schemes for the good of the community.

bear in mind, are not for ourselves

only, but for others, and should, when

occasion arises, be proclaimed publicly.

resoluting in our "halls," and criticiz-

BROTHERLY LOVE.

"long" in theory and "short" in

tion that it was our good fortune to hear a short time ago a wondrous ex-

"Be assured, my good man, that if

But knowing that these laborers

limit we fell to wondering at the assur-

were, thanks to their practical Cath-

eternal destiny. But that employer is

a pagan at heart. He has an assort-

ment of Christian sayings, but if Christi-

anity means the bearing of one another's

burdens, of love evidenced by deeds,

he has certainly much to learn. This is

the kind of man that feeds Socialism.

AN EFFECTIVE WEAPON.

allaying misery and discontent. It is

not for us to outline any method of

conduct. We presume that they all

valuable assets to the socialist.

# VOLUME XXVI.

The Catholic Record.

ity, discussion and fair play: a love of activity is not on the wane. We can vigor and efficiency and a firm faith do this by taking part in movements that free institutions will prove to be for the common weal. Wherever there also fundamentally righteous and conis a demand for worthy citizenship sequently conducive in the highest there Catholics should be found. We degree to public welfare and happi- ought to be heard in discussions of ness. But that the love of freedom, publicity and fair-play is very much | We may flatter ourselves that we have in evidence we have reason to doubt. We remember how scornful the Coal Barons were of public opinion; and how, until President Roosevelt gave 1t the assistance of his power and influence, it resisted its every attempt at a guidance of the destinies of our recompromise. And now we are told the President is not a "safe" man because he said a word in favor of the sick and the poor, and compelled the mighty money kings to stay their campaign of ing in our parlours, imbued with the selfishness and destruction. It is also to be borne in mind that capitalistic interests can always get some public ish and the Church's influence be exprints to serve them. In this particular, recollect the contumely that was poured on the striking miners. They were described as the enemies of order: men who, despite a munificent wage, on a memorable occasion. And but for the timely interference of the President the Pinkertons might have been employed to repress any outbreak and to It seems to us that we are betimes

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ing those on whom they depended for a practice. As an instance we may menlivelihood. The assertion that free institutions cise it, as well as to the multitude who

teach the miners the necessity of obey-

you work steadily for ten hours a day all your life long, and if you drink nothing but water, or the very mildest beer, and live on very plain food, and Our greed, our superstitious belief in money as the only true God and Saviour never lose your temper, and go to church every Sunday, and be always conof man, hurries us on with increasing speed into all the venalities, dishonesties and corruptions, into all the tricks and trusts by which the people are disheartened and impoverished. The chief concern should be to elimin-

ate anything antagonistic to the spirit of these free institutions. But with capitalists holding the lives of thousands of human beings in their hands, and using them as money-making instruments, it is difficult to see where and how this public welfare and happiness will come in. With the young trained at home to regard the acquisi tion of wealth as the chief aim in lifeto view with approval, nay, with awe, the man who makes a million or so either by cornering the market or deceiving the publicit is not easy to discern how this hope will be realized. We desire to see it realized, but so long as gold can fashion public opinion, whitewash artistic swindles and dictate to legislatures, we may relegate its realization to the distant future. Education will not tame the animal in man. Academic discourse may be a soothing balm to the wounded, but it cannot cure them. Nor will plans formed by those whose effective breakwater against the tide of ruthless competition and oppression. But if, as Leo XIII. said, Christian precepts prevail, the two classes will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are the children of the common Father, that is, of God; that all have the same end, which is God Himhorizon is bounded by the world be an

LONDON, ONTARIO, SATURDAY, MARCH 5, 1904

the zeal and missionary spirit which should animate the Catholic.

We are all responsible in some degree for the souls around us. To influence them demands the public and careful profession of the holy Catholic faith. it is often said, writes the Bishop, and it is an undeniable fact, that the disedifying life of so many Catholics is one of the chief reasons why we gather so few souls into the Church. The prevalence of indifference, worldliness, drunkenness and dishonesty, cannot but repel non-Catholics, even those who are no better themselves. The truth is that the greatest triumph of the devil in a Protestant country is to corrupt and degrade the Catholic. To neglect prayer, to live It is often said, writes the Bishop, and our principles, but these, we should spective towns because the measure of our love of God is the good we do to our fellows. And were we, instead of To neglect prayer, to live sense of our responsibility as apostles, many prejudices against us would van-Again: we are of one household; we are all brethren. Where is the

things set forth in fitting prose by those who saw conditions through golden-hued spectacles. All through the proceedings the magnates showed the proceedings the magnates showed they did not give a — well, just what Commodore Vanderbilt said of the public on a memorable occasion. And but for the robber capitalist. But we must our holy religion to a questioning and give evidence of love of our brethren. scoffing world.

QUESTION BOX.

