope was lost, and the Sister was warned to prepare for death. She received the last sacraments in perfect resignation to God's hely will and gen erously made the sacrifice of her life

Nevertheless the physicians who at tended her did not give her up en They still endeavored to save tirely. from death the victim who was escaping from them in spite of all their forts. Finally they held a consulta tion and agreed to propose an opera-tion to the sick nun. This was, in their opinion, the only way to save her. Their proposal was not received by the patient as they expected. She was already prepared for death, and did not care to run the risk of a painful operation, the idea of which was repugnant to her. She therefore re-The physicians spoke to the superioress, but she was unable to ob tain the patient's consent. They went still further and tried to secure the intervention of the ecclesiastical authorities. But Mgr. Gabriels replied that he could only advise, not order in

such a case. All seemed lost. On her side Sister Bernadette retained in her heart a secret hope that she would be cured. But her confidence laid in heavenly succor, and not in human resources She sent for the superioress and said to her: "Reverend Mother, if you really wish another attempt to be made for

was granted by the good superioress and she was allowed to go to St. Anne It was under these circumstance that Sister Bernadette started from Watertown. She had to be taken from her bed and carried to the cars with very many precautions. As may be imagined, the journey was but one long suffering, the slightest jar causing intolerable pain. When landed

at St. Anne after such a journey, she looked more like a corpse than a living person. She had then to be lifted into a carriage with her head surrounded by cushions to convey her from the boat to the shripe

On arrival she was placed in an arm chair at the foot of St. Ann's statue, where she remained throughout the pilgrimage. What passed duri time between St. Anne and her What passed during that many acts of confidence and at the same time of resignation were expressed by ber heart? No one knows. What we do know is that one of our fathers, Rev Father Lemire, went from time to time to visit Sister Bernadette and make her venerate the holy relic.

Meanwhile the pilgrimage drew near to its end. The last exercise took place at 11.30: when it was over all eturned to the steamer. the patient's Sister nuns had already left the church without thinking of a miracle, and yet it was the moment chosen by St. Anne. This is how it

as observed. While the crowd was rapidly dispersing and only about a hundred per ons remained in the basilica, Rev Father Lemire passed by the sanctuary and prepared to go to the sick nun's chair to make her venerate the holy relic once more. But what was his as tonishment at seeing her come herself as quickly as a person in good health to kneel and venerate the relic. Father could not believe his eyes. What! is it you?" he asked.

"Yes," she replied; "it is I: I am cured.

I shall not attempt to depict the emotion that seized the persons present on seeing the nun who was in a dying condition and unable to stand she entered walk without the slightest difficulty.

All wept with joy. At that moment the brother sacristan took up the cush ons that were no longer needed, and headed a procession singing the "Mag All followed him, including her who had been miraculously cured

The Reverend Father Superior, who was immediately called, was able to see the marvellous change that had taken place in Sister Bernadette's condition. He was the more struck by it because he himself had helped her to enter the church. To make it still more sure that she was cured he told her to kneel for his blessing. She did so at once without the slightest difficulty, a thing that she was entirely unable to do an hour before. Thus she was cured! She went to the

teamer on foot without support, walking with agility a distance of nearly mile. She came into the midst of her sister nuns and of the other persons who knew her, exciting the same ad The return miration everywhere. was effected without the least suffering She went back to her convent, and we are told that she is quite well. The

two cushions remained at the shrine.
This fact, which is thoroughly attested, is one of the most marvellous that ever occurred at the shrine of St. Anne. For that reason we have given all the details. It is a proof of the ex traordinary power that St. Anne has received from God and of her goodness in manifesting that power in favor of the unfortunate. Let us thank St Anne ; let us love her and pray to her, and she will always pour her blessings upon us.

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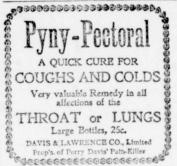
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When subscribers change their residence it is important that can be stopped.

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Lendon, Saturday, March, 4, 1899

"ACTS OF PAUL."

It is stated that in Egypt some tattered papyrus has been discovered by a German resident which was secured by Dr. Carl Schmidt and sent to the Library of the University of Heidelberg. The manuscripts are in bad condition, nevertheless they have been found to be a Coptic version of a very early book which has been placed among the Apocryphal writings which at some time have been regarded as having some claim to be considered as part of the New Testament. The name given to these writings is "the Acts of Paul." References to writ ings under this name have been made by some of the early Christian writers, as Eusebius and St. John Chrysostom, and part of the work is known to scholare under the name of the Acts of Paul and Thecla. It is not, of course, of any scriptural authority, but it may prove to be of some historical value.

THE SALVATION ARMY.

According to statistics given by the New York Independent, the Salvation Army has remained stationary in the number of adherents during the past year. Considering the rapid advance the Army made throughout the United States since its first introduction, so sudden a check to its increase is phenomenal, though it may be that to the schism in the ranks, which brought tion of a Church is the right one: before the attention of the public its essentially foreign character which makes it completely subject to General Booth, this failure is chiefly attributable. But on the other hand, the schism itself, which is professedly thoroughly American, has been a failure to a still greater extent, as the Volunteers, by which name the offshoot is known, have fallen from 7,000 to 2,000, according to the same authority. It may be presumed that the novelty of Salvation Army methods attracted many to its ranks, in the first place, whereas when the novelty ceased the attractiveness of the Army ceased also.

RELIGIOUS FREEDOM.

Mr. J. S. Elkington, who is a minister of the Society of Friends, Philadelphia, which is usually known by the name of Quakers, in an interview with a representative of the Montreal Witness, strongly advises the Protestant denominations of Canada against being too hasty in their efforts to convert the Doukhobors who have settled in the North-West to their various forms of belief. Mr. Ekington thinks that the haste which has been shown by some over zealous religionists in this matter is more likely to create a bad impression among the new settlers who left Russia precisely because they could not have religious freedom there. After a while, when they become acclimatized to Canada, he thinks the efforts of the missionaries may be more fruitful of good effect. It has been expected that the Baptist Convention which is to meet this month would decide upon a plan of establishing missions among the Doukhobors. It remains to be seen whether the Convention will act upon Mr. Elkington's advice. The religion of the Doukhobors bears considerable resemblance to that of the Quakers.

RESULTS OF PRIVATE JUDG-MENT.

A recent issue of the New York Independent says that religious statistics reveal the existence of forty-eight denominations in the United States, but adds that many of these are subdivided into numerous minor sects. In fact with the subdivisions, the whole number of sects in the United States is but with the Evangelical denominabetween three and four times the num tions generally. ber stated. The article in the Indeare two which were started in 1897.

part owner of the hogs, he was ac things!" quitted. His accomplice in the work was committed for trial before a higher court. The accused quoted Leviticus xi. and Matt. viii in support of their loctrine, and maintained their right to act according to conscience. The magistrate held that it is contrary to the public interest that people should go around destroying their neighbors' property on the plea that they are entitled to religious liberty. These are some of the vagaries which frequently result from the claims of individuals that they have the right to interpret Scripture according to their private

THE CATECHISM OF THE " FREE CHURCHES."

The new "Catechism of the Free Churches of England and Wales' which was announced with quite a flourish of trumpets as a great step toward uniting into one all the socalled Evangelical churches appears to have fallen very flat on the churches for whose benefit it was composed.

The boast was that it was to unite, by a federal union at least, all the Free Churches of Great Britain, and it was taken as a matter of course that where Great Britain's Evangelicalism showed the way, all the American and Continental churches which claim to come under the designation Evangelical would follow. It was said that a Church population of 60,000,000 souls would adopt this new summary of Christian doctrine, and thus would be demonstrated and put into effect the unity of Protestantism. Surely if this were the case, if the Churches could agree to accept as their common expression of faith a creed so nondescript and colorless that it could be so interpreted as to satisfy a couple of hundred jarring and discordant sects and make them one, we should have to draw the inference that the old sexton's defini-

What is a Church? Our honest sexton tells: 'Tis a tall building with a tower and bells.

It did not require the foresight of a prophet to foretell that such a creed as the committee of the Free Churches has succeeded in hatching out would be unacceptable to those for whom it was intended. We prognosticated that this would be the case, and it has happened just as we expected. The organ of the Canadian Baptists plainly calls it "a colorless affair" which 'leaves out a large part of the teach ing of the Bible as they (the section which are supposed to have been concerned in its preparation) interpret it One of the Toronto organs of Presbyterianism declares that there is no reason why the Shorter Catechism of the Presbyterians should be set aside in favor of this new effort which is " less logically arranged, and usually less happily expressed." It adds that "the present age seems incapable of compiling creeds or catechisms, being too much an age of transition and unrest. Vital creeds are the outcome of faith-not the progeny of doubt."

Alas! Has it come to this that after three hundred years of "thorough godly Reformation" which aimed at the overthrow of the Catholic faith, there is not in all the Reformed sects sufficient faith for the production of a respectable Christian creed or catechism? Is it possible that the only bulwark against total unbelief is the Catholic Church, which has been the object of so much abuse during these late

centuries? It is the Toronto Presbyterian Re view which makes the above damaging admissions; yet we remember that not so very long ago, only a few years, while we were defending Catholic doctrine against certain attacks which were published in the Review, we were very sharply taken to task for having stated that at the present day many Presbyterians, and particularly many of the Presbyterian clergy, do not believe in the Presbyterian standards of faith. The Chicago Interior, a Presbyterian organ, had made the same assertion, even in a wider sense, but our esteemed Toronto contemporary vigorously denied the truth of what it now so sadly admits to be the case, not with Presbyterians alone,

With regard to the new Catechism pendent says that the latest new rects itself, it does not appear that it will be Apostle St. Peter, wrest the Scriptures he left for the Continent, leaving the accepted even by any one of the sects to their own perdition, but to the impression that his sudden departure We find also that a recent sect has that are supposed to have had a hand learned, who have wrested them in an from England was for the express purbeen started in Walkerton, Oat., under in its compilation. Their organs althe name of the Zionites. The peculiar most with one accord repudiate it as value as a guide by lessening their discussion on the subject would come

devil takes up his residence within that it would be nonsensical to use it volume. The principle is the same hogs, and that therefore all hogs for the instruction of their children, however, and is even more strong should be killed. Recently eleven so the boasted new Union Church with put in the case referred to by Dr. Carhogs were killed by two Zionites, who sixty million adherents to its creed is were thereupon prosecuted by neigh but a freak of the imagination after bors, but as one of the hog killers was all !- a mere "medley of disjointed are better able to judge of the mean-

CHURCH AUTHORITY.

Recent sermons delivered by the Rev. Dr. Benjamin F. DeCosta, one of the most learned and prominent of the Episcopalian ministers of New York city, have very much excited other ministers of various Protestant denominations, and have elicited much acrimonious discussion; but the interminable variety of the positions taken by the Doctor's assailants have only accentuated the points on which he insisted as showing the failure of Protestantism as a system of religion.

The Doctor has found the cause of this failure to be the absence of the principle of Church authority, and the substitution of private judgment as the sole standard and rule of faith whereby the truths of religion are to be known and tested.

Regarding private judgment, he savs :

"Private judgment furnishes as many judgments as there are men and women in the world. It is puerile for those who deify inflividual opinion to pretend to believe in any Church. The Church must be everything or nothing, and with the majority of sectarians in our country, it is nothing but the butt of ridicule. The sconer these religionists stop pretending to believe in the Church idea and retire from the whole Church business the better it will be for the world.

What the world needs to day is the Church that speaks with authority, the Church that knows the truth and does not

ear to tell it.' This might easily be taken for Catholic teaching uttered by a Catholic priest. It is the teaching of Holy Scripture that the "Church of the living God is the pillar and ground of truth." Therefore it teaches with authority. It knows the truth and does not fear to promulgate it. But this characteristic does not pertain to any of the sects. It belongs only to the One, Holy, Catholic and Apostolic Church. No other Church can pro nounce definitely that it teaches without admixture of error all that Christ taught. The sects all acknowledge an admixture of error in their doctrine, and their liability to err is part of their essential teaching, inasmuch as they all acknowledge that we are not to look to the authoritative decisions of the Church, or of any Church for the final decision of any doctrinal difficulty, but solely to what each individual deduces, or imagines he can deduce, from the words of Scripture.

As every individual imagines h finds in Scripture the doctrines which he has preconceived, and is authorized by the rule of faith invented for his use by Protestantism to follow this course, Dr. DeCosta is right in maintaining that private judgment leads to innumerable absurdities, and is, by all rules of logic, itself absurd.

The system of religion founded upon such a rule of faith must be also absurd as well as uncertain in its teachings. This is set forth by Dr. DeCosta in the following terms:

"To say that uncertainty must be the prevailing characteristic of Christianity is to say that Christ organized His Church and sent it forth to the world like a ship at sea with out ballast, rudder or compass. As a matter of fact, too, hardly a single private judgment religion pretends to have a helmsman. Every body on board is helmsman, and we all know how they steer."

Dr. DeCosta is not the only prominent Protestant clergyman who has recently pointed out the danger of this principle of private judgment as the basis of religious faith. Thus Dr. Carman, the Canadian Methodist General Superintendent, at the last General Conference of his Church, held in Toronto in September, declared : "there are those who, while admitting that the blocks of the Scriptural edifice are right, say that it (the Scripture)

was nurtured by human weakness. The Superintendent thus declares that the judgment of individuals leads to the demoralizing consequence that the Bible itself, the very basis of Christian truth, is a precarious and frail foundation of belief. But his remedy is precisely that which Protestants in general are not willing to accept. He wishes to set up the authority of the Church as the barrier against the wanderings of the human intellect in matters which regard Christian faith. He said, in continuation :

"Thus the way is opened to slip out block after block of the Bible. And they call this learning! We want none of it. We want not their odor in our institutions, nor the baleful shadows of their false lights, the echoes of their discordant doubts."

The reference here is, of course, not to the exercise of private judgment by the illiterate, who, according to the

man, than if he had referred to the unlearned chiefly ; for if the learned, who ing of words, are in need of restraint and direction under the authority of the Church, the unlearned require still more such an authority. St. Peter does not say of the unlearned alone that they wrest the Scriptures, but includes the unstable, among whom may be reckoned those who have worldly wisdom indeed, but whose pride of intellect makes them unwilling to submit to the authority of the Church which Christ endowed with the prerogative of teaching His truth without fear of corrupting it with pernicious errors.

On the occasion we have referred to another clergyman in the Conference, the Rev. Chancellor Burwash, of Victoria University, plainly laid down the principle, in opposition to Dr. Carman's pronouncement, that neither the Conference nor the Church has the right to restrict the conclusions reached by men of learning. He said:

"The old methods of work are giving place to new. New ideas are taking the place of the old ways of thinking. He maintained that the Church must keep pace with the advance of learning and must change to keep up with recent discoveries, with the advance of learning and must change to keep up with recent discoveries, otherwise it will have no hope to be the Church of the future."

It is needless to say that the Chan cellor cannot be driven from his position, if it is to be admitted that the right of private judgment in the interpretation of Scripture is the rule of Faith which Christ meant to be supreme: but if Christ has established a Church to teach His truth to the end of time, with certainty and infallibility, Dr. Carman was right in maintaining that the authority of the Church should be respected even by the learned. But in this case it is clear that the Church which possesses this authority is not Methodism, which had its beginning only a little more than a century ago. Only that Church which has existed continuously since the time of Christ, and which exists to day in all her primitive vigor, can claim to be the possessor of that authority : that is to say, the only possessor of such authority is the Catholic Church. She alone can preserve Christianity from dissension and division into sects maintaining the most discordant views, because her authority alone has been derived directly from Christ and indisputably handed down throughout her nearly nineteen centuries of vigorous exist-

Here we may notice a theory which many Protestants have maintained, that sects are inevitable in Christianity, and that it is not even desirable that they should cease to exist.

This theory has become almost exploded among Protestants themselves, since Protestantism has become a missionary religion, which has been the case only recently. It is now seen that in the face of the heathen world a divided Christianity has no power to convert those groping in the darkness of heathen superstitions, and therefore that such a religion cannot fulfil the mission imposed by Christ on His Dr. McCall, as reported in the Peter-Church to teach all nations. Yet some cling to this fallacy in spite of the contrary teaching of reason and experience. We, therefore, deem it advisable to give Dr. De Costa's convincing argument in refutation of it. He says: "To say that a divided Christianity is in

"To say that a divided constantly shifter evitable is to deny the power of Christ, thus rendering His body headless. This is that practical atheism in the foul slough of which sectarianism is wallowing to day. The real situation is being realized by men of the best intelligence all over the land, who are asking for an authoritative religion, and are rapidly coming to believe that they can have what they want." hey want.

This cannot be had by any patching up of man-made religions; nor by the issuing of colorless catechisms the object of which is to conceal the differences of the creeds of various sects under an ambiguous form of words, which everyone may interpret as he sees fit, but only by submission to the one Church which Christ instituted and which has remained unchanged and unchangeable for nineteen centuries, and which will continue to teach the same doctrines to the end of time in accordance with Christ's command.

THE ANTI RITUALISTIC MOVE-MENT.

Much indignation has been expressed by the anti-Ritualists against Sir William Vernon Harcourt on account of his sudden defection from their cause. It was their expectation that he would lead the attack on the Ritualists in the House of Commons, but before the matter was brought up other direction so as to destroy their pose of being out of the way when the france. "Thousands in Paris alone," darkest aberrations of the human intellect; it has been, and is, universal doctrine of these sectaries is that the "too weak or too thin," and agree authority as a truthful and inspired up in the House. The leadership of unfortunately true, but the Catholic of mankind.—Cardinal Manning.

the attack was thus thrown on the Church is not responsible for this shoulders of a common no-Popery fanatic, Sir Samuel Smith, who is of little account in the House. Sir William Harcourt has further incurred the displeasure of the brute force anti Ritualsts by writing a letter to the Times, in which, while not departing from his former expressions of disapproval of Ritualistic practices, he nevertheless declares that they are not a matter on which legislation would be proper.

Sir William evidently feels that he would lose prestige by reducing himself to the level of the no-Popery fanatics who have appeared from time to time in the House of Commons since the date when Lord George Gordon made himself notorious by leading a no-Popery crusade. The subsequent disreputable career of Lord George reflects no credit on such a cause, and Sir William is evidently loath to put himself on the level of the Whalleys and Samuel Smiths who have since figured as leaders of the same movement, only to be laughed at by the whole House of Commons. Nevertheless it appears to be certain that the matter will be brought up again in the House, as the Liverpool Orangemen and the Church Association have both prepared bills to be presented to Parliament to suppress Ritualism. The vote on Sir Samuel Smith's motion, however, may be taken as an indication that these bills will receive a very

cold reception. The non Conformists in the country are certainly very much opposed to the Ritualistic movement, but the speeches of the non-Conformist mempers of the House of Commons indicate that it is not their desire to put down Ritualism by legislation. The way which commends itself to these representatives of non-Conformist sentiment to deal with the matter is to disestablish the Church, and not to interfere with the individual liberty of Church members.