"Shall we know our friends in

The Catechism of the Council of Trent says: "To enumerate all the delights with which the souls of the blessed shall be inebriated would be an whether they regard the powers of the mind or the perfection of the body: a consummation more exalted in the manner of its accomplishment than, to use the words of the Apostle, eye hath seen, ear heard, or the heart of man

From this it is to be inferred that we conceived, do see and know our friends in heaven? and such, in fact, is what all Catholics

church every Sunday, and be always con-tent in the position in which Providence has placed you, and never grumble, nor swear, and always keep your clothes decent, and rise early, and use every opportunity of improving yourself, you will get on very well and never come to the parish." "Are not fortune - telling, palmistry and such things expressly forbidden by the Catholic Church? Yet at most Catholic lawn fetes and fairs, such things play an important part, particularly with the young." wages were very near the starvation

The practices referred to by our correspondent are forbidden, because, where seriously carried out, they are superstitions and derogatory to God's honor. Pastors at church festivals sometimes allow them as jokes and fun, ance of the speaker. These workers olicity, virtuous. Though they lived in mean tenements with sin never far distant from them to allure them from but they are supposed to see that no harm comes from them. want, they kept their eyes upon their

"My mother is a Baptist and I am a Catholic, converted two years ago. My mother is troubled about the promises in the Bible. My brother was taken ill several months ago. My mother prayed for his recovery when he was first taken ill, but as he gradually grew worse, relatives and friends joined her in prayer. She had faith, or seemed to have it. My brother died; our prayers Our selfishness and thoughtlessness are did no good. Christ said: 'If you have faith like in a mustard seed, you can remove mountains.' He also said: 'And whatsoever you shall ask the Father in My name, that will I do. If And the good matrons who keep you ask Me anything in My name that 'help" can do something towards will I do.' Can you explain why our

prayers were not answered?"

There are four conditions required in prayer that it should certainly be answered: First, that it be for a

self; that all and each are redeemed by tity. An aristocracy, of course, based thing useful or necessary for salvation. Hence if we pray for something tem-poral, such as life, health, fortune, etc., it must always be under the condition

> and so, in His mercy, because He loved him, because his mother prayed for him, He took him to Himself. Are we not willing to trust our Father? Is it treating Him properly not to do so? Is it Christian-

Our correspondent may find the fol-lowing from Cardinal Gibbons' "Christian Heritage " to the point :

"Again, it will be objected, per

but vainly, prayed.'
"And did not the death of the late without Mass or confession or Com-munion, and to let oneself be carried the prayers that were offered for his along with the general stream, giving up all the week to worldly work, drifting into the habit of degraded amusements, feeding what intelligence one has on the scraps of the newspapers—this is to desert from the army of Christ . . . It is only

> as possible, I answer, nevertheless, that the words of our Saviour are most true, and are to be received with unshaken and are to be received with unshaken faith. No good prayer ever goes unanswered. If a single drop of water or breath of air is never annihilated, still less is the faintest aspiration of prayer uttered in vain that ascends from a fervent heart to the throne of grace.

peace of the nation, and the life of the nation is of more value than the life of

any individual. ony individual.
Secondly, He was pleased to pro-long the President's life for nearly three nonths after he had received the fatal wound. Had he died immediately from the wound, what terrible consequences might have ensued! So intense at the moment was public feeling; so strong (though most unjust) was the suspicion aroused against the leaders of a certain aroused against the leaders are the animosity engendered by those suspicions, that, if the President had immediately succumbed, it would have needed but spark to ignite the flame. The first ssassination might have been followed by others, and anarchy and confusion and sedition might, for a time, have reigned supreme.

But God mercifully prolonged his life till the excitement subsided, when cool Reason could regain her throne and men could plainly see that the crime was the work of one man alone, having no collusion with others.

"Thirdly. As another fruit of our prayers, God inspired the country with a more intense abhorrence of assassination, and a greater reverence for the

"Fourthly. As another result of our prayers, during the trying ordeal through which we were passing, party spirit yielded to the nobler and health-ier sentiment of materials." ier sentiment of patriotism and love of ier sentiment of patriotism and love of country. Men forget, for the time being, that they were Stalwarts or Conservatives, Republicans or Democrats, Administration or Anti-Administration partisans. They remembered only that they were Americans and citizens of a common country, children of the same mother, and they came together to shed a tear of the country. (Ps. xxxiv., 13.)

In the morning we ought to cheer-quild and hopeful; at noon serious and earnest; in the evening gentle and tender. A perfectly beautiful life will be sensitive not only to the general obligations, but the special duties.—(Charles F. Goss, D. D.

sorrow by the sick bed of their ruling

LORDON, SATURDAY, MAR. 5, 1904.

CAPITAL AND LABOR.

Possible of Marvard is a distribution of Marvard i brother.
"Is not this a satisfactory answer to

"Hence, we may judge how inconculsive and revolting to our religious
instincts was the prayer test of Mr.
Tyndall, who proposed that the virtue
of prayer should be tried by placing in
two different wards of a hospital an
equal number of patients, afflicted in
the same degree with similiar maladies,

of the prayer test lies in the false assump-tion that prayer is useless, unless the express object of the petition is granted. For my part, while protesting against the blasphemy involved in doubting the efficacy of prayer for temporal blessings, I would infinitely prefer to be a patient in the praying ward through a painful and lingering illness, even though death were to follow, than to be an indevout patient in the other ward thereby. were to follow, than to be an independent in the other ward, though I were to be restored to health. For I would be placing myself in the loving of my Father: 'Although Health's Though Healt would be placing myself in the bound arms of my Father: 'Although He should kill me, I will trust in Him'' (Job xiii., 15), and I would expire in the blessed assurance that His mercy would follow me beyond the grave. Immeasurably sweeter to me would be the wisited gravelation the blissful hope. hope of Him in the life to come.

But I may be met here at the end of the discussion by a more subtle objection. I have prayed, you will say, for a spiritual blessing—the conversion of a friend or relative, or the moral re-

The assertion that free institutions will prove to be fundamentally righteous affords no crumb of comfort. The fact is, however, that under these free institutions capital, to quote Bishop Spalding, is fast becoming the most industry and the world has ever known. Its tyranny is a blight and a curse to those who exertion that free institutions a bight and a curse to those who exertion that free institutions will prove to be fundamentally righteous affords no crumb of comfort. The daffords no crumb of comfort. The fact is, however, that under these free institutions capital, to quote Bishop Spalding, is fast becoming the most industry and they were admonished to be good. The admonisher was a portly gentleman, the most iniquitous tyrant the world has ever known. Its tyranny is a blight and a curse to those who exertions all the delights with which the souls of the bessed shall be inebriated would be an endless task; we cannot even conceive when in idea; with this truth, however, the minds of the faithful should be deeply impressed, that the happing of all those pleasures which can be enjoyed or even desired in this life, whether they regard the powers of the bedset of the faithful should be an endless task; we cannot even conceive them in idea; with this truth, however, the minds of the faithful should be an endless task; we cannot even conceive them in idea; with this truth, however them in idea; with the following them of two ways, either them in idea; with this truth, however them in idea; with the the councer of holds from his child a dangerous toy, and bestows on him, instead, something harmless or useful, so our Heavenly Father gives what to Him seems best, and our wisdom is but folly compared with the wisdom of God.

\*\*First.\*\* In regard to the President: with the wisdom of God.

"First. In regard to the President:
If God, in response to our prayers, did not save his life. He has done more—He has saved the life and preserved the peace of the nation, and the life of the nation is of more. friend from all who knew him that they might fully realize the necessity of an early conversion to their Creator, and of securing a happy death by a holy life. Even at the last moment there is, in-deed, hope of salvation; but, then, true conversion of heart after a long life of neglected duties requires a miracle of grace. Of the conversion of the good thief, St. Augustine said: 'One was converted at the hour of death, that you might not despair; only one was converted, that you might not presume. God's unrevealed mercies are over all His works. Who would have imagined the salvation of the dying thief,

> profered mercy, neither can your prayers force any one to surrender his will to the influence of divine grace. Nevertheless, your prayer was not offered in vain. If the heavenly waters find no lodgment in his stony heart, they will flow back abundantly into the valley of your own soul, and the words of the Psalmist will be fulfilled in you: My prayer shall be turned into my posom.'" (Ps. xxxiv., 13.)

EQUAL BEFORE GOD.

EFFECTIVE CHARITY SERMON PREACHED BY A CARDINAL AT THE BAPTISM

He took good care, however, to en-force the lesson that the Church knows no distinction between rich and poor one of his chaplains to seek out in the of prayer should be tried by placing in two different wards of a hospital an equal number of patients, afflicted in the same degree with similiar maladies, and that the inwates of one ward should pray for their recovery, while those in the other should make no appeal to heaven. eaven.

Besides tempting God, the chief fault

Besides te

friends of the other's parents—and said:

"These two children are equally great before God, equally dear to His heart. Both are destined to the same glory in eternity, but they are to attain it by different paths: the wealthy one by the charity which comforts and relieves his needy brethren; the poor one has a humble and laborious life. Heaven heves his needy preturen; the poor one by a humble and laborious life. Heaven will open to him who suffers because of his patience; to him who relieves be-cause of his compassion. The characteristic virtue of the one should be generosity, of the other gratitude; and they must begin each of them, from this very moment, to fulfil their respective destinies. This poor child cannot controlled the control of solicit, and his heart as yet knows nothing of gratitude: I will be his intermeasurably sweeter to me would be the spiritual consolation, the blissful hope, the solid peace and the friendship of my Heavenly Father, than the possession of a healthy frame, animated by a soul without God in this world, or the hope of Him in the life to come. dressed throng—"it is you who must be his representatives, you who should take upon yourselves to be generous in his stead. The alms you offer in his be-half will be the greatest proof of ten derness that you can show him; it will sanctify his entrance into life and will

of a friend or relative, or the moral reformation of a wayward son, and my prayer seems to have been thrown away. For what more legitimate blessing could I ask?

"I answer, in the first place, that you will very probably obtain the object of your petition, if you pray with perseverance. It was only after sixteen years of earnest entreaty that Monica obtained the conversion of her cherished son, Augustine. It was only after persistent solicitations that the Cananative woman procured the recovery of the daughter's health (Matt. xv., 22-28); and St. Francis de Sales obtained

"I answer, in the first place, that you can show him; it will sanctify his entrance into life and will sanctify his entrance into life and will sause his whole career to be blessed by that God Who, not in vain, calls Himself the Father of the poor."

Without further words the Cardinal took one of the collection boxes and personally went through the assembly, the contributions, which, as may readily be imagined, were more than generous. All were touched and charmed with the appositeness of his brief discourse and the ingenious grace with which the baptism was made to introduce so naturally a most effective charity sermon.

Sir—At the risk of wearisome re-iteration, may I say that there is figured-music and figured music.