The argument is freely used by the anti-Ritualists that the Church, being the creature of the State, should conform itself to the general will of the people, but this mode of reasoning does not commend itself to the non-Conformists, who see the absurdity of a mere majority of a Parliament, composed of men of all beliefs, forcing a certain system of doctrine and worship upon the Church. The remedy they seek to apply is disestablishment, which will leave all free to follow their own course, and not the imposition of either a creed or a liturgy. It is probable, therefore, that disestablishment will be the remedy which will sooner or later be applied in order to get the Church out of its present disorganized condition: then both Ritualists and Low Churchmen will be free to follow their respective likings.

THE CONDITION OF RELIGION IN FRANCE.

Our attention has been directed to the synopsis of an address delivered by the Rev. H. Symonds on the condition of France, and the missionary work of borough Evening Review of the 21st

The speaker referred to the scepticism prevalent in France and the wonderful spread of the Reformation in that country until the Haguenots were nearly "obliterated," leaving us to understand that the obliteration was effected by ruthless persecution by the Catholic Church.

Careful readers of history know that such statements are misrepresentations of the facts. It is true that three, and even two centuries ago there was a very prevalent opinion among both Catholics and Protestants that their respective religions should be propagated by force, and there were frequent persecutions for conscience sake, but the Catholic Church never gave her sanction to the principle of persecution, and when such persecution occurred in Catholic countries it was the result of political exigencies and influences. In France there was a bitterness from 1550 to 1570 because the Huguenots entertained the design to overthrow the legitimate succession to the throne, and the regrettable dissensions were afterwards renewed, with occasional intermissions, until 1685, the period designated by Mr. Symonds when the Huguenots were finally obliterated by expulsion from the country. During these troublesome times there were lamentable excesses on both sides, the details of which need not be mentioned here.

Mr. Symonds next spoke of the pre-

state of affairs, but the worldly mindedness of those who neglect the precepts of religion.

Even from an early date evil influences have been at work, not only in France but in every Christian country, to counteract the ordinances of faith, and in France there has always been an undercurrent antagonistic to the Catholic Church. The Church does not coerce man's free-will, and thus Arianism was prevalent in the south of France for centuries. The Albigensian heresy was received with favor during the middle ages, and the principles of Voltaire found quick root in the soil in the latter part of the last century. These principles have not yet been rooted out, but infidelity has its home chiefly in the cities where worldliness prevails. In the rural districts, religion has a vigorous growth, as Mr. Symonds himself acknowledges, saying : "In the rural districts there is a deep religious spirit." Any visitor to France may witness the fervor of that spirit in the devotion of the people as they assist at Mass on Sundays and holydays; and this may be seen even in the cities, where both standards are erected-that of Christ, and that of the enemy of our salvation-and where there is a perpetual conflict between religion and unbelief.

Here we must remark that though there is so much practical unbelief in France, Protestantism has no foothold, as out of the whole 40,000,000 of population of the country, including the large cities, where there are many foreign Protestants, the total number of Protestants is less than 580,000, though there is complete religious liberty, and Protestant ministers are in receipt of larger salaries from the Government than Catholic priests, so that they may be able to support their families.

It is not true, as Mr. Symonds says. that "there are now large defections from the Church of Rome, many of the clergy becoming Protestants." There is no such movement, and though it has been asserted before that this is the case, those who have made these statements have refrained from giving localities and figures to show that there have been such defections, for the reasons that they are only imaginary. As there are fully 40,000 priests in France, there is no obligation for us to enquire where these defections are to be found until they are localized by those who allege them. The Catholic sentiment in France is known to be growing stronger from day to day, and one of the best evidences of this is the fact of the growing influence of religion in the Chamber of Deputies, which though it was decidedly irreligious a quarter of a century ago, is now as decidedly Catholic in its prevailing senti-

Mr. Symonds also boasts of the great progress of the McCall Protestant missions throughout France. This is also to a great extent an exaggeration. In Paris, where there is a great and a cosmopolitan population, it is no wonder that Protestant hospitals, homes for children, and schools should be at work on a pretty extended scale, and the same may be true of other large cities, but there is no serious defection from the Catholic Church, and the boasted work done in the way of Protestant missions falls far short of that unostentationsly done by the Christian Brothers in educating youth, and in conducting Industrial schools, and by the Sisters of Charity in charitable works of every kind.

Mr. Symonds boasts that Dr. McColl has received from the President of France the cross of the legion of honor on account of his humanitarian work. Possibly this may be the case. We will make enquiries into the matter in due time, meanwhile we would remind that gentleman that not a year passes during which such honors as this are not naid to humble Sisters who have distinguished themselves by their deeds of charity either on the battlefield or in the hosreligious war carried on with varying pitals by performing heroic works of mercy, though these ladies are of so retiring a disposition that they would prefer to do their work in secret without attracting the notice of the high civil authorities. If one Protestant gentleman has received such an ac knowledgment from the President of the French Republic it does not prove that his work surpasses that of the scores of nuns who have, without seeking it, received similar recognition.

It is confusion to say that in all religions there is truth. Religion is one, not many; and the one only revalence of scepticism and infidelity in darkest aberrations of the human inhe says, "have no religion." This is at all times and amongst all the races MALLOCH NOT A CATHOLIC. mig During the course of the series of

sermons preached recently by Rev. Dr. Fallon, O. M. I., of Ottawa, on "Anglicanism" he referred to an article which had appeared in an English magazine, written by Mr. W. H. Malloch, who, he stated, is a Protestant. This latter was denied by anonymous correspondents of the city press, insisting that Mr. Malloch is a Catholic. To end the dispute, Dr. Fallon put the question squarely to that gentleman, who has sent him the following reply: who has sent him the following reply:

Dear Sir—In answer to your letter of the
23rd of January, I beg to say that Loyal An
glican is in error when he speaks of me as a
member of the Roman Catholic Church. I
have always tried to make it clear in what I
have written, that when I have endeavored
to show that, the reality of a supernatural religion being granted, the Roman Church alone
of all Churches gives to such a religion a logical, and organically coherent form, I have
written as one who studies that Church from
without. You ask me yourself whether if not
a Roman Catholic, I am an Anglican. I beheve that everyone in England, who is not a
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I am certainly a member of it also, and garded technically as a memoer of the Church of England. In this technical sense I am certainly a member of it also, and as matters stand, were I in parliament, I should yote against its disestablishment. I may, in fact, call myself an Anglican politically, but I am certainly not a member of it in a philosophical or theological sense.

I beg to remain,
Faithfully yours,
W. H. Mallock,
P. S.—In the letter to the Citizen, which you forward me, Leval Anglican alludes to my speaking of the English Church as "our Church." He has in view, I suppose, my article in the Nineteenth Century. The phrase was there used in the headlines at the request of the editor, because the full tile, Does the Church of England teach anything? contained more letters than could be got into the top of the page. Its occurrence there has merely a typographical, not a theological significance.

A PIECE OF BIGOTRY. We mentioned in our columns a few weeks ago the vacancy which had oc-

curred in the Police Magistracy of the town of Lindsay. We are pleased to be able to state that the Ontario Government have appointed to the position Mr. William Steers, who is well known as an able barrister, skilled in all the sinuosities of the law. The following extract from a recent

issue of the Lindsay Post will lay bare a piece of meanness and narrow-mindedness on the part of the Town Council of Lindsay which would be incredible amid the growing intelligence and liberality of the people of Ontario were it not attested by evidence which cannot be gainsaid. The Post says:

At the spocial meeting of council held last evening in the clerk's office, the following resolution was introduced by Aldermen Horn and Sootheran, and was adopted by

That the municipal council of the town of "That the municipal council of the town of Lindsay respectfully request Mr. S. J. Fox, M. P. P., to bring to the notice of the Ontario Government the fact that the corporation feel that its required by the Statutes (Chap. 87, Sec. 2, Sub Sec. "h") to pay an exhorbitant salary to the Police Magistrate of the town, viz., \$1,000, and that in spinion of this council the sum of \$500 per annum is all that the Council should be called upon to pay for said services, and that the clerk be and is hereby instructed to prepare a statement of the receipts and expenses of the police department for the years 1897 and 1898, to be forwarded to Mr. Fox with a copy of this resolution, and that the corpor and 1898, to be forwarded to Mr. Fox with a copy of this resolution, and that the corpor ate seal be attached to this motion."

A resolution similar to the above was introduced in last year's council by Dr. Burrows, but was very coldly received.

To understand the circumstances of the case it is necessary to bear in mind that when Dr. Burrows, last year, offered the resolution that the Police Magistrate's salary should be reduced, it was expected that the suc cessor to Mr. D. J. McIntyre, who then filled the office, would be a Protestant, and so the motion was indeed "coldi received" as the Post remarks. Bu Mr. Steers, who has been appointed, i a Catholic, and there lies the secret of the sudden auxiety of the council for

economy.

It so happens that under the recen law prescribing cumulative voting there is no Catholic in the Lindsa Council, as the Catholics of the town though forming a very large percen age of the population, had no wish concentrate their votes; and this fahas given certain members an oppo tunity to put their A. P. A. pr clivities into active use. It is know that one of the promoters of the schen openly boasted that as the new Poli Magistrate is a Catholic he "wou manage through the Council so lower the salary as to make the offi not worth having." The resoluti given above is the result of win pulling, with this object in view.

The minimum salary of a poli magistrate is fixed by law, accordi to the population of the municipali and it is not to be supposed that Government will make itself the ca paw of a clique of bigots to inflict injury on a worthy and compet official, by special legislation; even if the council of Lindsay is mean spirited to pay a proper salar; the necessary officers of the town least a contract already entered should be faithfully fulfilled.

We understand that at least one the promoters of the present scho would be glad to get the office in q tion at some future time, so, to suit aspirations, possibly the Government Malloch, who, he stated, is a Protestant.

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MALLOCH NOT A CATHOLIC. might see its way to have a law passed to have the salary reduced in Lindsay During the course of the series of sermons preached recently by Rev. when next a vacancy occurs, and perhaps the busybody who has been fore-Dr. Fallon, O. M. I., of Ottawa, on most in getting the resolution passed "Anglicanism" he referred to an in favor of a reduction, may reap the article which had appeared in an Engbenefit thereof when that time comes. lish magazine, written by Mr. W. H.

TEMPERANCE WORK.

The following excellent statement of the scope of the present day temperance movement is from the Catholic Citizen of Milwaukee, Wis:

Modern temperance work must be done upon the principle that "an ounce of prevention is worth a pound who has sent him the following reply:

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23rd of January, I beg to say that Loyal An
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I am certainly a member of it also, and as If the drunkards may in of cure. cidentally be converted and reformed, well and good. But the great aim of the movement should be to limit and localize the evil; to prevent its spread; to cut off its supply of human

The function of the modern total abstinence society is to prevent rather than to cure. It must seek its membership among those who, apparently, do not need the social backing of a society to preserve their good habits.

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I beg to remain, Faithfully yours,
W. H. Mallock,
P. S.—In the letter to the Citizen, which you forward me, Leval Anglican alludes to my speaking of the English Church as "our Church." He has in view, I suppose, my article in the Nineteenth Century. The phrase was there used in the headlines at the request of the editor, because the full tile, Does the Church of England teach anything? contained more letters than could be got into the top of the page. Its occurrence there has merely a typographical, not a theological significance. Boys, young men of intelligence, and public spirited older men of solid traits and tried character - these are the material for the total abstinence society of to day .- Sacred Heart Review.

REV. DR TALMAGE ON SOME GOOD MEN HE HAS MET.

The Rev. Frank D3 Witt Talmage pleaded for a wider tolerance in church circles yesterday at the Jeffer-son Park Presbyterian Church, saying in the course of his sermon: "Now you know some people have gone stark mad upon the question of the Catholic Church. They think the name of the Pope is only another name for the devil. I myself could never be a Catholic. But I firmly believe that some of the best men I have ever known were not only members of the Catholic Church, but Catholic priests Catholic Church, but Catholic priests themselves. And some of them I never expect to meet in heaven, because I believe they are so good that God will honor them with a seat so near the throne, that I, on the outskirts as an able barrister, skilled in all the of the multitude, will never be able to even touch the hem of their garments."-Chicago Record, Feb. 6.

THE SOUL'S ACCOUNTING TIME.

The practical Catholic always re joices at the approach of Lent. He realizes that, engrossed as the average mortal is in the cares and occupations of the world day after day, we do not during the year devote anything like the time and attention we should to our spiritual interests. We lose sight of these interests; we forget them, or if they press for recognition upon our Horn and Sootheran, and was adopted by council:

"That the municipal council of the town of Lindsay respectfully request Mr. S. J. Fox, M. P. P., to bring to the notice of the Ontario Government the fact that the corporation feel that it is required by the Statutes (Chap. ST, Sec. 2, Sub-Sec "h") to pay an exhorbitant salary to the Police Magistrate of the town, viz., \$1,000, and that in the opinion of this council the sum of \$500 per annum is all that the Council should be called upon to pay for said services, and that the clerk be and is hereby instructed to prepare a statement of the receipts and expenses of the police department for the years 1897 and 1898, to be forwarded to Mr. Fox with a copy of this resolution, and that the corporate seal be attached to this motion."

A resolution similar to the above was introduced in last year's council by Dr. Burrows, but was very coldly received.

To understand the circumstances of minds, we dismiss them on the plea that we have not time to give to them. When Lent comes, however, with its solemn and reiterated reminders of our mortality and death and judgment, such pleas lose their force, and we are compelled, in spite of ourselves, so to speak, to consider our spiritual state and put the affairs of our soul in order. Lent thus becomes the annual accounting time of the soul, as it were. It is the period when we review the record of the previous twelve months, and see in what condition we stand in the sight of God. As the wise merchant always welcomes the day when he takes account of stock and sees what his actual To understand the circumstances of standing is, so the prudent Christian the case it is necessary to bear in rejoices at the opportunities for spiritmind that when Dr. Burrows, last use opportunities for spiritual accounting which Lent annually year, offered the resolution that the brings him, and never fails to profit by them.—Sacred Heart Review.

EEARDSLEY'S CONVERSION.

No Passing Whim-An Essentially Religious Temperament.

From the New Era, London

There is just now a renewal of interest in Aubrey Beardsley and his work. Much of the latter is being re-issued, while some is being published for the first time, and appreciations of the artist are appearing in various quar-ters. It is interesting to notice how respectfully, even sympathetically, Beardsley's conversion to Catholicism is spoken of by his friends, themselves

not Catholics. Thus Mr. Arthur Symons in the little volume lately issued by the Unicorn Press, contain ing portraits of Beardsley and speci-mens of his work, speaks of him as dying "in the peace of the last sacra-ments of the Church, holding the rosary between his fingers." Mr. Max Beerbohm, the brilliant and eccentric critic who was born on the same day as Beardsley, wrote in the Idler: conversion was no mere passing whim, as some people supposed it to be; it was made from true emotional and in tellectual impulse. From that time to his death he was a pious and devout Catholic, while religion consoled him for all the bodily sufferings he under-

But the most interesting notice to Catholic is that contributed by Mr. Henry Harland to The Academy of December 10. He writes: "Aubrey Beardsley temperament was essentially the religious temperament. A hundred times, in a hundred ways, one felt that this was so; one would even tell him to his face that it was so -at which he would perhaps laugh a little, quietly, gently, a laugh that was by no means a disavowal. And just at the threshold of that last sad year he acknowledged that it was so; he be-

with the joy and the love it is the merit of the supreme faith to bestow. In all his wretched bodily suffering at Bournemouth, at Dieppe, and in the end at Mentone, he had that to help

AN UNDESIRABLE MISSION-FIELD.

A correspondent of the Chicago Chronicle, having asserted in explosive language that Christianity has "failed" and that a hypocritical, time-serving clergy are to blame for it, drew down a fine storm of protests upon his adamentine head. It is clear that, if Christianity has "failed," she has among her assets a large body of intelligent and rather pugnacious admirers. One of these contributes a bit of personal reminiscence which is interesting, apart from the contro versy that provoked it.

The writer, who avers that he does not "belong" to any Church, goes back to the Civil War, when Camp Douglas sheltered an immense number of Confederate soldiers. Rumors soon spread to the effect that the officers of the Camp, all of whom were Protestants, were encouraging a "Popish propaganda" among the prisoners. The preachers of Chicago met and appointed a reverend brother to investi-gate Camp Douglas. The adjutant received the clergyman courteously, regretted that disquieting rumors had gone affoat, ordered an ambulance and invited the investigator to accompany him to the small pox hospital, the scene of the alleged propaganda. The clergyman weakened, but was self-possessed enough to decline the invitation heartily. Whereupon the sarcastic adjutant informed him that every preacher in Chicago had done exactly the same thing; and that if the Confederates were being perverted to Romanism it was because Roman priests came and perverted them There was no further complaint from the ministers. "It a priest," con-cludes this unwashed lamb, "will im-peril his life to bring the consolations of his Church to the dying, he must be lieve what he preaches." And most people will be of the same opinion .-Ave Maria.

LAY HELP.

Those who read Bishop Hedley's strong plea for lay co operation with the clergy will be interested in the comment which the Liverpool Catholic Times, an able English journal, makes on the Bishop's suggestion. We quote one paragraph:

on the Bishop's suggestion. We quote one paragraph:

If laymen are to co-operate, they will expect to be consulted. Catholics, whether clerical or lay, have views, and they will not contentedly see their views set aside. Excessive regimentation will be fatal to any scheme which tries to enlist laymen in Catholic works. Any movement in this direction must be on democratic lines, and no such movement will in the long run be found acceptable to the lay mind which does not frankly encourage consultation and concede full and fair criticism. And it is not without probability that those whose whole training has been on the lines of a more than military discipline may thoughtlessly, and imperceptibly to themselves, expect the same percision of obedience and promptness of submission to direction from men whose training has been so widely different from their own. It is here that tact and judiciousness and knowledge of individual character come into play. And these qualities, united always with patience and forbearance, must ever be carried, like the sacred texts by the Jews. before the eyes of the man who is to associate with his own work the invaluable assistance of the laity. It is, we venture to add, because these qualities have not always been brought to bear that some people seem to have a positive dread of lay help. Lay help, they say, means enthusiasm, and enthusiasm supposes individuality, and with these people individuality is the eighth deadly sia. They want every man to fit in his place like a pea in its pod. But when you get a man who has no individuality and on enthusiasm, you have got a man who does no work. The great workers in any direction, for God or the world, are men of strong individuality and ardent enthusiasm; and there is no need to quarrel with them until their individuality disregards law or their enthusiasm discards common sense.

It is worthy of remark that Bishop Hedley complained of the inactivity of

It is worthy of remark that Bishop Hedley complained of the inactivity of the laity in England, where laymen take a larger part in the work of the Church than they do anywhere in America.—Ave Maria.

CHRISTIAN SELF-LOVE.

"If I speak with the tongues of men and of angels, and have not charity, I have become as a sounding brass and a tinkling cymbal. If I should have all faith, so that I could remove mountains, and have not charity, I amothing, And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profitetn me nothing." (I. Cor. xiii, 1, 2, 3.) We see from these texts that charity

is indispensable. We must have it or we shall never see the face of God in heaven. Nothing whatever can take the place of it. And what is this char-ity? Charity is another name for love. The charity of God is, then, the same as the love of God. We must love God, or we shall not be united to Him for all eternity. This is what our Blessed Saviour said: "This is the first and greatest commandment: Thou shalt love the Lord thy God with all thy heart and all thy mind and all thy strength. But what does this love of God con-

sist in? It consists chiefly in keep ing faithfully God's commandments. When the young man asked our Lord, "What shall I do to enter into life?" the answer was, "Keep the commandments;" and St. John, inspired by the Holy Ghost, says" This is the charity (or love) of God, that we keep the commandments."

This being so, we can express the meaning of our text by saying: "If I speak with the tongues of men and of angels and do not keep the comwould be glad to get the office in question at some future time, so, to suit his aspirations, possibly the Government | came a Catnotic. He became beaution at some future time, so, to suit his aspirations, possibly the Government | came a Catnotic. He became beaution and profess and a tinkling cymbal." We may talk as eloquently as possible about the faith and our holy religion, and profess to love sense. His heart, his life, were filled | tit, but if we at the same time | came a Catnotic. He became beaution and profess and a tinkling cymbal. We may talk as eloquently as possible about the faith and our holy religion, and profess to love | that some new features which are of much cathetic profess to love | tit, but if we at the same time | title | t mandments of God, I am become as a

violate the commandments, or any one of them willfully, then we are hypocrites, the true love of God is not in us ; it is all empty noise. The love of God is not in high-wrought feelings or in high-sounding phrases, but in the true disposition of obedience. When we begin to understand in the least what God is, then we should desire to possess Him, which is the same as possessing the Infinite Good, and to bbey Him in all things, that is, keep His commandments as well as we can. This is the true love of God, although we may be destitude of the feeling of love which we have naturally to our

fe low-men whom we like.

If we faithfully keep God's command If we faithfully keep God s commandments we pay Him true homage and worship—such as is acceptable to Him and worthy of Him. It is not the one who says, "Lord, Lord, that shall enter the kingdom of heaven, but the one who doeth the will of My Father Who is in heaven." Let us not deceive our lockers, "Be not deceived, for God is selves. "Be not deceived, for God is not mocked." Many seem to deceive themselves, thinking they can put something else in the place of keeping God's commandments. One says to himself: "I will go to Mass. I will r peat prayers while I am there. I will feel devout, but I will continue to I shall get intoxicated from time to time, without doubt, but God, seeing my devotion, will not be so hard on me. He will forgive this failing. I will go to confession and Communion occasionally. God will overlook it."
You deceive yourself. You have not charity, and without charity all the prayers, all the Masses, all the confessions of the confession of the confession of the confession of the communions in the sions, and all the Communions in the

world will profit you acthing.

Another says: "I will fast; I will give alms; I will help to build churches and schools; I will feed the poor, but I cannot give up that sin that I am addicted to." The apostle warns you that God will not make any such bargain with you. You must put away that sin; you must cease absolutely from every mortal sin, and not for a day or a week, but for your whole life. Let all your prayers, all your fasting, all your self denial, all your thoughts, all your desires, during this holy season of Lent, be directed to this one end and object, to get this true charity of God, which will bring you without fail to your true home in heaven, where you shall be united by love to God and be happy beyond all expression for the endless ages of eternity. - Sacred Heart Review.

HADN'T HEARD HIM PREACH LATELY.

"There is a rather crusty old gentleman attending my church," says a Detroit clergyman, quoted by the N. Y. Tribune, "and his absence for several weeks led me to call upon him. He is not a communicant, and I am afraid at times that he is slight y skeptical. He is very pronounced in his political views, and, as conversa-tional material ran rather short, I sought to interest him by asking, 'How's politics?'

"'How's politics?' he repeated, without a change of countenance; 'how's politics? That's a pretty ques-tion for you to ask when you know that I haven't heard you preach for the last seven Sundays.'

WEDDING BELLS. WALCH ·· FLEMING.

WALCH-FLEMING.

St. Augustine's church, Dundas, Feb. 14, was no scene of one of the prettiest weeddings yer held in that church. The bride was Misselate Fleming, youngest daughter of Mrs. Peleming, Dundas; and the groom Mr. Thomas Valch of Puslinch, When the half hour of ine boomed out the carriages containing the ride, bridesmaid, maids of honor and retinue rew up at the church door, the procession Fleming, Dundas; and the groom Mr. Thomas Walch of Pushineb. When the half hour of pine boomed out the carriages containing the bride, bridesmaid, maids of honor and retinue drew up at the church door, the procession formed in the porch, little Miss Margaret and Ellen Fleming, nieces of the bride, acted as maids of honor and dressed in cream cashmere trimmed with white silk, each carrying two beautiful bouquets of white carnations, they formed a pretty picture indeed. The bride entered on the arm of her brother Dr. A. Fleming. She was attired in a beautiful dress and train of white satin brocade trimmed with white satin brocade trimmed with white satin and chilon, and carried a beautiful bouquet of white roses and carnations, and, crowned with a long flowing veil and wreath of orange biossoms looked quite charming indeed, Miss Babara Mahon, of Aberfoyle, niece of the bride acted as bridesmaid. She wore a beautiful dress of pale blue crepon flittingly trimmed with white satin chiffon, with hat to match, and carried a beautiful shower bouquet of white carnations. The groom was supported by his brother Dr. Walch of Guelbh. After the ceremony which was witnessed by a vast crowd of people, the party withdrew to the Fleming homestead, home of the bride, which was decorated and draped for the occasion with wreaths of smilax, vases, filled with yeliow tulips, white roses and carnations, while the staircase was gracefully draped with long sprays of evergreens and smilax and green silk veilings. The spaceious dining hall was elaborately decorated in white and green, while the bedroom and parlor suites were festooned with green wreathes which bore large bunches of white roses. Some sixty guests sat down to breakfast, prepared in princely style by Caterer Knapman of Hamilton. The tables were elaborately decorated with flowers and drapery. The following were noticed among those present. Rev. Father Donovan, Dundas; Mr. Will Mahon and Miss Maggie Mahon, Aberfoyle; Mr. John and M. Walsh, Miss Moval! Miss Louice Mann. Dundas:

M'ME. DE PERCHARD VONTOM DEAD.

The many friends of Mme. Rosa d'Erina, the famous Irish prima donna, and her husband, G. R. Vontom, the tenor, will sympathize with them in their bereavement through the death of Mr. Vontom's mother, which occured in London, England, on Jan. 31. The deceased lady was the daughter of Capt. Pierre de Perchard, and niece of the Seigneur of Rozel, in the Island of Jersey. R. I. P. Catholic papers please copy.

Hoffman's Catholic Directory.

IMPERIALISM.

Peterboro Examiner, Feb. 23, 1899. To the editor of the Examiner: To the editor of the Examiner:
Sir.—I enclose a clipping from the Montreal
Star of Feb. 17th Please publishit. The sentiments are the sentiments of many loyal Americans and many loyal Britishers.
Yours,
Hum nity

Yours,
Humn nity,
A writer in the Evening Post says: 'It is
interesting to note the progress we are making
in our newly adopted role of 'ime too' to England in her coionial policy and imperialism.
The first requirement of this policy is a powerful navy and a big standing army, and in our
haste to provide these we are whisting down
the wind all our ancient docrines and fears.
Incident to these are swollen and ever-swelling
expenditures, and your true Jingo makes it a
test of patriotism to regard hugeappriations as
proof of national greatness. In England those
who object to this programme of swagger,
bluster and extravagance are sneered at as
'Little Englanders' the Jingo term for them
here is aunties.

"But observation of the various place.

uniter and extravigance are sneared at as Little Eaglanders; the Jingo term for them ere is aunites.

"But observation of the various phases of he matile as developed in Eagland shows that ne of the most urgent needs of "innertalism" a newspaper press that will magnify an unesisted march into 'a glorious campalian, desirioe a butchery as a battle, and acclaim as eroism deeds at which in all ages humanity as shuddered. During the recent 'Afridi ampaign' in India it was almost a daily exterione to read in the Eaglish newspapers—ven in the sober and serious Times—glowing acounts of how the Segond Highlanders, apported by the Fifty-Ninth Fou and Yenty-Fourth Spoys, charged despertely upon the enemy and swept them at the feature of their positions; loss in this 'desperted and 'glorious' charge one killed and three wounded! At the battle of Omdurman less afilled, the Dervishes being simply butchered a thousands by the Maxim and Gathma nachine guns before they get within range of he far-shooting Lee Mctfords. In this battle 'Seneral Kitchener's solders were in rather work in the cattle pens of Chicago and Kansas of wounded. Dervishes as they lay apon the battlefield or crawful invalvalent of a Roman triumph in London; and the carties pens of Chicago and Kansas of wounded. Dervishes as they lay apon the battlefield or crawful into an univalent of a Roman triumph in London; and the active pens of Chicago and Kansas of wounded Dervishes as they lay apon the battlefield or crawful into an univalent of a Roman triumph in London; and the active pens of the landon of glorification press chanted a choral peace of glorifications. And all that is essential, in fact an indistinct of the charted a choral peace of the lation.

"And all that is essential, in fact an indis-

form rosses were distributed by the evolution of the pression of the equipment for a programme of imperialism, such as England has been carrying out for a hundred years, and as been carrying out for a hundred years, and as been carrying out for a hundred years, and as been carrying out for a hundred years, and as weare now venturing upon under her tutelage. Men rearred under the conditions of modern civilized life would not engage in the butchery of helpless savages whose offence is usually the defence of their homes, unless their judgment was confused and their consciences were doped with the seductive acclaiming of them as heroes. And their people at home would shrink back from their deeds with horor and shame were they not glossed over with the verbal pageantry of glorious war.

"The plain truth is that never since the shot was fired at Lexington, have men wearing the uniform of the United States, and standing under its flag, been engaged in such sorry and shameful business as that which has recently occupied our troops at Manila. If here, as in England, the masses can be blinded and misled by the newspapers and political tingoes, then it is difficult to contemplate hopefully the future of

ARCHBISHOP BEGIN'S KIND WORDS OF US.

Charlottetown, P. E. I., Watchman Feb. 20. Charlottetown, P. E. I., Watchman Feb. 27. The following characteristic letter was received from Mgr. Begin last week by Rev. Father Barke, who had charge of the beautiful address forwarded to His Grace sometime ago. We feel sure that all classes and creeds in the province will read it with interest and edification. We translate freely from its classical French Lext:

Archbishon's Palace. Archbishop's Palace.

Archbishop's Palace,
Quebec, Jan. 28, 1893.

Dear Father Burke:—I have recently received beautifully framed, from the hands of our esteemed friend Abbe Matthieu, of the Seminary, the magnificent address which you had the goodness and the delicate attention to send to me. It has given me very great pleasure, and I thank you for it from the bottom of my heart. The memory it evokes of my zealous and illustrious predecessors is particularly agreeable to the delicate attention of such admirable devotion to duty, such apostolic courage, such immense love for souls! Could I but snatch a spark of the holy fire which consumed their hearts, and thus walk—let it be ever so short—in their footsteps!

the holy fire which consumed their hearts, and thus walk—let it be ever so short—in their footsteps!

It was indeed a terrible undertaking at the time in which they hved to leave Quebec in a frail craft and effect a pastoral visitation of Cape Breton and Prince Edward Island, St. Mary's Bay, and every little elevated post on the gulf shore and in the isolated settlements of the interior. What must have been their merit before God! The protection, the solicitions of the Bishop of Quebec, for those distant regions constitutes the most beautiful page of our religious history.

My sojourn of several weeks in your Eden of an Island did not only restore my physical health, but most powerfully contributed to strengthen the ties which hate always united the Mother Church of Quebec to the churches of the Maritime Provinces, her noble daughters. I have taken from your enchanting Island a most agreeable and imperishable souvenir. The reception so cordial and sympathetic, by your worthy Bishop, the tokens of good-will and affection afforded by your excellent clergy—all this has riveted my heart to your beloved province, and affords me quite often the occasion of saying a good word for your Island and its admirable people. If I could but spars the down every year and recuperate my strength and renew my courage at your rejuvenating

down every year and recuperate my strength and renew my courage at your rejuvenating fountain. And who knows but God may permit me so to do!

Be kind enough to believe me, dear Father Burke, with sincerest, vows for your happiness, and the expression of my most lively gratitude. Your devoted servant in our Lord, Your devoted servant in our Lord, Archbishop of Quebec, our people when we hope to see the illustrious Bishop yearly amongst us.

THE LORETTE SCHOOL

To the Editor of the Winnipeg Free Press: To the Editor of the Winniper Free Press:

Sir-Would you be kind enough to insert in your paper the following correspondence:

I have just read Dr. Blakely's report about the schools of my parish and about myself, and I beg leave simply to say a few words re the hearing of confessions in the schools, as there seems to have been some contradictions between the denegations which have been made in the Free Press, of Feb. 2, and the report of the learned doctor.

Mr. Keam asseried that I had heard confessions in the schools of my parish since Christmas I simply deny it, and a special communication came from the Archishop's palace of St. Boniface to the same effect. But I never denied that I had heard confessions before Christmas, as the report says.

cation came from the Archoisnops palace of St. Boniface to the same effect. But I never denied that I had heard confessions before Christmas, as the report says.

I did it in the best of good faith, thinking that we continued to enjoy the liberties we always had in our schools, and it is a sad revelation to my purishioners, who now see how the law will have to be applied.

(Translated from French.)

Mr. Editor—May I be allowed to insert in your paper a few words of explanation with regard to a subject concerning keenly, the Catholic parishioners of Lorette. The 2th of January last, a newspaper of Winnipeg published a correspondence of Mr. Keam, of Lorette, staing that the Rev. Father Dufresne, parish priest of Lorette, had heard the confessions of children during class hours, inside the school house, and since last Christmas. Upon reading that assertion I at once went to Father Dufresne's house to inquire about the matter. The reverend gentleman declared to me that Mr. Keam's assertion was not correct, since he had not confessed any children in schools since last Christmas. "Even had I," said he, "I would not have for a moment though tmissing my duty as a priest and a citizen.

Just think of my astonishment when I read in the Free Press' issue of Feb. 2, a statement squarely denying that Rev. Father Dufresne ever went to hear children's confessions at schools. I am convinced, Mr. Father Dufresne ever went to hear children's confessions at schools. I am convinced, Mr. Father Dufresne ever went to hear children's confessions at schools. I am convinced the Editor, that there must have been some misapprehension some

where.

May I add that Father Dufresne's affirmations remain true and that the denerations with regard to Mr. Keam's assertions also remain true. In order to throw some light over the matter it would have been necessary to add after the following expressions, "The Rev. Father Dufresne heard no confessions at schools," these two words only—since Christmas.

Wm. Lagimodiere.

"A Free Press reporter received the follow ing information from Archbishop Langevin yesterday: "Rev. Father Dufresne denies em-phatically having heard confessions in the school room during school hours, and he never gave a holiday to the pupils as stated."—Win-nipeg Evening News and Bulletin.

C. O. F.

St. Joseph Court, No. 370. The regular meeting of the above Court was add on Thursday evening. Feb. 23rd. As pretieted in your issue of Feb. 18th a very large number of the members were present from the Court, and also from Sacred Heart and St. Leo Courts.

ef Ranger Cannon called the meeting to at 8 p. m. sharp, and was assisted by the C. R. Bro. J. J. Neander, C. R. Sacred

Courts, and also from Sacred Heart and St. Leo Courts.

Chief Ranger Cannon called the meeting to order at 8 p. m. sharp, and was assisted by the D. H. C. R. Bro. J. J. Neander, C. R., Sacred Heart Court,

On the plaiform with the C. R. were Bro. E. Bracken, C. R. St. Leo Court; Bro. J. J. Nigntingale, Sec. St. Leo Court. Bro. W. P., Murphy, Fin. Sec. St. Leo Court. Bro. W. P., Murphy, Fin. Sec. St. Leo Court. Bro. W. P., Murphy, Fin. Sec. St. Leo Court. Bro. W. P., Murphy, Fin. Sec. St. Leo Court. After the regular order of business was concluded the Good of the Order. Committee took charge of affairs, and the chief Ranger introduced Bro. C. J. McCabe, who coming forward was greeted with loud applause, and after quiet was restored he began by expressing the pleasure it gave him to receive such a hearty evactor from his brother Foresters, and stated that in thinking over a subject for the evening he had come to the conclusion that none would be more suitable than sometaing pertaining to the country and constitution of Canada. He gave a very clear exposition of responsible sovernment, and traced its growth and the cases that led up to it in 1861; he diss was a factor in the desire for, and gread of, free institutions in this country, and contended that the position of Canada. British colony was more desirable that the the United States as a Reported that the position, the equality of all before the law, and the complete responsibility of the position, the equality of all before the law, and the complete responsibility of the population, the equality of all before the law, and the complete responsibility of the population, the equality of all before the law, and the complete responsibility of the population, the equality of all before the law, and the complete responsibility of the population being actuated by thirds for conquest and acquisition of territory, while others have the more laudable motive of colonizing, to spread the goopel, and advance Caristianity, "England," he said, "in all ner American expection

who visit us can be assured of a pleasant evenng.
Now Mr. Editor, I think both the CATHOLIC
RECORD and Register are deserving of considerable praise and thanks from the Catholic
Records are throughout the Province for so kindly
publishing C O. F matters, and while Toronto
avails herself of the opportunity, I think the
other courts in the province should be heard
from also, and thereby cause those who are not
already members of the Order to see that it is
not confined to the cities of Toronto and London only.

on only.

St. Joseph Court members were very solven only.