Some of this is fitting for the Church; some is unfitting. By the manner in which the unfitting music errs sometimes from the Church's rules, it may be easily known, and rejected. Does it repeat words; does it omit words; or transpose them? Has it organ preludes, or intermezzo bars for organ here and there? Does it repeat for the choir the priest's words "Credo in unum Deum," "Gloria in Excelsis Dee?" Does its length keep the priest waiting? times from the Church's rules, it may priest waiting?
Or has it worldly airs? Has it solos,

like separate pieces?
Finally, does it err from common

rinally, does it err from common sense and good taste; those guides as to fitness for such and such a purpose? What is beautiful even, or fits in one place may not be so in the church. But no good Catholicas such will flout those Church rules, but—and this is the reiteration. Lalmost, analogies, for those Church rules, but—and this is the reiteration I almost apologize for—neither Pius X., nor the Congregation of Rites, nor any other authority has condemned all figured music. It cannot be too often repeated that, though every Catholic Church is bound by the Roman rules to sing, or at least recite if the Evangelist had not recorded the expiring words of our Saviour:

'This day thou shalt be with Me in Paradise!!' (Luke xxiii., 43.)

"But, lastly, even admitting that your friend gave manifest evidence of final impenitence and died with a blasphemy on his lips—what then? God compels no man to accept His profered margy, neither can your

figured music is permitted.
No authority has restr No authority has restricted us to Gregorian music throughout. But every authority has bound us to use Gregorian music for many parts of the services, and to give it the chief place, and to consider it the fittest music for all parts of the Mass. Pius X. has explicitly forbidden us to think a Mass is more ennobled by figured music than

by Gregorian.

Let us be satisfied, however, if we are as Roman as the Pope. In Canada, we are often as anti-Roman in this matter as if we were Protestants, or more so.

W. F. P. STOCKLEY.

The man that is weakened in well-doing by the ingratitude of others is serving God on a salary basis.

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CHAPTER IX.

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BEING THE SHORIEST CHAPTER IN THE OOK, IS DEVOTED EXCLUSIVELY TO

Mr. Ephraim Weeks, as the reader have already suspected, came to may have already surplined in matrimony. Ireland to speculate in matrimony. left home with a cigar in his mouth, and stepped aboard the packet as she moved past the wharf, with as careless and ind ferent an air as if he were dropping down to Sandy Hook to visit a friend. As to meeting with any serious obstacle, in a country whose in-habitants, to take them in the lump, habitants, to take them in the lump, were no better than South Sea Islanders, he never dreamed of it for a moment: why should he? He knew what the Irish were, every soul of them, and could read them through as he could the alphabet. He met them on the wharves, on the railroads, on the on the wharves, on the police offices, saw steamboats, in the police offices, saw them dramatized on the stage, tried at the bar, and dissected in the pulpit. the bar, and dissected in the paper.

In a word, he knew what they were at home in Ireland, just as well as if he had been living with them there all his lifetime. What had he to fear? He had succeeded so far in various specu-lations in New England, and how could he possibly tail in a land of such ignorand beggary as Ireland? sure, there must necessarily be some intelligent men in the country—it could well be otherwise-but what of that? there were no smart men amongst Smartness to him was everything. It was the embodient of all the virtues, moral and intellectual—the only quality for which man deserved admiration or respect. The estimate he admiration or respect. The estimate he formed of his neighbor's moral worth was not in proportion to his integrity of character, but to his ability for speculating and driving hard bargains. The man who contented himself with a competence and a quiet life at home he despised; but the jobber in stocks, who was smart enough to make a lucky hit on change, though he risked half a fortunes on the chance, was the man after his heart. Such were Mr. Weeks's sentiments. was he much to blame for them either for he was bred and born in the midst of speculators. Every man he met in the street, from the newsboy to the judge, from the policeman to the gover nor, was a speculator in something. He began himself, in his very infancy, to ulate in marbles and hobby horses and if he made but a cent a week father patted him on the head, week his prophesied his future greatness. When self in the company of young men the easiest manner and shortest saw them everywhere engaged in He saw them everywhere engaged in some kind of traffic—no matter what, if it only happened to be profitable. Whilst in other countries each grade in the community had its own legitimate trades and occupations, it was the very reverse in the States. There it was a universal scramble, in which everybody snatched at what came handiest. The tailor dropped his needle and mounted the stump; the lawyer burned his briefs to trade in molasses; the shoe maker stuck his awl in the bench and ascended the pulpit; and the shopboy flung his yardstick on the counter and went off to edit a Surrounded on all sides by such influ Surrounded on all sides by such influ went off to edit a Sunday newspaper possibly been but what he was-a spec nlator in chances—a man of one ideaone object-one aspiration-money Learning was nothing in his estimation, if it failed to realize money; nay, the highest mental accomplishment was no only valueless, but contemptible without money. In this respect Mr. Weeks represented a large class of his country men of New England ;—we say a class, for it would be unjust to say more. He was not an American gentleman, by any means, either in habits or education. That was plain the instant he spoke a word or moved a muscle, and those of his fellow-citizens who could rightfully claim that distinction would never have recognized him as one of their number He was, in short, a Yankee-a man to be met with every day and every where
on the sidewalks—at the banks—in theatre-in the cars-standing at hotel doors picking his teeth-selling soap at cattle shows—or lobbying for a patent right behind his agent's back in the Senate House. But to return.