St. Joseph Court members were very solven on their fluorist exhibit was placed in your columns of Feb. 18, and were very thankful for your kind present to them, which was distributed around at their meeting. With best wishes.

M. F. Mogan, Sec.

Feb. 25, 1899.

C, M B A.

Resolution of Condolence.

At the last regular meeting of the members of Branch No. 25, C M. B. A. the following resolution was unanimously adopted: Whereas it has pleased Almighty God, to call to himself Mrs. Sinnett, mother of our esteemed brothers Richard and William Sinnett, Resolved that while bowing in submission to the divine will of God, we wish to tender our sincere sympathy to Brothers Richard and William Sinnett, and, further, Resolved that a copy of those resolutions be spread on the minutes of this meeting and published in The Canadian and Catholic Riccord, God, S. Goodrew, Pras.

Peter J. McMullar, Rec. Sec.

At a regular meeting Branch No. 51, Barrie, on Feb. 13, 1893, the following resolutions were moved by Brothers E. Savigny and Thos. Kennedy, and unanimously carried:
That we, the members of this branch, desire to extend our heartfeit sorrow and sympathy to the bereaves widow and family of the late. He was the work of the brother to extend the brother than the has but called our esteemed Brother to a justreward of a well-spent life. Therefore be it further Resolved that copies of these resolutions be sent to Mrs. Murphy and for public a ion to The Canadian and Cartholic Riscoup, and that they be recorded on the minutes of this branch. John J. Kelly, Rec. Soc.

John J. Keily, Rec. Sec.

At the last regular meeting of the members of Branch No. 124 C. M. B. A., the following resolution was unanimously adopted:

Whereas it has pleased Alonghty God to call to Himself Jereninh Kelly, son of our respected bro her, James Keily, and brother of our Financial Secretary, James Keily, and brother of our Financial Secretary, James Keily, and brother of our Financial Secretary, James Keily, and in submission to the Divine will of God, we wish to tender our sincere sympathy to Brother Keily and his family in their sad affliction, and pray that Almighty God may grant eternal rest to the soul of the deceased.

Resolved that a copy of these resolutions be spread on the minutes of this meeting and published in The Canadian and CATHOLIC RECORD.

William Toohey, Rec. Sec.

A. O. H.

Resolution of Condolence.

At the last regular meeting on February 21, of the St. Thomas branch of the A. O. H., a resolution of condolence was passed to Bro. James O'Brien, who suffered a severeloss in the death of his mother, who ded recently. J. G. Townsend, Rec. Sec.

Have you had the new disorder?
If you have'nt it, 'tis the order
To succumb to it at once without delay.
It is called appendictis.
Very different from gastritus
Orthe common trash diseases of the day.
It creates a happy frolic
Something like a summer colic
Which is apt to jar the minor organs some;
Only wrestles with the wealthy.
And the otherwise most healthy.
Having got it, then you're nigh to kingdomecome.

Midway down, if you are testing
Where the trouble lies a pesting,
I a little alley-blind and dark as night
beading off to simply. "Nowhere,"
Catching all stray things that go there,
As a pocket, it is clearly "out of sight,"
It is prone to stop and grapple
With the seed of grape or apple
Or a tiny, button swallowed with your pie.
Having levied on these chattels
Then begin eternal battles
Then begin eternal battles Wm. Lagimodiere.

Lorette, Feb. 16.

The denial or denegation here referred to as appearing in the Free Press, Feb. 2, was as follows:

That are apt to end in manisions in the sky.,

—John Larmer.

The long contest of eighty-five years England, between allegiance to the Prince and allegiance to the Law, ending with the decisive victory of the latter, is too complicated for more than some slight allusions. It naturally, at its height, took the

form of a civil war between the King and the Parliament, the former repre senting prerogative, the latter law. That the English Roman Catholics were almost unanimously for the King and against the Parliament was not the result of any speculative preference of prerogative over law. They had no thought of contradicting the canonical declaration: "The true Rex is Lex." They had no thought of claiming for the King the right to lay arbitrary taxes. Indeed, the only case, so far as I know, in which the Spanish Inquisition, of its own motion, interfered in a properly political question (to say nothing of its continual quarrels with magistrates), was when it threw a priest into prison who maintained that a king actually has this dangerous right. The Inquisition only withdrew its hand when the priest had solemnly recanted his absolutistic thesis from the pulpit. In the earlier Middle Ages, when the royal power had as yet no real counterpoise in the various countries, the Papacy took on itself the championship of popular right in this respect. A sovereign, whether king, duke or count, incurred excommuni cation if he imposed new taxes without consent of the Apostolic See. As par-liaments developed, this Papal prerogative insensibly fell into abeyance, be ing in its nature provisional.

In treating of the great Civil War it is a gross calumny to say that either party was fighting for despotism. The victory of Charles would have resulted in this. Yet his adherents had no such thought or purpose. On the other hand, the victory of the Parliament did for a while deliver over the nation to the power of the sword, and this military dictatorship barely failed of becoming permanent, and that, as Macaulay himself says, in a form which would have combined all the evils of despotism with all the evils of anarchy. In truth, an intervening conflict could hardly be escaped, in the transition from the ancient constitution, in which the Crown was supreme and the Parliament only a cneck, to the present constitution, in which the Commons are supreme, and the Crown is only a check and august moderatorship. Macaulay, intense Whig partizan as he is, is hardly less emphatic than the royalist Clarendon in describing the hazards that lay on either side of the inevitable strife. The noblest and wisest men might well resitate on which side they should cast themselves. Falkland and Hyde, who finally declared for the King, were as much haters of absolute power as Pym or Hampden. There was therefore good reason why any class of the Eng-lish people should not take that side

Charles the First appears to have been a convinced and immovable Protestant. It chafed him bitterly during the Thirty Years' War, that his home troubles restrained him from throwing his sword into the scale on the Protes tant side, which was also the side of his beloved sister Elizabeth. Yet he hated the Puritans much more than he hated the Catholics. On this account the English Catholics were naturally friendly to him, as also for love of his influential and high spirited wife, the not unworthy daughter of the great Henri Quatre. Besides, their leaders were mostly of the nobility and gentry. who were naturally and legitimately conservative, and who naturally resented the disposition of the mercantile classes to assume the chief power. From the doctrine then taught by the Anglican clergy, that active resistance to the prince is always unlawful, the Catholics were of course saved by the teaching of the Schoolmen and then by

the teaching of the Jesuits.

which suited its habits or its interests.

The extreme right of the King's friends, the Catholics, and the extreme left of the Parliament men, the Independents and Baptists, were nearer allies than they knew. While the former seemed to be fighting for royal, the latter for parliamentary supremacy. both bodies, founding their hopes on the invincible claims of future gratitude, were fully set on saying to their side, after the victory for which each "Let us have and use our religion in peace." The protest made by the Independents against the strain put upon conscience by compulsory attendance at the parish church, evidently sheltered the Catholics as well as themselves, but they did not endeaver to narrow its effect. Indeed, had Cromwell lived longer, it is said that he would probably have made an agreement with the Pope for legalizing the Catholic worship in England under a bishop nominated by himself subject to Roman approval.

On the other hand, the royalist left and the parliamentary right, that is the moderate Episcopalians and the moderate Presbyterians, were both strongly for maintaining civil suprem acy in religion. As under Elizabeth, each party would have only one Church in Eagland, to which every Englishman should be bound to belon and to worship and communicate with Perhaps some might have been willing to grant a partial teleration to the Catholics, and others to the Inde pendents. If so, they would have had this rather discretionary than explic ity acknowledged by law, and would have shut out from it those of either party whom they viewed as extreme. Such a niggard, easily revokable toleration would not have been a serious

infringement upon their maxim every baptized Englishman is a mem-ber." One side would have wished an Episcopal Church, somewhat modified owards Presbyterianism. The other hoped for a Presbyterian Church, with perhaps presiding, though hardly governing bishops. The two sides quarrelled sharply over liturgies, vest-ments, archbishoprics, deaneries, courts Christian, but both agreed in maintaining royal supremacy, though now confined within fixed bounds of As Elizabeth, in matters eccles law.

iastical, abated largely from Henry's claims, so Charles, under parliament ary stress, abated largely from Eliza beth's. The stone, however, having once begun to roll down hill, went on rolling, until, at the Revolution of it came provisionally to a rest. The most melancholy thing is, that both these parties, while bitterly striv-ing with each other, were heartily willing, as the perpetual protests on both sides show, if they could only find

terms of reconciliation, to surrender the parentol rights of the Roman Cath olics as a peace offering. In the long and intricate negotiations between Charles I and his embittered Parliament, after the fatal affair of the fiv members, and before the actual breaking out of war, or during its early stages, there is nothing from which the King is more solicitous to clear himself, in the eyes of the Paritan Commons, than the charge that he was unwilling to pass a law for bringing up the children of all "Papists," as both parties style them, as Protestants. That they are infringing on a funda mental right of humanity is something which their fierce religious zeal makes them absolutely oblivious. That Louis XIV., in France, afterwards did the same thing by the children of Protestants, is something of which we all keep a lively remembrance, al though I have not thus far found that the Pope, in his letters to the French king deprecating his harshness wards the Huguenots, has inter-mingled any words of praise for this violation of parental right. Yet I have never known a Protestant con troversialist, however free from viru lence, to betray the faintest knowl edge that what Louis did, by his ar bitary personal power, with a certain proportion of Protestant children, the King, Lords and Commons of England were making ready to do with all the children of all the Roman Catholics of the kingdom, had not too outbreak of civil war frustrated this nefarious plot against parental and

uman right. What can not be done in one way, nay in another. The Rev. Mr. Dick inson, late Secretary of Education in Massachusetts, some years ago made an address in Andover, which I heard, and to which I have referred before. In it he insisted, as important, on the compulsory attendance of all children of school age at the Public schools. To what end, inasmuch as there may be good teaching in private schools, as Dickinson did not deny? end which he emphasized was "the securing of unity of belief." He called attention to this in the early part of his discourse, and to make sure that it should not be overlooked, he repeated it towards the close. He did not say, and he did not mean, unity of political belief, for our private schools teach republicanism as much as the public, and Mr. Edwin D. Mead gently harges some of the parochial with being a little excessive in their Americanism. Belief, qualified by no adjective, naturally, in the mouth of a clergyman, delivering a carefully written address in a great theologi centre, means religious

lief. It appears to me that Mr. Dick inson meant to be understood as declaring that a system of public schools which has grown up out of an intense Protestant and Paritan root is naturalv adapted to convert the children of Roman Catholics, practically, if no formally, into Protestants, and that the attendance of these children at these chools should be enforced by rigor of law mainly for this end. What is this, then, but another way of compelling Roman Catholic parents to suffer their children to be brought up Protestants? Not that all public schools, by any means, work in this way. Mr. Dick inson, however, and those of his way of thinking, seem to believe that their general influence comes as near to a orcible Protestantizing of Catholic children as can safely be undertaken

at present. Romanism is always the same," is a favorite Protestant dictum. It is equaliy true that Paritanism is always The men who came over to Plymouth in 1620 were Independents and Separatists, to whom the rights of onscience were dear. The men who ame over to Massachusetts Bay in 628 were Presbyterianizing members of the Church of England, going heart and hand with that Parliament was making ready to take away from Catholic Englishmen the religious eduation of their own children. The genius loci, as Cardinal Newman says of Rome, clings to a spot through many ages. The Rev. Mr. Dickinson, seph Cook, and the Committee of One Hundred, are, in this matter, the authentic posterity of the Long Parlia-

ent of Charles the First. I shall return to this matter of the chools, but we will next go on to the religious conflict as it unrolled itself after the Restoration.

Charles C. Starbuck. Andover, Mass

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LEAGUE OF THE SACRED HEART. For Souls in Affliction.

INTENTION FOR MARCH BENERAL

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The proper prayer to make for soul on is that God should come to their relief either by removing th cause of their sorrow, or what is better still, help them to suffer it with true Christian patience and courage. Indeed, since suffering is the common lot of our humanity, it is futile on our part to pray that we may escape entirely, but, since our nature rebels against it and sinks in despair under its weight, we must call on God to en able us to meet and support it bravely We need His supporting arm even when all seems well with us. How much more we must lean on it when suffering comes to make us sensible of

our infirmity The subject is not an agreeable one but it is of all subjects the most usefu and salutary, to know how to relieve or better endure our sufferings, and urn them to our advantage, and what may sound paradoxical, even to our

To many the very name of suffering is odious, and they close their ears to it just as they avert their gaze from the sight of it. The mere apprehension or imagination of some possible affliction often causes them more intense grief than the affliction itself. They strive to convince themselves that the miseries that try our race need not and should not exist; they speculate as to their cause and invent silly theories to show how they might be lessened and entirely avoided. They do not realize that in stopping one cause of affliction they are only opening others, as when to ease some physical pain they resort to unlawful practices and bring on moral disorder and all the suffering that follows in its train. They pretend that the enumerations and descriptions of human sorrows are exaggerated and end by deluding themselves with the pelief that by cultivating the principles of the epicurean they can lead a calm, passionless, undisturbed, impassible and unregretful existence, or at least, like the stoic, balance sorrow with joy and find for every human affliction

some human remedy or recompense. It is the attempt to give expression to these theories that may be aptly ermed the world's philosophy of pain Its first principle is : suffering is the only evil of our humanity. Its maxims are : avoid suffering above all things get rid of it at any cost ; do nothing for others that may cause you to suffer but do not spare others when you need relief ; indulge in any human grati fication that can dull mind or sense t pain; better no life at all than a life spent in affliction without prospect of relief or recompense. And so suicides multiply daily, and the newspapers tell how coolly and cunningly they make away with themselves. will reckon the number of moral suicide; who have fallen into despair in the vain effort to escape from suffering, and live on from day to day as it were, lifeless, without energy, without courage, without patience, a burden to

themselves and those about them ! The world's philosophy of pain is crude and ineffectual, but still it influence our press, as is evident from our books and newspapers, and our systems of philanthropy, so many of which aim at relieving suffering without conceiving that in most cases it is nore practical to make the afflicted en dure it than to seek relief from it. A material age, moreover, makes no account of spiritual afflictions. Health, home, and enough to wear, are its es sentials for happiness, and its remedies for human distress. Money and all the resources of human ingenuity are devoted to discovering new treatment of disease, and to providing shelter and comfort for the body. Buildings are erected to harbor all the various forms of human misery, and a gay world is only too glad to support them if only they will keep the spectacle of suffer-ing from its eyes. For many of our Samaritans the outward appearances of suffering are more distressing than the internal grief, and they are superficial enough to imagine that they can finaly cure all human ills by offering the needed assistance without removing the cause.

It is not fair to complain of any de-

gree of human charity which is based on any worthy motive, and we must applaud every honest attempt to re ieve human suffering; but we must condemn the false theories which make afflictions wholly unendurable when they cannot be relieved. There can be no true philosophy of pain save that which Christ taught by example more than by word. Human theories cannot inspire us even with courage enough to admit the truth that our lot is necessarily one of suffering in body and soul. It seems strange that we shoud have to repeat this or need any proof of it, born as we are with a cry of pain on our lips and destined to die, after a life-long experience in suffering of one kind or another, either with a sigh of relief that the end has at last come, or of grief that we must go down to the grave without ever having tasted even life's innocent pleasures unalloyed with pain. It requires the courage born of faith to admit the very simplest fact in the true philosophy of pain, that we are all doomed to suffer, everywhere and at all times, in body and soul; and it is only the wisdom born of faith that can keep us from rebelling against this fact and make us appreciate how good it is for us to endure our sufferings, and how easy it is to turn them to our benefit and even to our happiness.

In his admirable work on "The Apostleship of Suffering," Father Lyonnard includes in the term suffer ing: "Whatever sad and painful events are appointed unto man to en-dure in the course of his mortal life. Thus, illness, reverse of fortune, loss of property and relations, the unfaithfulness of friends, domestic griefs, public calamities and national visitations persecutions, the difficulties insepar able from the pursuit of virtue, the practice of Christian mortification, desolation, sadness, our last agony, our death, in a word, all those troubles which wring so many deep sighs from the heart of man, and such bitter tears from his eyes, this is what we call suffering.

The category is long enough and the vocabu ary required to express all the degrees and variations of each of these forms of suffering is most extens ive, a d unfortunately very familiar to every human being. Men common ly love to dwell with a morbid interes their bodily ailments and spiritua filictions, and those persons generally uffer most who nurse their grief in silence and seek no commiseration from others. Whether communicative or not, each one has a sad story to tell no one can hope to escape: relieve from one suffering, we are immediatey confronted by another. How foolish it is to deny the existence or the necessity of suffering! How vain to hope to endure it simply because we must do so, or because others suffer as well as ourselves!

How ridiculous to look for comfort in the false notion that we suffer only what we have brought upon ourselves as if we are not often tried by sufferings that others cause us without blame

on our part ! Sufferings come to us from God-not that He delights in our pain, but because our patient, and sometimes our heroic endurance of pain is very pleasing to Him; and it pleases Him it is the perfect service which more han any other explates our sins When all is well with us, it costs us nothing to profess our belief in God. When suffering comes, our imaginations are disturbed, our minds are darkened and our wills enfeebled nature rebels, and is tempted, with holy Job, to cry out and to impute injustice to its Creator, and even to blas pheme Him. To submit to God's wil in suffering, is, therefore, the most per ect acknowledgment we can give o His right to rule us as He pleases, and above all, of His right to exact from us some reparation for our sins. In our present state of trial, and of reparation or sins, original and actual, affliction of spirit, or contrition, as it is called should be the habitual disposition of our souls, and if this is sincere, we should cheerfully embrace every afflic tion that God sends us, to try the truth of our professions that we shall willing ly bear the punishments we have de erved for our sins, and undergo any suffering, even death itself, rather than displease Him by grievous sin.

revents us from committing sin, from adding sin to sin. Not only does it keep us remote from dangerous occas, but it chastens our thoughts and our violent passions, and above all it humbles our pride, the root of every sin. Moreover it detaches us from earth and its false and fleeting joys and makes us long for heaven where all is true and solid. It makes us com-passionate and less selfish. We are more disposed to sympathize with Him in purpose and in sentiment and others and relieve their sufferings. when we have experienced them ourselves. like Christ, who has even unto death. He is the pattern and untte them with His own. Every shown to us on the Mount, raised aloft day we offer our prayers, works and on the Cross, whom "it behooved to suffer," that He might enter into His glory, and make the way by which we should follow, so that if we should be par akers with Him in sorrow, we may also, by virtue of His sorrows, be sharers in His joy. For His sufferings were undergone not only for an example, but for our salvation; His blood was the price of our redemption. This is the only way of regarding

suffering which is worthy of a Chris

Besides expiating our sins, suffering

tian and of a disciple of Jesus Cruci-"The peculiar characteristic of the Gospel dispensation," observes Bos suet, as quoted by Father Lyonnard, is the necessity of bearing the Cross. The Cross is the true trial of faith, the only sure foundation of our hope, the perfection of charity; in a word, it is the path to heaven. Jesus Christ died upon the Cross; He bore His Cross all His life long ; it is by the way of the Cross He bids us follow Him, and He offers us eternal life on this condition alone. . . There is great truth in the words of St. Cyprian, 'Sufferings are the wings with which I take my flight to heaven.'" The sufferings of a Christian are righly termed the Cross, for all others must suffer as well as he : nav, his very enemies and per secutors really suffer more, and with out relief or hope, but he alone cheerfully accepts suffering as the chastise ment for sin and its acceptable expiation, the lot of his Master and the one

way of salvation. By an infinite condescension on the part of Jesus Christ we can unite our slightest suffering with His Passion and death; nay, only in virtue of this union can our sufferings be acceptable to His Eternal Father, or His sufferings be salutary for us. This is the Christian philosophy of pain: We fill







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up by our sufferings those things which are wanting in the sufferings of Carist in the flesh. Mean as our afflictions may seem, despised and outcast as they may render us in the eyes of men, they are still the affliction of the member of Christ, and as it were the continua tion or supplement of His own suffer This is the spirit in which we ings. should accept them, and pray that al human beings should learn to accep What an immense consolation them. would this spirit on our part be to Christ our Lord ; what an endless com form to ourselves! How tenderly and sympathetically it would unite us with fill up the things that are wanting of the sufferings of Christ! How bold and Finally, suffering makes us how incredible unless He had con escended to accept day we offer our prayers, works and sufferings; every day we pray for those in affliction, and daily so many millions are suffering keenly and in need of our prayers, the dying, the sick, the needy, the crippled, the troubled in spirit, the persecuted, the souls in anguish and despair. And they may not all be released from their sufferings; but all may be aided to endure them. And all can be taught to suffer fer Christ's sake, and in union with Him, to their own great consola tion and to His glory and the good of so many souls.

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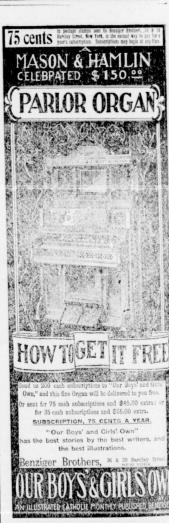
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THE CATHOLIC RECORD.

LONDON, ONT.

FIVE . MINUTES SERMON.

Third Sunday in Lent.

DUTY of CORRECTION.

anx

'Jesus was casting out a devil, and the same is dumb." (Luke 11, 14.) What a deplorable condition it is to be dumb, to be deprived of speech, to be unable to exchange one's and ideas with others! And yet, I know of a dumbness which is still more deplorable and of more terrible consequences than this, it is the dumbness f those who are fluent in speech, but are silent when it is their bounden duty to speak.

For example, behold an assemblage where there is carnest discussion con cerning business, profit and loss, per centage and dividends, there is dumb person amongst it. In the rot undas of the hotels, depots, and or trains where daily events, politics elections, strikes, or the labor question are discussed, there is also no one who is dumb, but enter one of those circles and as a good Christian turn the con versation on Josus and Mary, to death and eternity, and then, you will see astonished faces; all those who a short time ago were so loud in their speech, at once have become dumb; but no, what did I say? Now, they begin to laugh, and one will exclaim: Behold the devotee, the bigot, I wonder if he is not bereft of his senses? Thus he exclaims, and the others concur. But how will those persons who are wholly dumb, regarding the greater glory of God and the salvation of their soul. pass their time in eternity? By weepng and gnashing of teeth. Or enter into this or that house

There you will find godless children and servants. From morning to night you will hear curses, blasphemies and immodest conversations. Day after day, you will see before you the picture of hell, in the fighting quarreling and drunken carousals. But you will say: Where is the father who will permi such a manner of acting? The father is, indeed, there, but the poor man is dumb-he is not dumb, inasmuch as he scandalizes his household, by his wicked conversations, but he is dumb in performing parental duties. In his nd affection for his children, he al lows them iu!i liberty, and what is more terrible, the knowledge of his own guilt closes his mouth. For, if he wished to speak effectively, he would first have renounce cursing, swearing, shame less conversationa, drunkenness; but he cannot resolve to do this, therefore, he is silent and allows matters to go as they will. Poor man, in a short time, your torque will be loosed, you will learn to speak, but only to cry eternal woe upon yourself and your household Who is the great braggart, sur-

rounded by a ofcircle attentive listeners He is a free-thinker, who is ridiculing everything holy and venerable in re gion, and be old, all those around him are dumb. Not one has the cour age to silence his blasphemous tongue. Alas! they are all silent, the one through fear of the supposed knowl edge of the blusterer, the other through owardice, being ashamed to vindicate Christ and His honor. Oh! sinfu dumbness! Oh! shameful silence What will those speechless persons an swer when the Eternal Judge will say "For he that shall be them: ashamed of Me, and of My words, in this adulterous and sinful generation the Son of Man will also be ashamed of him when He shall come in the glor of His Father with the holy angels.

There is a man going to confession o prevent his contrition for the shame ful aberrations is, indeed, not in Satan power, hence he attempts his eternal erdition in another way. Through false shame, he closes his mouth and the poor sinner is dumb, in the trib unal of penauce, he conceals his guilt he lies to God, the Omniscient, and a a sacrilegist he leaves the confessional to receive at the Communion railing judgment and eternal damnation! He did not wish to confess to one-the priest, therefore he will one day confess before heaven and earth, and ex claim: "Ye mountains, fall upon me, and ye hills cover me." (Luke 23, 30)

But, enough, dearly beloved Christians! who could count all the spirit-

ually dumb we meet with during life, all those who are silent, when it is their duty to speak, who have no speech when they should console, instruct and warn, who use the speech of Cain, the fratricide: "Am I my brother's fratricide: "Am I my brother's keeper?" Let each one look to himself as to the manner he will fare in the hour of death! Ah, Christian charity is a stranger to these; the love of God s not in them. Oh, what a responsibility before the judgment-seat of God How many may now be burning in hell and bewailing with everlasting tears their having been silent, when speech was their holiest and greatest duty t us take warning and not be what the prophet calls dumb dogs. Let us use the precious gift of speech whenever the glory of God and the salvation of our neighbor require it. Let us speak boldly whenever God and our hely religion are slandered. Let us speak whenever it is required to in struct the ignorant, to counsel the doubtful, to console the sorrowful, to admonish the sinner-in fine, when we can do good to our neighbor in body or soul, so that at the hour of death, the Lord may, according to His

promise, recognize us as His disciples, our brotherly love. Amen. What is it?

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FIVE . MINUTES' SERMON.

Third Sunday in Lent.

DUTY of CORRECTION.

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duty to speak. For example, behold an assemblage where there is carnest discussion con cerning business, profit and loss, per centage and dividends, there is dumb person amongst it. In the rot of the hotels, depots, and on trains where daily events, politics, elections, strikes, or the labor question are discussed, there is also no one who is dumb, but enter one of those circles and as a good Christiac turn the con versation on Josus and Mary, to death and eternity, and then, you will see astonished faces; all those who a short time ago were so loud in their speech, at once have become dumb; but no, what did I say? Now, they begin to laugh, and one will exclaim: Behold the devotee, the bigot, I wonder if he is not bereft of his senses? Thus he exciaims, and the others concur. But how will those persons who are wholly dumb, regarding the greater glory of God and the salvation of their soul,

pass their time in eternity? By weep-

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YEAR.

ing and gnashing of teeth.

Or enter into this or that house There you will find godiess children and servants. From morning to night you will hear curses, blasphemies and immodest conversations. Day after day, you will see before you the picture of hell, in the fighting quarreling and drunken carousals. But you will say: Where is the father who will permi such a manner of acting? The father is, indeed, there, but the poor man is dumb-he is not dumb, inasmuch a he scandalizes his household, by his wicked conversations, but he is dumb in performing parental duties. In his nd affection for his children, he al lows them iu!l liberty, and what is more terrible, the knowledge of his own guilt closes his mouth. For, if he wishe speak effectively, he would first have renounce cursing, swearing, shame less conversationa, drunkenness; but he cannot resolve to do this, therefore, he is silent and allows matters to go as they will. Poor man, in a short time, your tonque will be loosed, you will learn to speak, but only to cry eternal

woe upon yourself and your household Who is the great braggart, surrounded by a ofcircle attentive listeners He is a free-thinker, who is ridiculing everything holy and venerable in re igion, and be old, all those around Not one has the cour him are dumb. age to silence his blasphemous tongue Alas! they are all silent, the one fear of the supposed knowl edge of the blusterer, the other through cowardice, being ashamed to vindicate Christ and His honor. Oh! sinfu dumbress! Oh! shameful silence. What will those speechless persons an swer when the Eternal Judge will say "For he that shall b them: ashamed of Me, and of My words, in this adulterous and sinful generation the Son of Man will also be ashamed of him when He shall come in the glor of His Father with the holy angels.

There is a man going to confession. To prevent his contrition for the shame ful aberrations is, indeed, not in Satan's power, hence he attempts his eternal perdition in another way. Through talse shame, he closes his mouth and the poor sinner is dumb, in the trib unal of penauce, he conceals his guilt, he lies to God, the Onniscient, and as a sacrilegist he leaves the confessional to receive at the Communion railing. judgment and eternal dampation! He did not wish to confess to one—the priest, therefore he will one day confess before heaven and earth, and ex claim: "Ye mountains, fall upon me, and ye hills cover me." (Luke 23 30)

But, enough, dearly beloved Christians! who could count all the spirit-

ually dumb we meet with during life, all those who are silent, when it is their duty to speak, who have no speech when they should cousole, instruct and warn, who use the speech of Cain, the fratricide: "Am I my brother's fratricide: "Am I my brother's keeper?" Let each one look to himself as to the manner he will fare in the hour of death! Ah, Christian charity is a stranger to these; the love of God is not in them. Oh, what a responsi-bility before the judgment-seat of God! How many may now be burning in hell and bewailing with everlasting tears their having been silent, when speech was their holiest and greatest duty! t us take warning and not be what the prophet calls dumb dogs. Let us use the precious gift of speech whenever the glory of God and the salvation of our neighbor require it. Let us speak boldly whenever God and our holy religion are slandered. Let us speak whenever it is required to in struct the ignorant, to counsel the doubtful, to console the sorrowful, to admonish the sinner-in fine, whenwe can do good to our neighbor in body or soul, so that at the hour of death, the Lord may, according to His promise, recognize us as His disciples, our brotherly love. Amen.

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Catarrhozone is a liquid, fragrant and cleansing, which rapidly volatilizes when inhaled. What is it for? It is an absolute, never-failing cure for catarrh of the throat and nasal passages. Is this true? We are so sure that it will cure you that we will send you, prepaid, a free sample of Catarrhozone and an inhaler if you send your address within one week. Write us.

N. C. Polson & Co., Kingston, Ont.

OUR BOYS AND GIRLS.

Obedience Rewarded. The following fact related in the "Bulletin of the Œuvre Explatoire is very consoling for those who feel anxious about and are even tempted to

despair of the salvation of their depart ed friends :--

Deeply afflicted to see his father and brother forgetful of God, a good priest wished to make a great sacrifice to obtain their conversion; he entered a fer vent and apostolical order, entirely de voted to the salvation of souls. later on he heard that before converted, these two persons who were so dear to him, had embarked on a ship w nich had been wrecked, and they were believed to have perished. It is needless to say how he offered for them to the Lord his prayers, labors and sufferings. A long time after, in the city where he was living he was called to the hospital to try and convert a sick person who was dying, but who refused obstinately to be reconciled with God. Alas! in this dying man be recognised his brother but he concealed his emotion and did the excitement might kill him whom

he wished to save. The sick man told him in a feeble voice his sad story, and how he had escaped death in the shipwreck where his father had perished; but he did not wish to receive any sacraments. With ms soul torn with grief, the religious returned to his convent, and he had scarcely entered the door when the superior said to him: "Go at once to such a city, where one of our Fathers who was preaching a mission has fallen The child of obedience bowed nis head as a sign of his consent, re turned to his cell, fell on his knees or the priedicu, kissed his crucifix and wept for a moment, offering up his tears and his submission for the eternal salvation of his unfortunate brother. Having arrived at the city where he was going to preach, he had only entered the door of the presbytery when some one said to bim : "A young man wants you in the confessional. "Ah! reverend Father," cried the par-ish priest, "this is unreasonable; take a little time to rest yourself, the peni tent can wait or return some other time." "No," replied he, "men are never patient, do not oblige me to keep the first person waiting who asked to go to confession to me. Besides, you know he will not be long, and an absolution given is like balm to the heart

of a missionary. When he had entered the holy tribunal of penance, the young man who had a modest air, with a distinguished bearing and an angelic countenance, said to him: "Father, I am not going to confession : our Lord has sent me t reveal to you that He is pleased with the sacrifice you have made in coming ere, whilst your brother was dying in He has counted the tear the ho pital. that you shed in your room while press ing the crucifix to your lips, before you out for this city, and He has rewarded your obedience by disposing your dying brother to receive, in a proper manner, the last sacraments. The soul of your brother is in purga tory. As to your father, he is lying in the depths of the sea; but whilst struggling against the waves, he had time to make acts of contrition and ove, and God granted him pardon in onsideration of your having embraced the religious state, and all the sacrifices His soul is at you have made since. present in heaven, where God has pre pared a place for you. . . . " On what a delightful surprise for the religious! How his heart was full of weet tears flowed from his eyes! He wished to ask some questions, but al eady the mysterious young man had lisappeared: no one knew him, and o one ever saw him again.

The happy missionary remained ian of his father or of his brother.

Dominic Savio.

During the recent festivities held in Castelnuovo d'Asti to honor the mem-ory of Don Bosco, the boys of the Salesian Oratory (Turin) paid a visit to the comb of Dominic Savio, a former pupil of the Oratory, who died at the early age of fitteen in the odor of sanctity. and was buried at Mornese about to miles distant from Castelnuovo. The Salesian band played a few pieces of devotional music, and the boys deposed a wreath on the grave of the boly youth. We hope one day to give a sketch of Savio's innocent life; but for the present we limit ourselves to the few incidents given below, which .p. pear in Lady Martin's admirable trans-lation of the "Life of Don Bosco" by Villefranche. They have been taken from the "Life of Dominic Savio" written by Don Bosco himself:

On the definition of the dogma of the Immaculate Conception, Dominic wished to perpetuate its memory, and selected several comrades who were disposed to join him, to form an association under the august title just con-ferred on the Queen of Heaven. He drew up a rule for the association, which the director approved. The following were the conditions: "The vows are not compulsory, nor obligatory under any six reheaves." ory under any sin whatever; no additional practice can be introduced without permission of the superior. An active work of charity will be assigned to each member at the weekly meetings, such as to brush and clean out the church, to teach catechism to ignorant children, to succor the afflicted, etc. The fundamental end of the association will be to propagate

youthful members. Many of his friends followed his steps, but as they still survive it is better not to mention names: I shall only speak of John Massaglia, Camillus Gavio, and Joseph Bongiovanni, because they have been called to their eternal home. Gavio was only two months with us; even

that short period sufficed to leave an ineffaceable remembrance of his sanc-He was gifted with superior talent for painting and sculpture; indeed, so remarkable that the Turin municipality decided to enable him to continue his artistic studies at the ex-pense of the State. After his arrival at the Oratory he did not join in recreation but spent the time watching the Dominic observed his sadness, perhaps caused by delicate health or separation from home, and asked:

"Well new-comer, are you not playing?' "No; but seeing you play amuses

me."
"How old are you?"

" Fifteen years. "You seem sad; are you suffer-

ing "
''Yes, I have had an illness which
brought me to death's door, and I am

ot yet recovered." Doubtless you wish to be cured? "No; not unless it is God's will." These words overjoyed Dominic, who

continued: "He who seeks before all things the will of God is on the read to You wish to be a saint?" " Ardently. "So much the better; the number of my friends increases. From to-day

you will share in our good works and devout practices. "Willingly; but what is to be

done ?" will tell you. Our first care is to avoid sin as an enemy that destroys the grace of God and peace of mind to fulfil our duties as perfectly as pos-sible and to cultivate contentment. Our maxim to be practised is: Servite Domino in laetitia. (To serve the Lord with joy.")

This conversation was balm to Gav io's soul. He became the friend and imitator of Dominic's virtues; but his llness re-appeared at the end of six The efforts of the physicians united to the most devoted care, could not check its progress.

Dominic Savio's virtue reached to such a height that he seemed favored supernatural communications with God. Don Bosco mentions ex-

The devotion of this young apostle to the Chair of St. Peter was wonder He wished to converse with the Sovereign Pontiff, asserting at different times that he wanted to see him be fore dying to make an important com munication. I questioned him. He re-

" 'I should wish to tell the Pope that in the midst of his tribulations he ought to think particularly about England, where God prepares a great tri

umph for His Church.'
"' What proof have you?" "'Listen, but do not tell any one, One morning during my nor laugh. thanksgiving after Communion, I was surprised by a strong distraction, and thought I saw a vast plain crowded with people plunged in a thick fog. They walked as if uncertain where to place their feet. A voice said: 'This is England.' I was going to ask questions when Pius IX. appeared, as represented in his portraits, magnificent vested, carrying a brilliant torch As he advanced the fog completely disrsed, and clear daylight surrounded the immense throng. The voice again ion which shall illuminate Eng-land."

When in Rome in 1858 Don Bosco related this to the Sovereign Pontiff, who listened with interest and declared hat he was not surprised. His Holiness had just then established the Catholic Hierarchy in England, and every day heard of some new conversions in hat noble country.

Don Bosco relates, too, other eastases of young Dominic. companions spoke of heaven he became inconscious and fainted in their arms He afterwards was so humiliated and confused that he did not join in recreations but walked alone. 'I am as-sailed with distractions; I forget where I am, and I do not like to be laughed

"He ran one day into my room continues Don Bosco) saying 'Come, Father, come quickly to do a good work.

" Where?