With such views and sentiments a we have here ascribed to Mr. Weeks, it may be easily conceived with what as surance of success he landed in Ireland and with what confidence he entered or his plans and speculations. The posses of Mary Lee as his lawful wedded wife was the great secret of his journey. Why it was so the sequel must tell. I appears, however, he had but a limited time to accomplish his designs; for hardly had he reached Crohan, when he called to see Else Curley. The reputa-tion she had acquired, all the country round, and the wonderful stories told of her power over the spirits of the nether world, led him to think he could win his interest by tempting her cupidity, and that she, as a secret agent, might do what it would otherwise require a long courtship to effect How his expectations were met in this respect, will be seen in due course of the story. For the present we must leave him to battle with the storm a best he may, after his desperate bu disastrous recontre with "Nannie," and follow Else and the stranger to the

CHAPTER X.

Cairn.

THE OUTLAW'S INTERVIEW WITH ELSI CURLEY .- HER HATRED OF THE HARD-WRINKLES, AND ITS CAUSE.-BARRY

EVADES THE DETECTIVE OFFICERS. When Else had placed a rush light in the wooden candlestick affixed to her spinning wheel, and thrown off her gray cloak, she drew a small silver mounted pistol from her bosom, and laying it on the table, motioned the young man to

a seat.
" How come ye here, Master Randall,

she demanded. 'The fates drove me, I suppose,"

replied her guest smiling.
"Psaugh !—this is no time to play the fool;—why are ye here, I say?" drawing down her shaggy eyebrows, and looking sternly at him as she spoke.

'Why, how now!" exclaimed the anger; "is Nannie sick, or old stranger; "is Nannie sick, or old Batt's fiddle broke, that you're so much

out of sorts?' Randall, look at that id Else. "I risked my life weapon," said Else. "I risked my life for yer sake and hers within this very hour, and carried that with me fend it. I made this Yankee feel he was in my power, and for that raison didn't know the minute he'd silence my tongue forever with a pistol ball or a dirk knife. Now, I ask ye, is it manly the come back here in ye, after this, to come back here again to idle away yer time, tryin to get a word or a look at this silly girl, when it's in Dublin or Cork ve'd ought to be strivin to keep her and her uncle out iv the walls of a jail. Hoot, toot, sir, I thought there was more i' the

in ye."
Well, of that," replied Randall (for we must call him so in future,) " of that I can say little; but be assured, Else, no trifling obstacle could balk me on such an errand. Nothing but absolute necessity compelled me to return."

Necessity! "Yes. The police headed me off below Burnfoot, after landing from the ferry, at Rathmullan, and chased me through Buncrana to Lambert's Point,

where you brought the boat to my relief." So ye escaped in the skiff, yester day, I suppose, from Dunree."
"Yes; just had time to jump in, cut the painter, and shove off, when three

of my pursuers sprang down after me 'And fired?" "One of them, only. The ball hit me on the head, but did no harm."

"Humph!" said Else, sitting down slowly on her low "creepie stool,"
"and so the bloodhounds got on yer Yes, fairly started me," responded

Randall; "when they'll run me down, however, remains yet to be seen." "It looks strange," said Else, half peaking to herself.

"How they knew ye in that dis-

"It does look a little strange, I must Pandall: "for I "It does look a little strange, I must confess," replied Randall; "for I thought it impenetrable to every eye but those of Else Curley and Mary Lee. Judge of my astonishment, then, when I beheld straight before me, on the first public house door I passed, a full length figure of myself in this very

"Tell me." said Else, after a mo

ment's reflection, "didn't ye wear that dress ornst at Father John's?"

"I did; but it was night then, and no one saw me except the priest and his

ousekeeper."
"Don't be too sure i' that, Master Randall.

"Quite sure."
"Humph! didn't ye tell me about passin somebody that night, on the road near Crohan gate house, that seemed to look sharp at ye?"

"Crohan gate house—let me see.
Yes, I remember now. O, that was some traveller—I suspect."
"Was he a tall, thin, dark lookin man ?'

"Yes, rather." "Wore crape on his hat?"

" Yes." "I thought so."

Who was he?"

"Robert Hardwrinkle, of Crohan." What! your great enemy - this Yankee's cousin?

"That very Yankee's cousin. He's the man that bethrayed ye." "No, no, Else, you must be mis-ken. Mr. Hardwrinkle's a gentle taken.

man, and could never be guilty of so

"No. Else, it's nothing but your in veterate hatred of the man makes you suspect him."