"'Quick! quick, Father!"
"'I hesitated, but he was so moved

and impatient that I consented to follow. I had, besides, already had experience of similar requests. He went rapidly through several streets without stopping or speaking. I followed. At last he entered a house, ascended to the third story, rang the bell, saying, 'Here, Father,' and went

away. "A woman who opened the door eagerly exclaimed: 'Quick, Father, or you may be too late; my poor husband has neglected religion for years, but now he repents and wishes to receive the Sacraments.' I reconciled the invalid with the Church, and gave him absolution. Scarcely was this done when the Curé for whom the dving man had sent arrived, only to see him ex-

pire.
"I wished to know how Dominic knew of this case. Instead of telling me he cried and looked so sad that I forebore from pressing my question.'
After Dominic's death many extra ordinary favors were obtained through his intercession. About ten are relat-

CHATS WITH YOUNG MEN

Respect for the Aged. Nothing bespeaks the true gen-tleman better than the show-ing of constant love, regard and re-spect for the aged. Innumerable are the opportunities young people have every day to perform little acts of courtesy and kindness to those who are older, which will admirably illustrate the spirit of the moral law, which says: "Thou shalt rise up before the hoary head, and honor the face of the old

"One of the lessons," says Rollin, the historian, "oftenest and most strongly inculcated upon the Lacedæ monian youth, was to entertain grea reverence and respect for old men, and to give them proof of it on all occasions, by saluting them; by making way for them, and giving them place in the streets; by raising up to show them honor in all companies and public asemblies; but above all, by receiving their advice and even their reproofs with docility and submission. By these characterístics a Lucedæmonian was behaved otherwise it would have been noked upon as a reproach to himself and a dishonor to his country.

Leaving Well Enough Alone.

There are always a certain number of young men who are never content to let well enough alone. If they are reasonably prosperous, they are not happy. They want to reach out to something that will bring them money or a better position. Now I am far from wishing to discourage an honorable ambition, but this eternal striving for more, when one has enough only leads to misery. Julius Cæsar, according to Cassius in Shakespeare's tragedy, walked over the narrow world like a Colossus, and smaller men crep ander his huge legs and peeped about to find themselves dishonorable graves We all know the end of Julius Cæsar He was assassinated in the Roman can ital by those whom he thought his friends. It was a pitiful ending for a great man in many respects.

We find, every day, men who are succeeding far beyond their early anticipations in business. But they are restless, anxious to monopolize every thing in their way of trade. They are not content to let their neighbors live. but are continually pushing other men to the wall. And what do they gain by this? Really not much more than they had before They get enough to eat, a place to sleep and garments to wear, and it costs them more to do this than it did when they had reasonable and humane aspirations. That is about the size of it, as the popular say ing goes. I know a man who absorbed, so to speak, two places of business from each one of which the former owner retired with a moderate compe tence that kept him in comfort in his declining years. They were called old fashioned because they did not spread out over creation. Well, their successor prospered famously for a while, but that did not satisfy him He started a third place, and wamped him, and to-day he is a har gard, prematurely old man with a load debt upon him that he could no brow off if he lived to the age of huselah. He needs rest, but he does not feel that he can take it while his ffairs are so terribly unsettled, and it yould not surprise me if he dropped cal exhaustion. If he had been as moderate in his expectations as his predecessors, he might now be a hale and hearty man in the enjoyment of all hat life has to give to the sensible and prudent.

To come nearer home to the experiences of my boys. I know a young fellow, a carpenter by trade, who was enticed to throw up a good job by the reports of the good wages paid in Porto Rico to men engaged in building bar-He went to the island and for a time he did get the large re-muneration promised. But, mind you, race. They are not the ignorant dull-ards that some of our Protestant mislonaries would have us think. Well, nese Porto Ricans soon picked up the carpenter's trade, or enough of it to uit contractors, and are working for 81 50 a day. This consequently threw my young friend out of a place, and he is coming home to take his old job, if he can get it. If he figured up what the change cost him, the price of his passage to and fro, and other expenses, I think that he would find that he was money out of pocket. The natives, of course, could work at lower rates than he because they could live cheaper and were acclimated. . An enervating tropical or semi-tropical climate is not the spot for a healthy young fellow brought up in northern latitudes. He is much better off at home, as I believe I have said before in these articles.

Let well enough alone, and by this I do not mean that you should sit down and do nothing. I want you to exercise a reasonable precaution in all your undertakings and not lose your heads when you have met with a little suc Don't imagine there is nothing in which you can fail. I abominate a lazy man, but a foolhardy one is nearly as worthy of contempt. The saying, "Fools rush in where angels fear to tread," is as true now as it ever was, and as many men have been ruined by over confidence as have failed for lack of self-appreciation. Look before you leap, and think deeply before you decide.—Benedict Boll in Sacred Heart

Open as Day.

ment and the Mother of God."

"Dominic was one of the most zealous members, and was quite a learned doctor in the conferences held by the

Salestan Bulletin.

Salestan Bulletin.

Hood's Sarsaparilla never disappoints. It may be taken for impure and impoverished blood with perfect confidence that it will cure,

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It is given to every physician, the formula of Scott's Emulsion being no secret; but no successful imitation has ever been offered to the public. Only years of experience and study can produce the best.

PROTESTANT CASTLES IN SPAIN.

Last week's Independent contained amongst other intelligence a report purporting to give particulars of the state of Protestantism in Spain. It is blessing in dull weather to get hold of such an amusing piece of Litera ture, for a good laugh is better than much medicine and it saves the doctor One Pastor Fliedner, who lives among the Spaniards as missioner, when pressed to enter into God's king-dom, or to accept of Christ as their supplies the comic business of this con tion. It is not much, but it is multum in parvo. Saviour, or to save their souls while it clares this excellent Teuton quite ser is called to day. usly, "make excellent Protestants On the principle, we are sure, of the excellence of hare for soup, and the for mula for making the soup-first catch your hare. But this is not the whole the fun supplied by this worthy man He is quoted as recognizing the hand of God in the terrible defeat of the Span ards, yet, notwithstanding that culpable people "make excellent Protestants," he "cannot as yet note a dif ference in the attitude of the public toward the Gospel cause." As "the Gospei cause" means, of course, Protest antism, the humor of Fliedner's remarks is all the more intense from the infantine guilelessness and simplicity in which the damning contradictions are made. The press of Spain, he goes on to say, is now beginning to ponder on the fact that in recent de cales Protestant nations have come to the front and Catholic ones been sound ly thrashed; hence Spaniards are called oon to consider the advisability o making a radical change in their religion. The fact that a fool like Fliedner repeats this hollow claptrap does not cure the more important one-that the influential papers in Spain are alnost entirely under the control of rich Freemasons, and the account to which ome of them are now turning the mis fortunes of their country is the endeav or to sap the religion of the people and make them infidels like themselves The artless Fliedner altegether fails to ecognize the hand of Freemasonry although he is so familiar with the hand of God. But he will never dups the Protestants of this country into believing his concections about Protestantism in Spain-first, because he datly contradicts in one sentence what he so glibly asserts in another, and secondly, because we have educated and truth loving Americans like Mrs. Miriam Cole Harris traveling in Spain and telling us what is really the with regard to this identical subject. Mrs. Harris, in one of the chapters of her valuable book, "A Corner of Spain, tells how she went to a little Protestant hurch near Malaga, on a Sunday, and that she was sorry to say that she her elf formed the entire of the congregation. In this respect, then, the in genuous Filedner's position is good. I any Spaniards have embraced Protes tantism, they do indeed make excel lent Protestants, for to stay away from church when you like is one of the inestimable privileges of that easy creed -if creed, indeed, we are justified in calling it. But we fear that this ex planation does not hold good, and that he "excellent Protestants ner's story are exactly like those " mer n buckram" whom the valorous Falstaff routed with such fine military glee-in the back parlor of a tavern .-

NEGLECTED OPPORTUNITY.

Standard and Times.

It is well to remember that there is time for all things and a sphere when a motion will spoil all that is
n. There is a time for the time and place fit into each other. undertaken. espousal of the soul to God and there is no other time for it. If the duty is put off till the last hour, it will have the infirmities of age and the debilities sickness against it. What happiness it there in being saved by the skin of one teeth, when the enamel is all that is let t and the structure and utility are gone? Such a desperate change is a po idea, but it is a forlorn hope agains despair. Salvation with such is a kin of assurance extraordinary agains final risk. It shows a mean view of God's love and is a mean return for His

mercies. "Will my case be called to day?" said a client to his attorney. this very afternoon. It is next on the docket." "You don't say so?" "Yes, it is so. Are you prepared and sure that nothing remains undone in your case?" "Nothing has been done by me. I left it with you and if the case goes against me, I am undone." goes against me, I am undone. This led his counsel to serious reflection. "Now what if my case comes before Heaven's assize to day? What justification have I? What plea even for mercy can I make? I am not prepared; have no advocate; I have never appealed to Jesus Christ, the righteou and forgiving one."

The late Prince Napoleon joined the

English army after the detaronement and death of his father. He was one iay at the head of a squad outside the amp, feeling the position of the enemy One of the number perceiving that they were in danger of being surrounded by the Zulus, said, "We had better "Oh," replied the prince, "we had better stay ten minutes and drink our coffee." Before the ten drink our conee." Estore the ten minutes had passed, the Zulus came upon them, and the prince was slain. Fatal delay, and all for a single grati-fication! A cup of coffee purchased by

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blood and hope forever quenched? When his mother was told of the facts. she said in almost unutterable anguish! "Fatal ten minutes! That was his mistake from boyhood. He was never ready to go to bed at night, nor rise in the morning. He was always pleading for ten minutes more delay. When too sleepy to speak, he would lift up his little hands and spread out his ten fingers, indicating that it was a life passion to delay and beg for ten min-So is it with thousands, utes mord."

RHEUMATISM CURED.

MR. F. H COLE. WELL-KNOWN IN WINDSOR, REJOICES

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Windsor, Feb. 27 - Who hasn't felt the torturing twinges of Rheumatism? It is safe to say that there are not one hundred families in Canada in which Rheumatism has not been an unwel-

come visitor.

This being the case, the following statement given for publication must have a deep and abiding interest for the great majority of Canadians.

Every person who suffers from Rheumatism will rejoice to find a medicine that will positively cure it : thoroughly and permanently root it out of the system entirely, as it has been shown thousands of times Dodd's Kidney Pills

Mr. F. H. Cole, whose permanent residence is in Detriot, Mich., but who is equally well-known in Windsor, Ont., had been a great sufferer from Rheumatism and Kidney Disease.

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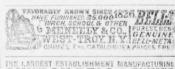
GLENCOE.

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BUTLER'S CATECHISM.

Dear Sir—Some timo ago you opened the discussion on Butler's Catechism and invited those interested in Catholic education to express themselves through the medium of the RECORD. Since then I published in the Monitor an article for Sunday school teachers. In your kindly notice of it you seem to put me down as a defender of Butler. This, I think you were scarcely justified in doing, as my references to the book were merely incidental and my praises only from a theological standpoint. The truth is that in commencing that article I found myself confronted with two difficulties—bad teaching and a poor text-book. I considered then—as I do still—that the former is the greater difficulty, and therefore dealt with it alone. Disclaiming, therefore, the honor which you would give me, I am now going to take advantage of your invitation and deal with the second difficulty—the text-book. It is now nearly thirty years since Butler was authorized as text-book in the archdiocese of Toronto. How long it existed before that time, I have not been ables than fifty years. Of course, from a theological standpoint, age is not important; but from a pedagogical standpoint, age is not important; but from a pedagogical standpoint, age is not important, for the last fifty years has witnessed great improvements in text book making. Formerly scholars wrote text-

phers to put his though and avance has been made in later years in the matter of textbooks.

Now, can this improvement in textbook making be made to do service in preparing a Catechism? I do not attempt to argue with those who superstituously cling to the notion that Butler's words when learned by heart, possess a value independent of their meaning—a sort of charm in themselves. But I speak to those who believe that Catholicism is not only a rational but an intelligible religion, and I believe that they will agree with me in holding that this can be shown to pupils, at least to some extent, by furnishing them with a text-book made on improved methods.

What, then, are the marks of a good text-book? Baldwin says it should be educational, i. e., it must not only furnish information, but it must furnish it in such a way as to give the pupil ideas and thus lead him on to a further study of the subject; it must be etachable, i. e., it must be a help to the teacher in the arrangement of the subject; it must be learnable, b. e., it must so present the matter that it can be easily learned and remembered. Masson's Complete English Grammar furnishes use an example of an unlearnable book; Lovel's Geography was unteachable; Butler's Catechism exemplifies the uneducational book. Remember I speak of it as a text-book for children. I say it is uneducational, for it is so constructed that it puts a premium on thoughtlessness, causing the child to sacrifice the idea to the word, the sound to the sense, thus giving him to cease its study as soon as the opportunity arises. This may be due partly to its lack of simplicity, partly to its lack of simplicity, partly to its lack of incomplete answers. I shall, therefore, treat this defect alone. Were I dealing with the place and more than six complete or incomplete mis incomplete an mot dealing with teachers, it may necessary to show why such a seeming triff it is so ill important.

Answers should be complete or incomplet so

necessary to show why such a seeming trifle is so all important.

Answers should be complete or incomplete according to the object of the questions; and questions according to their object, may be divided into two classes, viz., teaching questions are intended to lead the pupil to a knowledge of the lesson; test questions are intended to lead the pupil to a knowledge of the lesson; test questions suppose the knowledge already attained and are put with the object of informing the teacher of its accuracy. The answers to teaching questions need not always be complete because in themselves they are often unimportant; the answers to teaching the suppose the knowledge accurately stated, and they are fully intended to the member of the complete because in themselves they are answers should contain useful knowledge accurately stated, and they are meant to be remembered. Now, if the answer be incomplete, it means nothing to most children, for half of it is contained in the question and the question is not learned by heart. An other reason why this kind of answer carries no idea to the mind of the pupil is that he learns it only by the association of words. The words of the question convey a certain sound and with this sound by repetition the child unconsciously connects other sounds contained in the words of the answer. Thus sound-sensations with the result that knowledge is sacrificed.

Again, such answers will not even be re-

fore it quickly passed out of his recognition, and with it went the "key-words" or use and consequently the words of the answer which these key-words were wont to call up.

But some one may say that even were the answers complete, this latter defect would still remain. This is only partly true, for whereas it meaning the answer the key-words are contained in the question, which is not memorized by the child, in the complete answer these key-words are contained in the answer that he had not be the contained in the answer these key-words are contained in the answer these key-words are contained in the answer the the season as catechisms are catechisms, they must exist. Therefore, we may the child the cue to an intelligent and rememberable statement, not to a meaningless fragment which will soon be forgotten.

Now let us apply all this to Butler: Since it is a catechism, the questions must necessarily be test questions. Fake the following question and answer from the chapter on Baptism:

Q. Does Baptism also remit the actual sins committed before it?

A. Yes; and all the punishments due to them.

Sunpose the class has learned off this

committed before it?

A. Yes; and all the punishments due to them

Suppose the class has learned off this answer in the most approved style so as to de light the heart of the most exacting word-seeker. Let us see what they really know about the question-and it is certainly one of the simplest in Butler. Ask the question as put in Butler. "Does Baptism also remit the actual since committed before it?" You will, or course, receive Butler's answer. "Yes; and all the punishments due to them." Now, pretent not to understand and ask the children to complete the sentence for which "yes" stands. Also put the interogation. "All repunishments due to them." Fifty per cent, of them will be unable to answer. If any of them will be unable to answer. If any of them will be unable to answer. If any of them will be unable to answer a season of the doubt it, let him make the experiment in a class where good teaching has not supplemented the book. In echildren have received no definite idea about Baptism because part of the answer is contained in the question, and to this part the children do not revert. These may be easily seen in putting the question; for in many classes before the children are frantically waving their hands, thus showing that the sound of words, not their meaning, has aroused them. They have connected the successive sounds, giving no altertion to the sense. They are mere phonographs which to them convey no meaning.

But we have not yet seen the full extent of

nected the successive sounds, giving no attention to the sense. They are mere phonographs giving out words which they have received but which to them convey no meaning.

But we have not yet seen the full extent of Butler's failure. Question a boy two years after his leaving school and test his knowledge then on this question. Put your question it some such form as this: "I am going to baptize a man of twenty years; will Baptism remit his actual sins?" In nine cases out of ten I have received the wrong answer. I have then put this question, and others, even in the very words of Butler, but could not get Butler's answer. This arose from his having learned words not ideas. But now he remembers not even the words. He has forgotten the question. To him it was only a sound-sensation at best, and quickly passed out of his memory. With it went the cue, and consequently the answer. I speak of this not because it makes the slightest difference about the boy's forgeting these sounds, for to him whether forgotten or remembered they conveyed no idea; but rathr to show those who believe in memorizing words regardiess of their sense, hoping the child will see their meaning when his under standing has matured, that long before that time he will have forgotten even tree words.

Now, mark well, I do not chaim that a Catechism with complete answers would remedy all this difficulty. But I believe it would do much in that direction. Had the class in the above case been taught to answer the question thus: "Yes; Baptism also remits the actual sins committed before it is received," it would not, at least be so easy to complete statement about Baptism and its effect on actual sin.

found in Butler, they learned a number of words referring to they know not what.

Now, to sum up, I have shown that from the form of answer adopted in Butler, the child learns not statements, but fragments of statements word dieas. But children, like ments word careful as But children, like in the light of the child learned they are the children they prefer to labor intelligent children they prefer to labor intelligent children they prefer to labor intelligent children they profer to labor intelligent labor at the carliest opportunity, but will lose all taste for it. Now, in Butler's fragmentary answers there are only words, not ideas, and consequently no returns for the labor of memorizing these words an intelligent labor: it is a purely mechanical process. The result of all this is that the children not only dislike the study of catechism from the beginning, but they drop it as soon as they may, and never resume it, for they have lost all taste for such iterature. This is serious, but never theless it is true, and I submit it as proof for saying at the outset that Butler exemplifies the uneducational text-book.

Again, I have shown for the benefit of those who believe in teaching words with the hone tional text-book.

Again, I have shown for the benefit of thos who believe in teaching, words with the benefit of the second with the se

toterated as a text-book on Christian doctrine, a subject upon the teaching of which so much In conclusion I wish to re-assert that I do not claim that even a perfect text-book on cate-chism would remove all the difficulty of presenting Christian doctrine. I believe that intelligent teaching will have to play a more important part in the reform. Nevertheless, we must keep in mind that since the greater number of catechism teachers are unskilled, it is our duty to give them the very best text book. And even were this not so, even were all our catechism teachers experienced, we should not dony them the best possible educational lielies. As has been remarked in anot'r letter on this subject, if we be so foriunate , toget a workman so skilful that he can tarn out a fairly creditable piece of work with a very poor tool shall we then give him a poor tool, nay, insist on his using no other? There can be but one answer to this question. The point remains for those interested to realize that the text-book under consideration is by no means the most desirable tool for teacher or pupil.

In this letter I have dealt almost entirely with the form of the answers in Butler. In my next, with your permission, I shall deal, among other things, with the form of the questions. Hugh J. Canning.

St. Catharines, Feb., 23rd, 1899.

To the Editor of the CATHOLIC RECORD: To the Editor of the CATHOLIC RECORD:

Dear Sir—I have been very much interested in the discussion in your journal during the past few weeks on Butler's Catchism, and I sincerely hope that something more than mere discussion will be the outcome. The earnest ness of the scholarly priests who have taken part in the discussion, and your own able articles, leave little room to doubt that in the matter of a text-book on Christian Poetrine there is a want in our Catholic schools, and in our Catholic homes which this Catechism does not satisfy. In common with every Separate there is a want in our Catholic schools, and our Catholic bomes which this Catechism does not satisfy. In common with every Separate School teacher—lay or religious—with whom I have spoken on the subject, I feel that Butler's Catechism is not well adapted to bring home to children, both in head and heart, the truths and the beauties of our Christian Faith. A child cannot be said to be educated either intellectually or morally, for having memorized a number of incomplete statements, a very large percentage of which are wholly or partially beyond his comprehension. It is true that a child can do very little in the way of study, at school or at home — even the merest memory work—without in some way influencing his character. He is something better for what he has done, or something worse; better perhaps in one respect, worse in another. Only when the subject in hand is presented to the student in such a manner as, while it somes well within his intellectual grass, an

nerhaps in one respect, worse in another. Only when the subject in hand is presented to the student in such a manner as, while it comes well within his intellectual grasp, and appeals to his finest feelings, requires a healthful exercise of both, is the teaching being done to the greatest possible advantage. This intellectual and emotional training, in a subject so well calculated as Christian doctrine for the discipline of both mind and heart, leads at once to the formation and development of the best kind of character. The memory, too, will be trained of necessity, whether the matter is committed word for word or not.

But when the main purpose seems to be to get the child to memorize something, in thospe that the intellectual and the emotional training will follow, the results are always very unsatisfactory. Worse still, when a little child is compelled to memorize sentence after sentence, and chapter after chapter, which he does not and cannot understand, results which are positively harmful are sure to follow. A distaste for the subject is created; the study of the Articles of his Faith under such circumstances is to the child the greatest of all scholoroom drudgery. He works away at first for hours at a time,—or what is worse, he is deprived of his recreation or detained after the usual time, that he may memorize sentences which to him are invamincless jargon. What parent has not heard his little boy or girl jabering away at something like this: "Because He suffered death and human flesh on the cross," or "The congregation and all the faith. woman can give it?" Asking a child to s is subjecting him to the most severe k ntellectual hardship. There is no situat of intellectual hardship. There is no situation that excites the sympathy of the teacher so much, not only because it is a hardship needlessly and uselessly imposed on the child, but because of its influence on his character. The work has a tendency to make him stupid, to stubify him, and to dwarf him intellectually and even morally. Instinctively he revolts against the study of the subject, and later on more or less against the study of any subject. It has been advanced in defending the Catechism that in the hands of an intelligent teacher it could not fail to serve its purpose. The word intelligent in the hands of an intelligent teacher it could not fail to serve its purpose. The word intelligent in the hands of an intelligent teacher it could not fail to serve its purpose. The word intelligent in the non-adays are more or less intelligent. If the writer means one who is well informed in Christian doctrine himself, and one who understands the application of the pedagogical principles by which it can be most effectively imparted, and, finally, and by no means least, one who has earnestness, enthusiasm and zeal for the work, then his assertion might be admitted. That teacher would indeed get along very successfully with Butler's Catechism, or any catechism, or no catechism at all. But let it be borne in mind that, despite all our professional training, many of us fail a long way short of perfection in the act of teaching, and many more of us—of our Faith sufficiently well to teach it to anybody: by this I mean that an equal amount of work in the act of teaching, and many more of us—of our Faith sufficiently well to teach it to anybody: by this I mean that an equal amount of teachism is not aught. The work of training these children in the fact that the dearth of systematized Catholic literature and suitable text-books on Christian Doctrine was as great when we were educated as it is to day. He was a subject of the catherism of a work of such vital importance it to leave the cathers and the preparation of a work

and callousness, and indifference, and irreverence, for things that are high and holy—a wan which the present Catechism does not satisfy. In a future letter I may go more minutely into what I consider the defects in the mannel of Butler's Catechism.

Peterborough, Feb. 22nd, 1899.

ARCHDIOCESE OF OTTAWA.

The semi-annual ecclesiastical conference of the French speaking priests of Ottawa and the vicinity was held yesterday at the home of Rev. Father Myrand Billings' Bridge.
Plans are almost complete for a new Separate school building in Lower Town. It will be a three-story brick edifice, with four classes on each floor. A fire escape will be provided, and also an ample play-ground.
Rev. Dr. Fallon, O. M. I., Rector of St. Joseph's, has gone to Minnipeg to preach a mission. He will be absent three weeks. On the Sunday evenings in Lent the choir of St. Joseph's church will produce Stainer's Crucifixion, under the direction of Mr. Coller Grounds, the organist.

St. Joseph's church will produce Stainer's Crucifixion, under the direction of Mr. Coilier
Grounds, the organist.
The choir of St. Jean Baptiste church are rehearsing Fanconier's Mass, which they will
sing on Easter Sunday.
The Mission in St. Patrick's was opened on
Sunday, 19th, by Rev. Father Mento, C. S. P.,
who preached at High Mass, and gave the programme to be followed. Mass at 5 a. m., each
day, and an instruction followed by another
Mass, There will be a Mass at 7:30 for od and
infirm people and housekeepers who may be
unable to attend earlier. Sermon, instruction,
recitation of the Rosary every evening at 7:30
The Fathers invite attendance of non-Catholics.
Notre Dame College, Hull, has now an attendance of eight hundred and seventy-five
pupils in the fifteen classes. Further admissions are refused.
A retreat for children was given in Hull during last week.
The Forty Hours' Devotion commenced in the

ng last, week.

The Forty Hours' Devotion commenced in the parish church at Renfrew, on Tuesday of lasty week. A number of the neighboring clery men were present to assist Father Ryan.

Rev. Fathers Cousineau and Rouleau, of St. Therese College, Quebec, were in the city last week.

week.

Rev. Father Harnois. Superior of the Juniorate of the Oblates of Mary Immaculate, is ill.

Rev. Father Alexis, of the Capuchin Monastery, is preaching the Lenten sermons in Hull.

His Grace, accompanied by Mgr. Routhier,

V. G., and Rev. Father Groulx of the Basilica,

attended the funeral of the late Mrs. Rou hier,

sister-in-law of the Vicar General, at L'Ange

Sartien.

sister-in-law of the Vicar General, at L'Ange Sartien.

The Christian Brothers were in retreat last week to beseech God in the case of the canonization of the Venerable John Baptist de la-Salle, now in progress in Rome.

The mission in St. Mary's parish lasted eight days. Three hundred and forty people signed the plotter assisted the paster of the plotter assisted the paster. Rev. Fathers Sloan, McCauley God, and the missioners, in the confessional. Rev Father McPhail, C. SS. R., lectured before the Fallowhield Catholic Order of Foreston, on "Fraternalism and its Benefits," on Monday of last week. There was a large athendance, and the proceeds go towards the building fund of the new hall.

Under the auspices of the Reading Circle of St. Bridget's, an entertainment in aid of St. Patrick's Home was given in the Rideau street convent on Tuesday of last week. Mr. A. A. Dixon, of the Ottawa Electric Co., lectured on electricity, and a musical programme was also preciative.

The annual drive of the students of the Uni-

presented. The andience was fair size and appreciative.
The annual drive of the students of the University took place to Aylmer Que, last week.
The St. Bridget's court, C. O. F., will receive Holy Communion in a body on Easter day.
President Fagan of Division No. I., A. O. H., has recovered from his illness of five months, and presided at last meeting.
A musicale was given by the pupils who are under instruction from Professor Tasse, violinist, on Friday evening, in the Gloucester street convent. Between each of the items on the programme Mr. Tasse himself gave a morceau to the great delight of all present.
Ex Mayor Bingham has had the church at Gatineau Point fitted up with electric lights, at his own expense.

latineau Point fitted up with electric ngmes, so is own expense.

A magnificent new pulpit has been placed in St. Anne's church, and was occupied for the first time in the first Sunday in Lent.

On Friday of last week His Graco the Archishor celebrated Mass in the chapel of the Precious Blood Monastery, being the occasion of his Canonical visit to the insti-tution. He gave Benediction of the Blessed Sacrament in the afternoon.

tution. He gave Benediction of the Blessed Sacrament in the afternoon.

The eight annual entertainment under the auspices of the St. Bridget's Altar Society is announced to take place in the Racquet Court on the evening of Thursday, 9h. March. Music, amusements and refresnments.

For the St. Patrick's Gay banquet at Ottawa University the students have selected the following committees to make arrangements: Banquet committee—President, J. E. Doyler, Secretary, W. P. Eagleson; treasurer, J. F. O'Mailey; councillors, R. A. O'Meara, M. A. Foley, J. A. Meehan, M. O'Connell, T. St. Albin, P. J. Galvin and J. F. Breen. Toast committee—R. A. O'Meara, chairman; J. E. Doyle, W. P. Eagleson and P. J. Galvin. Menu committee—M. A. Foley, chairman; J. A. Meehan, J. McGlade, J. J. O'Reilly and T. Morin. Music committee—M. O'Connell, chairman; T. St. Albin, M. Sullivan and E. Gallagher. Decoration committee —J. F. Breen, chairman; M. Conway, F. Boylan, J. Warnock and F. Sims.

Gloucester Street Convent, Ottawa. Gloucester Street Convent, Ottawa. The commodious academic hall of the Gloucester street convent presented a pleasing scene last evening, when twenty-four of the young indy pupils of the intermediate department received with a sone of well as the evening of the intermediate department received with a sone of well as the evening of the Companions of the Margaret Bourgeoys Reading circle. The occasion was the bi-monthly session of the "Literary Guild of St. Agnes." which the young ladies had recently established. A very choice programme and highly instructive was presented: Hymn to St. Agnes, soloist, Miss A. Ardouin; also an essay on the Virgundal and historical essays. On Italy, Miss S. Wills; on Greece, Miss Derick; England, Miss A. Pquet; Ireland, Miss F. Lynch; Switzerland, Miss B. Wills; French rectation, Miss A. Pquet; Ireland, B. Barcarolle. Each item on the programme was warmly applauded, and the Reverend Mother Superior closed the evening by a warm eulogy of each and expressing and improving programme.—Ottawa Free Press.

DR. MacCABE'S LECTURE. Personal Reminiscences of Distin-

Dr. J. A. MacCabe, principal of the Norm chool, gave a very interesting lecture befor-large audience in St. Patrick's hall last night he subject selected being "Personal reminis ences of distinguished Irishmen." His rethe subject selected being "Personal reminis cences of distinguished Irishmen." His remarks were listened to attentively and the lecture was undoubtedly the most pleasing of the winter series. He spoke of men who occupied prominent positions in the Church, on the bench and in journalistic fields. He gave interesting anecdotes of all, and drew characters sketches of the men from the stories told. From the Church he took such characters as Cardinat Cullen, the Catholic Archbishop of Dubin, archbishop of Dubin, archbishop McHale and Bishop Moriarity. The judges of whom he spoke were Justices Whiteside, Monahan, Dowse and O'Hagan; and the newspaper men Dreferred to were Messrs. Duffy, A. M. Sulivan, T. D. Sulivan and Richard Pigott, who gained notoriety in connection with the forging of the famous Parnell letter. All these men Dr. MacCabe had met personally, and he had a fund of incidents to relate of each. The lecture also made reference to the Irish national system of education, the Ecclesiastical Titles Bill, and the relation of Catholic Bishops to the British Government on one hand and to the Dr. MacCabe, at the centusion of Irish airs on the piano, and Mr. J. Lyons, who was in excellent voice, gave a vocal solo.—Ottawa Free Press, Feb. 22nd, 1899.

FROM KEARNEY.

Dear Editor.—Kearney is growing in population, and the chair factory is being enlarged to the extent of 50 by 100 feet—which will call for a hundred hands or so when spring opens to carry on the work—and the prospects otherwise are bright and encouraging. There is a good opening for a tailor, butcher and shoemaker, and any single men, or men of family, would do well to turn their attention (if looking for employment) to the thriving village of Kearney, on the C. A., P. and P. S. Kailway.

Yours truly,

Louis Lehay.

The following is a translation, by Rev. H. Kent, O. S. C., of lines written by His He

THE POPE'S LATEST PUBLISHED

his children:

Behold the Heart of Jesus, whence a wave
Of healing water welleth night and day;
And he whose soul that limpid flood shall Shall know his sordid stains are washed away!

Then haste thee in this font to plunge, and rise
More comely made than Winter's robe of white.
Here bathe, and swiftly thou may'st lift thine eyes.

By dust undimmed, to meet God's blessed light.

Nor cease to seek His Heaven, though pas-sion's fires sion's fires

Beat on thy path, to lure the wayward

will:

Tw soul indignant scorns their vain desires,

While dearer joys divine thy spirit fill.

And in its hidden deeps thy heart shall find How thou art bound to Jesus by love' Tender and strong: and thou shalt call to The gifts He gives thee with a bounteou hand.

For He is still thy glory and thy stay,
Within thy heart a quenchless fire of love
A tower of strength in life's hard-foughte
fray.
A light to lead thee to His home above!

DARDINAL NEWMAN'S VALENTINE FOR A LITTLE GIRL.

FOR A LITTLE GIRL.
Little maiden dost thou pine
For a faithful Valentine?
Art thou scanning timidly
Every face that meets thine eye?
Art thou fancying there may be
Fairer face than thou dost see?
Little maiden, scholar mine,
Would'st thou bave a Valentine?

Go and ask, my little child,
Ask the mother undefiled;
Ask, for she will draw thee nead will whisper in thine eur;
Valentine! the name is good;
For it comes of lineage high,
And a famous family;
And it tells of gentle blood,
Noble blood,—and nobler still,
Ear it's owner freely noured For it's owner freely poured
Every drop there was to spill
In the quarrel of his Lord.
Valentine! I know the name; Many martyrs bear the same.
And they stand in glittering ring
Round their warrior God and King.—
Who before and for them bled.—
With their robes of ruby red
And their swords with cherub flame!

Yes! there is plenty there, Knights without reproach or fear, Such St. Denys, such St. George, Martin, Maurice, Theodore, And a hundred thousand more, Guerdon gained and warfare o'er By that sea without a surge.

'And beneath the eternal sky, And the beatific Sun And the beatine Sun
In Jerusalem above,
Valentine is every one;
Choose from out that company
Whom to serve, and whom to love."
—Cardinal Newman.

OBITUARY.

JAMES O'CONNOR, DUNDALK.

It becomes our sad duty to record the death of Mr. James O'Connor, of Dundalk, which sad event took place in St. Michael's Hospital, on Thursday, Jan. 25. The deceased, who was twenty-six years of age, had been in the employ of nis cousin. H. L. Breen, of Toronto, for about a year past, and took sick on Jan. 21. He was removed to St. Michael's hospital, and in a few days his father and, mother were telegraphed for. They hastened to his bedside, but found their son daying, surrounded by friends and fortified by all the rites of Holy Mother Church. The remains were brought to his home in Dundalk, and on Sunday the funeral took place to Melancthon cemetery, the services being conducted by Rev. J. H. Coty of Dundalk. The pall-bearers were Messrs. M. J. McCue, P. McCue, P. J. Breen (cousins of the departed), and Thos. Nethercutt, John Russell and John McDowell. The deceased young man was greatly respected by all who knew him; was a general favorite. strictly moral, and a devout Christian. His bereaved father, mother, brothers and sisters have the sympathy of the entire community. R. I. P.

Mrs. John McAuliffe. Parkhill. JAMES O'CONNOR. DUNDALK.

MRS. JOHN MCAULIFFE, PARKHILL.

tion, This life of mortal breath This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call Death."
At her home in Parkhill, on January 28, there
passed away to her eternal reward, a loved
and loving wife and mother in the person of
Mrs. John McAuliffe, in the forty-fourth y ar
of her age. Deceased had been in poor health
for the last year, but was as well as usual until
two weeks before her death, when she was
stricken with pneumonia, which, in the enfeebied state of her constitution, she was unable to withstand, and she passed resignedly
away on Saturday morning, fortified by all the
rites of holy Church and surrounded by her
sorrowing family.
She was a bright, amiable woman, of a cheer-

sorrowing family.

She was a bright, amiable woman, of a cheerful disposition, of keen intellect—the centre and sun of her household—a true wife and devoted mother, beloved and revered by her

and sain of the moisshoot and revered by her children. Besides her bereaved husband, she leaves three sons and one daughter to mourn her less. The funerational pool has been supported by the children for the Sacred Heart, where Requiren High Mass was sung for the repose of her soul. The pastor, Rev. D. A. McRae, preached a most affecting funeral sermon. Her posterior is the decased as an exemplary Catholic, a model wife and mother, and spoke the many years she had instructed the youths in Christian doctrine in that same church. To further use the words of the worthy pastor, she has left a family embued with the same principle of honor, integrity and attachment to the Church which she inculated and of which she gave a bright example. To her sorrowing husband and children the entire community extends its sincere sympathy.

May her soul rest in peace!

May her soul rest in peace!

MICHAEL ROCHE, SR., ROCHEFORT,

The death of Michael Roche, senior, of Rochefort in the county of Renfrew, on the 18th of January last, removes one of the very earliest settlers from this part of the province of Ontario. He had been alling from an attack of la grippe for about one month, and his great age, eighty-eight years, was against his railying from the fatal disease. He bore his iliness with great Christian fortitude, being fully and entirely reconciled to the will of the Almighty and being well strengthened and comforted by frequent visits from the two pious priests of Brudenell, namely, Fathers French and McInerney, from whose venerable handed he venerated and loved so much. Canada from the Church doch he venerated and loved so much. Canada from the Church doch seased came to Canada from the Church whose had he so with the saling ship Britania. He and his good wife, whose maiden name was Ann Keenan, and where whose the county from the county of 186, with their family, to the farm on which his death occurred, and where he was renowned or his great charity and assistance to all the arry settlers of this place. He leaves a familiof five sons and two daughters, namely, Thomas, farming in Hagarty, Michael and John, farming in Brudenell; Mrs, Frank Lavell, in Hagarty, and Miss Mary Ann, at home.