"Hoot, toot, Master Randall; don't be foolish," replied Else. "I know what he is, kith and kin, for three score years an more. Ay, ay, to my own grief I know him. But let him look to himself, for the time's not far away when the long recknin atween him and me must be settled—let him look to

"Do the man , no harm on my ac count." said Randall; "if he has really sent these officers on my track, it's only what a thousand others had done with as little shame or scruple. For my part, I forgive him, nor would I hurt a hair of his head this moment if

he lay at my feet."
"O, forgive him, an welcome," said Else, "since yer so good a Christian; forgive him, by all manes. I'm sure t's none o' my business if ye forgive him, and marry his lean sister Rebecca the psalm singer, too, into the bargain All I say is, let him be ready; fo there's an account atween him and me

"Why, Else, this is sheer madness." said Randall, reprovingly.

the very thought of this man inflame your resentment so much."
"So well it might," responded Else,
raising her head and folding her arms
on her hard, weather-beaten breast, as she looked across the table at her com " So well it might. Listen to ne, Randall Barry. If this man's father first brought your only sister to sin an shame, and then sent yer brother to die with irons on his limbs in a strange land, for no other earthly raison than because he demanded satisfaction for the injury done his own flesh and blood —if he turned out yer mother, ould and helpless, from the homestead she was born in, and her people fore her, for three generations—when the father died, if the son sent yerself to jail twiste in five years on fal e charges when ye came out and built with yer own hands a sheelin to shelter ye from the storms on these blake mountains, if he burnt it over yer head-ay, and if he driv ye at last, Randall Barry, as he druy me, to burrow here lake the brock' on the crags of Benraven—I ask ye, would ye forgive him, if he did that to you an yours? An ye felt his neck uudher yer heel, wudn't ye crush

pity as ye'd feel for the wasp that stung ye?" "Not I," replied Randall, "not I.

To kill even an enemy, whom you hap-pen to find in your power, is an act of cowardly murder. And, believe me, Else, your own sleep would be none the sounder in the grave for having this man's blood upon your hands?'

"And yet," retorted Else, "you and yer companions id stain yer hands with the blood iv thousands, that did ye far ess wrong than he did me."
"Perhaps to; but in broad daylight

at least; not assassin - like, in the 'I see no difference," replied Else

'night or day—it's only death."
"Ay, but surely it's a less crime to put the enemies of your country and of human liberty to death in a fair field and open fight, than to commit a mid-night murder like a cut-throat or in-cendiary, with the dirk or the brand." spoke of dirk or brand?'

nanded Else

You did," replied Randall, prompt-"You did a dozen times within the month. And now my fear is, your new charge against this man will bring down long-threatened vengeance on his ad sooner than I anticipated. But

hear me, Else Curley—"
"Hould yer tongue, Randali Barry,"
interrupted the old woman, "hould yer interrupted the old woman, "hould yer tongue; yer but a silly boy. Pshaugh! it's little ye know iv Else Curley i' the 'Cairn.' What! ye think after waitin and watchin for my hour of revenge so many long years, I'd bungle it now for your sake? Ha! ha! poor foolish boy! D'ye think a woman like me, that fur-saked God an salvation thirty odd years ago, for fear they'd come atween her and her dark thoughts—a woman whose hopes iv vengeance, day after day, were like draps iv new life blood to her withered heart—d'ye think an outcast like me, a bein that men dread to look on, an women spake of undher their breath, wud drag out life as I did. for no other raison or motive, but waitin patiently for my hour to come? D'ye think, I say, Randall Barry, I'd let the paltry matter of his bethraying you to the spies of the Castle bring down the blow one minute sconer than it ought to fall? Pshaugh! man, ye don't know me yet.

"I know you to be a dangerous woman," responded Randall, rising from his chair, and buckling his belt tighter round his waist, as if prepar-ing to leave. "But I warn you," he ing to leave.
continued, "But I warn you," he
continued, "I warn you I shall be no
party to this contemplated murder;
and, much as you have befriended me,
Else Curley, I shall, nevertheless, do all in my power to thwart your wicked designs. Rebel and felon as I am, I shall never abet or connive at murde notwithstanding.'

"And what then ?" again demanded Else-" wud ye turn informer?' " Assuredly—the instant you at

tempt to execute your hellish purpose. "Then," cried Else, snatching the pistol from the table, and raising up her tall form from the low stool on which she sat, till she stood erect as statue before the young outlaw, her gray eyes flashing fire and the muscles of her face quivering with emotion as of her the short of the short o fleshless hands, "I swear by then heavens I niver expect to enther, i ye were my own born son, Randall Barry, an attempt to save that man from the clutches i' my vengeance, ye'll die the death."

"Tigress," muttered Randall be-tween his teeth, as he threw on his sea cap and turned to quit the cabin.

Tigress, I despise your threats." "Stop," said Else, stepping back and leaning against the door; "stop, young man, and listen to me. It's new fifty long years since yer grandfather Lieutenant Dick Barry, saved my life at the risk of his own. It was the day Colonel Clinton took Madiera. He carried me in his own arms to the spot where my husband fell. I made a vow then on my knees afore God, if iver it came in my way to befriend him or his, I'd do it."

"I release you from your vow," said Randall; "let me pass."
"Be silent, boy, and listen to me again," cried Else. "You'll not pass here till I spake. Listen to me. I here till I spake. Listen to me. I love Mary Lee more nor iver I loved woman afore, barrin the sister that died from me in shame an a broke heart. Ay, she died in these withered arms; she died laughin, Randall Barry for she died mad—mad—mad; she died with the bloom of seventeen still on her cheeks. Listen to me, I love Mary Lee more nor iver I loved woman but her; and well I might, too, for it was these hands saved her from the wrack of the Saldana; it was these hands untwisted her arms from her dead mother's neck, among the rocks of Arabeera; and it was these hands nursed her on Nannie's milk for eighteen months, till them same to claim her that had the right to claim her. O, no wondher she's dear t'me; no wondher I'd watch her an guard her like the apple of my eye. But still, like the apple of my eye. But still, much as I love her, an much as I love yerself, Randall Barry, for yer grandfather's sake, still, I say, as there's a heaven above me, I'd rether see ye both dead at my feet this minute, there are the same of payin back than part with the hepe of payin back than part with the nepe of payin back back the Hardwrinkles, mother and son, for the wrongs they did to me an mine. Ha, ha!" laughed the old woman bitterly, as she grew more and 'ha! ha! they burned more excited; "ha! ha! they burned my cabin twiste to the groun, and driv me out to sleep at night with the black cock an the plover, and to wandher cock an the plover, and to wandher by day over the dreary mountains, hungry and barefoot; but their hour'll soon come. Ay, ay, I'll be even with them yit. Ha! ha! let them look to themselves; the blind fiddler's wite, the worker of spells and charms, the woman that'd sell her soul for money, and Elea Curley i' the 'Cairn.' has ould Else Curley i' the 'Cairn,' strength an courage enough left yit to handle a dirk or fire a fagot.

Randall gazed at her with astonishment as she spoke. Her person see to dilate and grow younger as her face swelled with passion. She had broken, with a sudden snap, the string that confined her cap, to relieve her throat it down-down in the dust with as little from a sense of suffication; and now,

as her short gray hair fell in tufts over her forehead and cheeks, she looked like a pythoness, breathless under the frenzy of inspiration.

" My God," said Randall, still gaz ing at her as she stood before him, " is it possible that so much gratitude and love can exist in the same moniae hatred for a fellow crea ture? Here is a woman—ay, a ver woman—who has lived since before was born on the bare hope of being one day able to revenge her wrongs. hope was the only ray of consolation that ever fell on her desolate heart. How great must have been her injuries to have earned so terrible a resent And yet this creature love Mary Lee like a mother, and already risked her life, more than one to save mine.

to save mine."
"Else," said he, at length, 'laying his hand kindly on her shoulder, "I pity you from my heart. Sit down and compose yourself. I would speak with you more reasonably on this subject."
She obeyed him instantly, for the touch of his friendly hand softened her nore than words could have do

"Tell me," said Randall, "is this Yankee, this cousin of the Hardwrinkles, to be included in the catast-

"What business have you with him, then? " I make use iv him to sarve my own

No." replied Else.

ds-nothin more." " And these are-

" First, that he'd supply me with money for thravellin expenses; an, secondly, that he'd be an excuse for chances.

" Ha! I understand you. But the ravelling expenses-where-?

"Connecticut, or wheriver else he messenger to make out where he lives and ye may be sure Edward Talbot's not far from that."

"So you'll employ his own money to defeat him ?" Of coorse," replied Else.

"And why, then, did you acquaint him with your knowledge of the secret?' " That he'd pay me the betther for

Good : but are you sure he'll not feel apprehensive of your disclosing it te Mary or her uncle?" "Not the laste in the world," replied

Else. "Still, the whole affair is but mere suspicion, after all."
"What? about Mr. Talbot being alive ?'

"Well, call it whatsomiver name ye plaze, it's sartinty enough for me. I niver thought any thing else but that he was livin somewhere in furrin

And how will you account for this Yankee's correspondent speaking of the dying man as Lambton in that letter of his you picked up after he left the cabin here? How can you account for that, if he be really Edward Talbot?" "Quite easy," responded Else. "I was the name he went by in America."

"Nonsense, woman! you make the most absurd and ridiculous supposition; ould you have him change his name with his country?

Feth wnd I, an good reason he had to do that same, let me tell you. Didn't he fire a pistol bullet at his wife in her own room, with the child in her arms the very same evenin he come hon after killing Captain Blenherhasset in a dewel that his own infarnal jealousy driv him to fight for her sake; an was there a corner in London nixt day that bill posted up on it, offerin a reward of a thousand pound to the first man 'id take him? Hump! raison in-deed; bedad, I think that 'id surely be raison enough for any man to change jist as sure as you're livin, if he didn't die since the first iv May last; and that very Lambton he writes about is the Whether he gives himself that other hands, or whether Mr. Talbot took the name himself, I can't tell— but ye may depind on it Lambton's the

man,"
"Perhaps so." "O, feen a doubt of it; and ye'll se that too, when Lanty comes back." What, Lanty Hanlon?"

"Ay, Lanty Hanlon; ye heard of him, suppose."
"And saw him, too. Don't you re member to have recommended him to me two or three weeks ago, as a trusty messenger to send on a certain import-

ant business to Derry And yet sent him?"

'Certainly.' " Well?"

"Well, he broke trust at the very outset.

"Lanty Hanlon!"
"Ay, Lanty Hanlon. Instead of crossing the lough at Doughbeg, he strolled down the shore to Ballymastocker, to see a cockfight, and missed

"O, feth, as to that," said Else, "I wudn't put it past him. He's the very ould lad himself in regard to cock fight-

"Yes; but he was made well aware of the urgency of the message, and should have postponed his personal should have postponed his personal gratification till his return."

"Postpone, indeed! In troth, Master Randall, he'd postpone goin to heaven, if there wus a cockfight 'ithin five miles of him; that an huntin's his wakeness, poor fellow. An what excuse did he make when he came back?"