Miss Katie T, Eagan, Tecumsen. MICHAEL ROCHE, SR., ROCHEFORT,

MISS KATIE T. EAGAN, TECUMSEH. On Thursday afternoon, February 16, the summons of Death was given to Miss Katie T. Sagan, third daughter of the late Wm. Eagan,

Eagan, third daughter of the late Wm. Eagan, Tecumseh.

The deceased was in the bloom of life, being in her twenty-sixth year, and being of an exceedingly mild, kind and annuable disposition had during the few short years of her existence, endeared herself not only to a wide circle of relatives and intimate friends but to all those who had even the pleasure of a casual acquaintance.

She had been in poor health for over two years, being favored with the blessing of having time to prepare herself for future happiness.

ness.

The funeral took place from her late residence on Saturday morning, the 18th, to St. James' church, Colgan, and the remains were provided by a large concourse of sorrowing friends and relatives. riends and relatives.

Requiem Mass was sung by Rev. Father Mc-

Echerin, after which the rev. gentleman in a few well-chosen words, commended the deceased for the thorough Catholic spirit she had displayed during her late illness.

The bereaved family have the sympathy of the entire community in their sad affliction.

May her soul rest in peace!

E. M.

PATRICK J. MCDERMOTT, FITZROY HARBOR.
On Thursday morning, Feb. 23rd, the toiling
of the chimes of the cathedral. Pembroke, announced the death of Patrick J. McDermott which occurred at the residence of his
brother-in-inaw Mr. James Spellman. The decensed was the youngest son of Mr. John Mc
Dermott, and the iate Mary O'Neil of Fitzroy.
He was nearing the close of his eighteenth
year when the messenger of Death came calling him to the merited reward of a short but
well-spent life, and at he same time bringing
to an early close a bright and promising career.
For some years he attended the Separate and
High schools in Pembroke and then entered upon his classical studies in the University of
Ottawa, in Irrepartation for the study of theology
later on. His noble designs, however, were not
to be realized. God called him to Himself
after having prepared him for a holy and
happy dear he allowed the service of the Sacraments
of his Holy Church.
Only through the prepared of the Sacraments
of his reason of ill-health to his home in
Fitzroy), and the would benefit him. All that
kind friends and medical aid could do was
done for him. With calm resignation to the
all-wise directed of the Heavenly Father he
peacefully breathed forth his soul to God, at an
early hour on Thursday morning. He will be
gready missed for his Heavenly Father he
gendered himself to all by his cheerful and
amiable disposition and his manly and noble
character.

His fluence where heaven heaven is the residence PATRICK J. McDermott, FITZROY HARBOR

endeared himself to all by his cheerful and amiable disposition and his manly and noble character.

His funeral took place on Friday morning to the cathedral, where Right Rev. N. Z. Lorrain, Bishop of Pembroke, celebrated Solemn Pontifical High Mass for the repose of his soul, assisted by Rev. E. A. Latuilpe, rector of the cathedral, and J. A. French, Secretary, as deacon and subdeacon respectively.

The large attendance at the cathedral was a public expression of the high esteem in which the deceased young man was held, and also of the sincere sympathy felt for the bereaved relatives, the father, one brother and eight-sisters—two of whom are members of the religious community of Grey nuns of the Cross, viz., Rev. Sister St. Reta of Ozdensburg and Rev. Sister St. Trancis Madden, Samuel OShaughnessy and Adolphe Fortier.

The remains were taken by C. P. R., via. Arnprior, to the home of deceased in Fizzory harbor, where the burial took place, at which Rev. D. Lavin, P. P., Pakenham, officiated. "Blessed are they who die in the Lord."

May his soul rest in peace. Amen.

PATRICK JOSEPH WILSON, DORCHESTER

May his soul rest in peace. Amen.

PATRICK JOSEPH WILSON, DORCHESTER

STATION.

It is with feelings of deep reper we announce through the columns of the CATHOLIC RECORD the death of Patrick Joseph Wilson, son of the late John Wilson, of Dorchester Station, which sad event took place at St. Mary's Hospital, Grand Rapids, on Feb. 7th, where he had received the last scaraments of the Mary's Hospital, Grand Rapids, on Feb. 7th, where he had received the last scaraments of the Mary's Hospital, and his brother Thomas of Ingersol who attended him at the last, he peacefully passed away. The remains were brought to Derchester Station on Wednesday manning and thence conveyed tenderly on mother's residence, where a sorrowing mother siters and brothers awaited the arrival of their loved one. The funeral left there as 30 Thursday, Feb. 9th, to the church on High Mass was sung by Rev. Father Coursely of their loved one. The funeral left there as 30 Thursday, Feb. 9th, to the church on High Mass was sung by Rev. Father Coulstanding the extreme colleness of the day and cacquaintances of which the decondant manny, coming from far and near to show their last tribute of respect to the departed and to express sympathy for the sorrowing relatives. His casket, laden with flowers with a card signed by twenty-four of the different families and friends of Weilington Flats Grand Rapids, expressing sympathy for the relatives, seemed emblematic of the beauty and briefness of the life of one whose remains they adorned. The deceased was twenty-seven years of age tall, and handsome, with a sunny smile for all. He was highly respected by all who knew him; a strict and devout Christian and a pleasant companion for his many young friends. The pall-bearers were Wm. Kirwin, Chas. O'Neil, Thos. Howe, Fred Foster, Mike Comiskey, J. Clark of Ingersoli, all of whom were particular young friends of the deceased. The service at the grave was conducted by Rev. Father Connelly, and then amid extreme sllence, broken only by the heart-rendering sobs of the

NEW BOOKS.

NEW BOOKS.

Thos. Baker, 1 Soho Square, London, England, has just issued a work that will be read with much interest, especially at the present time when Anglicanism is passing through such a critical pnase in regard to the position sacred images should occupy in the Churches. The treatise to which we refer is entitled "St. John Damascene on Holy Images," and is now for the first time published in English, (translated from the original Greek, by Mary A. Allees). The book also contains three sermons on the Assumption, preached by the Saint in or about A. D. 727. The translator, referring to these sermons, aptly says in her preface: "Take away the King's army and you uncrown the King Himself. Forget His Mother, and with her the connecting link between earth and heaven."

BLESSING OF A STATUE.

Cantley, Ont., 21st Febry.

Cantley, Ont., 21st Febry.

Notwithstanding the unfavorable roads, a ceremony was performed last Sunday by Rev. Father Motard, of this parish, being the blessing of a replica of the miraculous statue of the Infant Jesus of Prague. The church was crowded to the doors. Mass was celebrated by the Rev. Father Maurice of the Capuchin order. A sermon suitable to the occasion was delivered by the same gentleman. Among the sponsors were: Gentlemen: Mr. W. Foley and Mr. J. Horan, of West Templeton, Mr. M. Foley, Jos, Burke, P. Fleming, T. McDermott, Of Cantley-Ladies: May Foley, of Gatineau Point; A. McMillan, Miss Neville, A. Prudnomme, B. Cashman, N. Barrett, Mary Foley and others. Miss Prudnomme and Miss Fleming presided at the organ. The singers were Miss Fleming, Miss McMillan, Miss Burke, Miss Prudnomme and Mr. Bert.

CATHOLIC SUMMER SCHOOL.

New York, Feb. 25, 1899
The organization of the eighth session of the Chaplain Summer School of America has begun. A grand reunion of its friends is to take place here upon the 26th of April. The Excutive Committee will meet next Monday evening, the 27th inst, to discuss arrangements for the reunion, and all the members are actively engaged in the details.

Many improvements have been made on the Summer School grounds at Cliff Haven since last session, and many more will begin and be completed before the Sth session opens. The grounds are to be enlarged and various cities throughout the country are preparing and building cottages for their representatives. Quite a number of New York families are building private cottares to accommodate their families and friends.

All in all the housing and boarding capacities of the present buildings on the Assembly grounds will be doubled, and thereby grant ample room and facilities for all. The number of eminent lecturers being engaged for the coming session is very large. New features are to be added, among which is a sun-dial, which he Rev. Father Woodman of the Paulists and the well known scientist is preparing.

Mr. Jas. E. Sullivan, Secretary of the American Athletic Union, and associated with the athletic clubs of the city, is preparing a schedule of field and water sports. This Athletic course will be as complete in its thoroughness as the Educational curriculum of the Summer School, and prove as valuable as well.

The College Camp, under the personal direction of the Rev. Dr. Tablot Smith, will be certainly enlarged. From the present enthusiastic outlook among college boys, the camp will surpass its success of the last session.

C: M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall Albion Block, Richmond Street. James P. Murray, President; P. F. Boyle, Secretary

MARKET REPORTS.

LONDON

London, March 2.—Grain, per cental — Red winter, \$1.15 to \$1.17; white winter, \$1.15 to \$1.17; oats, 90 to 92c; peas, \$5.10 to \$1.17; white winter, \$1.15 to \$1.17; oats, 90 to 92c; peas, \$5 to \$100; badley, \$5 to \$1.03; corn, 75 to \$0c.; buckwheat, 90c to \$1.00; beans, 75 to 90c. Dairy Produce—Eggs, fresh laid, dozen, 15 to 20c; eggs, basket lot, 16 to 18c; eggs, packed, 14 to 16c; butter, best rolls, 18 to 20; butter, best crock, 15 to 17; butter, store lots, 12 to 14; butter creamery, retail, 19 to 22c; cheese, pound, wholesale, 74 to 8c.

Farm Produce—Hay, per ton, \$6.00 to \$7.00; straw, per load, \$2.50 to \$3.00; straw, per ton, \$5.00 to \$6.00; honey, per pound, 9 to 12c.

Vegetables — Potatoes, per pag, 88 to \$1.00; cabbages, per doz., 40 to 50c; onions, per bag, \$12.5 to \$1.50.

Poultry (dressed) — Fowls, pair, 60 to 75c; ducks, per pair, 70 to 80c; turkerys, per lb., 10 to 12c; geese, each, 50 to 80c.

Meat—Pork per cwit., \$5.00 to \$5.35; beef, forequarters, \$4.75 to \$5.60; beef, hindquarters, \$5.50 to \$6.00; beef, sincs, \$4.25 to \$5.25; mutton, by carcass, \$5.00 to \$7.00; lamb, by pound, 8 to 9c.

Seeds—Clover seed, red, \$3.25 to \$3.25; mutton, by carcass, \$5.00 to \$4.00; lamb, by pound, \$10 9c.

Seeds—Clover seed, red, \$3.25 to \$3.50; alske per bag, \$30 to \$4.00; timothy seed, per bush, \$3.00 to \$4.00; timothy seed, per bushel, \$1.25 to \$1.75.

Live Stock—Live longs, 3.90 to \$4.00; stags, per lb., 2 c; sows, per lb., 2 to 2c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$4.00 to \$4.50.

TORONTO.

Toronto, Ont., March 2. Toronto. Ont., March 2.— The offerings of wheat on the local market are small. There is a fair demand and prices are steady. Cars of red and white wheat, west, are quoned at 70c. Manitoba grades are steady; No. 1 hard wheat, Midland, is quoted at 79c. The floor market is dull; cars of straight roller in barrels. Toronto freights, 83 25. Millifeed is firm; cars of shorts are quoted at 814 to 816, and bran at 81.59 to 814, west. Barley is quiet; No. 1 is quoted at 60c. west. Buckwheat is firm, at 50c. west. Rye is steady, at 56c. west. The corn market is firm; cars of Canada yellow, west, arequoted at 36c. and No. 2 tol American, Toronto, at 55c, to 455c. Oais are firm, at 50c. west, Peas are dull, at 65c, to 65jc, west.

MONTREAL.

Montreal, March 2.-Flour Receipts, 400 bbls,;

TORONTO,

TORONTO,

Toronto, March 2.—Shipping cattle sold at from 4½ to 4½c, and for choice selected lots 5c per pound was paid.

Butcher cattle was steady, and choice stuff was firm and in active demand at from 4 to 4½ per pound, and for butcher cattle good enough for export prices were up to 4½ and 4½c per pound. Good butcher cattle sold at 3½ to 3½c in loads; medium around 3½c, and common down to 3c; there was nothing worth mentioning which sold at less than 3c per pound 40 day. Good shipping buils are worth from 3½ to 4c, and for extra choice buils 4½c per pound was paid.

aid. Good stockers for Buffaio are wanted at from \$\int 103 \text{le per pound.}\$ Feeders of 200d quality are selling at from \$\int 10 3\text{se per pound.}\$ and for anything extra 3½ to 3½ per pound, and for anything extra choice 4c will be paid. No change in milkers; choice are wanted, and will sell up to \$50 each. EAST BUFFALO.

East Buffalo, N. Y., March 2. East Buffalo, N. Y., March 2.— Cattle—The offerings were nine loads; trade was weak; fair medium cattle were steady. The raif to de was unchanged; choice top extra, \$7 to \$7.20; good to choice, \$6.75 to \$7. Sheep and ismbs—Offerings were 17 loads; the demand was fairly active, and prices net to 15c higher, principally due to light receipts; choice to extra lambs, \$5,10 to \$5.20; good to choice, \$5 to \$5.10; common to fair, \$4.75 to \$5; sheep, choice to extra, \$1 25 to \$4.50; good to choice, \$1 to \$4.50; the offerings were well cleaned up, and the close was very strong. Hogs—The market was in good position, with light receipts only 10 leads, and active; heavy, \$1 to \$1.05; hose diamed and active; heavy, \$1 to \$1.05; pies, \$3.35 to \$1; roughs, \$3.30 to \$3.30; stags, \$2.50 to \$3. The close was firm.

PAINS IN THE BACK

ere Usually the Result of Imperfect Working of the Kidneys - These can Only be Restored to Their Normal Conditions by a Fair Use of Dr. Wil-

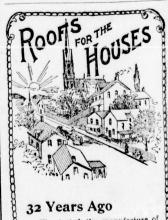
liams' Pink Pills, Mr. Albert Mintie, of Woodstock, Ont., now effected. Medicine was prescribe yond a trifling alleviation of the; no effect. In addition to the pain i Mr. Mintle was troubled with heada feeling of lassitude. He was force work, and while in this condition, despondent, he decided to try Dr. Pink Pills. He purchased a half de and was not disappointed with Before they were all used Mr. Mintle altinger a was a way he had pleted the cure, and he returned to work hale and hearty as ever. Mr. Mintie asserts that his return to health is due entirely to Dr. Williams' Pink Pills, and he still occasionally uses a box if he feels in any way out of sorts.

The kidneys, like other organs of the body are dependent upon rich, red biond and stroag nerves for healthy action, and it is because Dr. Williams' Pink Pills suppla these conditions that they cure kidney troubles, as well as other list which have their origin in watery blood, or a shattered nervous system. Sold by all dealers or sent postpaid at 50c, a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont. If you value your health do not take a substitute.

GENERAL SERVANT WANTED.

WANTED A GOOD GENERAL SERVANT. Apply to Mrs. W. McPhillips, 301 Princess avenue, London.

FLORIDA & NASSAU EXCURSIONS AFTER "GRIPPE" and to avoid i), a trip to the "Sunny South" will do you good and escape February, March and April, Weather lovely there. "Tourists and settlers will do well to apply for all particulars re Orange, Lemon and Pineapple Plantations and Truck Farms, also Special Railway and Hotel rates and free illustrated literature, to FLORIDA EAST COAST RAILWAY SYSTEM. J. R. WALKER, Gen. Agent, Canada, 22 Victoria St., Ternil. 10624.



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VOLUME XXI.

The Catholic Record. London, Saturday, March 11, 1899.

TIS A PITY.

The Presbyterian Review remarks with its wonted liberality that there is acurioustendency to revive prayers for the dead, and that it is a sentiment in which priestcraft has long traded. Dr. Watson (Ian Maclaren) is, we believe, a minister in good standing, and believes in the sentiment. But our good friend will not use his head and find out for himself the grounds on which that sentiment is based. He has his case made out for him by individuals who were taught from childhood to regard things Catholic as false and iniquitous. Pity 'tis that he should waste his energy when he could be employed on something more consistent with truth and charity. Pity 'tis, also, to have Christ caricatured by would-be imitators.

NOTES FROM MONSABER.

A great preacher of our day said in speaking of Christ that to estimate the influence of a man we must try to appreciate at its just value the influence exercised by him or those among whom he lived. All superior men have exercised upon their contemporaries an influence more or less pronounced, that is expressed by admiration or contempt, by love or hatred. But no one can or will ever equal that exercised by Christ. He was loved so ardently that men died happy for His sake, and He was hated so fiercely that no means however ignoble were left untried to secure His death. His ideas were believed in with enthusiasm, and they were rejected with contempt.

He preached when and where He might-in the desert, on the mountain side, in the temple, in Jerusalem streets, and from the eager crowds that thronged to hear Him He selected a body of men so imbued with His spirit that they forgot their own. They became and were reflectors of His supreme intelligence. They could not indeed understand the sublime lessons which fell from the lips of the Master, but they believed them with a faith that no doubt or temptation could weaken. You have the proof in that profession of faith to which they have affixed their names. There is not a discordant note in the hymn of belief. All are convinced. They do not, as the philosophers of old, take the deposit of truth and guard it, away from the turmoil of life, for their own use and pleasure. Their faith is too enthusiastic to be contented with such an aim. They proclaim it to the world, so that all men may hear the tidings.

demands belief in His ideas and He demands for Himself that supreme honor which is due to God alone. And the Apostles bow humbly before Him and salute Him in the words of St. Peter: "Thou art Christ the Son of the Living God." This they proclaim publicly and make it the solemn justification of the workship they give to their Master. And it was not a mere passing admiration that was destinced to perish when its Object was removed ; but it was a love that was stronger than death. It was a love that made them renounce all ease and comfort, and brave every danger, and that received as proof of its intensity the sacrifice of all that is dear to the heart of man. They are outcasts and victims of resentment and persecution: they are dragged before tribunals, and yet they preach and never cease until they are struck down in death by the enemy.

And Christ does not stop here. He

But if He was loved He was also hated with a hatred that was intense in its aversion. Men listened attentively to His preaching, with the hope of entrapping Him. Again and again were their sinister designs revealed. The spectacle of a guileless life seemed but to nourish a blind and unreason. ting ing hatred that is without a parallel in the annals of the human heart. They resort to schemes so base and ignoble that even now bring a blush to the befo cheek of the unbeliever. And when lies they are sure of their Prey no indignity and no torture that hell could and prompt or human cruelty devise were ther spared to give full expression to their able hatred.

Even when the Victim hung upon the gibbet with the nails burning like spikes of fire in Hands and Feet—with the Eyes glazing fast in death—with

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