'He never came back to make any Instead of that, he sent me word he was in the hands of the police for beating a gamekeeper, and would see me as said Else, "that's

another of his wakenesses. "It's rather an odd kind of weaksaid Randall, laughing.

Well, it's natural for him, fellow, any way; the whole breed of him hated gamekeepers for five genera tions back. And so the man was too many for him?"

No, he made his escape then, but the police caught him next day. appears on his return he crossed

ountain with his dogs and met Lord Leitrim's gamekeepers, who gave him he third he led into some lonely spot beat him there soundly, and the him gagged with his own handkerchief, and tied neck and heels to an old hawthorn tree beside a well, where he ound next morning, half dead from cold and hunger.

"It's jist like him," said Else, "for the villain's niver out of mischief. But still he's as true as steel when ye keep him away from timptation.'

"And how is that to be done, pray Will he not meet with as much tempta-tion on his way to the United States and back, as he does here in the parish

"Not he," replied Else; "I'll trust him for that. The minute he finds it's on Mary Lee's affairs he's goin, the sarpint himself wudn't timpt him. But," she added, correcting herself, "I'm not sure yit whither he'll have to go at all or not; may be somethin might turn up to save the journey and the expinse too. It's well to be prepared, any way, you know."
"Certainly. But is Lanty so devoted to Mary as you say?"

"He'd lay down his life for her every day i' the year. There's not a livin thing he loves like her in the whole

Possible?" "Didn't ye know it? He cud sit lookin at her from mornin to night, an

niver be dry or hungry. And it's a mighty queer notion, too, he has about "What's that ?"

"Why, he thinks it 'id be a sin to love her as he'd love any other girl." Bekase she's so good, he says

And it's all come of a drame he had onst about the Blissed Virgin—Och, och," said Else, suddenly interrupting herself, "an many a purty drame I had of her myself in my young days, when l ust to wear her scappler, and gather the May flowers for her alther; but them things is all over now. I can niver drame or pray to her again, for the black thoughts druv her image out the black thoughts druv her image out iv my heart fer ivermore. And Mary Lee, too, the poor child, whin she spakes to me sometimes of an evenin, sittin out here on the hill side, about the marcy of Christ, and the bright heavens above, an the goodness of Goo to them that repent, her words and looks made me tremble all ever like a windle straw.—But, as I was saying," she continued, wiping her face with her apron, as if to brush away every thing that could blunt in the slightest degre her keen and long cherished resent ment—" as I was tellin ye about Lanty; he had a drame one night, when he thought the Blissed Virgin come to thought the Blissed Virgin come to him houldin Mary Lee by the hand and tould him to watch her an take care of her as long as he lived, on her

"A delightful illusion, I must con-fess," said Randall. "I'm not a Cath-olic, you know, Else, but there is a poetry in the Catholic conception of the attributes of the Virgin which always had an inexpressible charm me. I once saw a beautiful little charm for gar girl at Florence, kneeling before one of her shrines, her hands and eyes raised in mute supplication for crippled mother who sat by her side. and I thought I had never seen a fine picture of religion in my life."

"Well, well, dear," ejaculated Else "I don't know any thing about such picthers now; I ust once, but that time's gone. But, as I was sayin, since ne dramed that drame of the Blissed Virgin (God forgive me for mintioning her name) and Mary Lee, he can't think of one without the ither, an ivery wish of Mary's is like a command to him from heaven

"How very extraordinary!" said Randall. "The drame?"

"No, but that every one's so pecu-

liarly affected by the words and looks of this girl."
"Well, it's jist the same with the thrin to down there in her little chapel undher the rock; they'd pit their very heads undher her feet: and what's quarest of all, there's a dog in the town there below that tears ivery body he can get a hoult of—the crossest animal iver run on four feet; well, that dog, the first minute he seen her, crooched at her feet, and kissed her hand, jist as if she fed him with it all his life-time; and iver since, as soon as he sees her, he runs away whinin after

her, and niver quits her company till he leaves her at the lighthouse gate." "And old Drake, too, is very fond of

or," observed Randall.
"Hoot! as for Drake, replied Else, "Drake can read her countenance better nor you or I can. He knows wh she likes an disn't like the minute he sees them. Sure, when she lay sick last Haliday, he niver left her room night or day, nor niver as much as tasted mate kind for a whole week, till Roger had to lift him on a chair by her bedside and let ber feed him with Roger swears he saw the tears fallin down the dog's cheeks, when he looked up in her face, and tuk the food from her fingers."

"She's too good and too pure for me, se," said Randall, thoughtfully Else," Else," said Randall, thoughtfully and I fear such a creature could never

be happy with the heretic and revolu-tionist I am."
"You'll not be either long, if she marries ye," said Else; "take my word for it."

" And why not ?" "O, the Lord lack t'ye, Master Ran dall; she'd make a Catholic iv ye in three weeks 'ithout one word's spakin. Indeed! by what means, pray?"
Why, she'd make her religion look

so good and holy in yer eyes, jist by her ivery day ways, that ye cudn't help lovin it yerself. And for the rest, she loves her ould country as well as you, Randall Barry, woman an all as she is, an wud suffer as willingly too, may be, if all came to all. But hush! didn't ] hear some noise outside?"

"No-it's only the storm whistling "Well, it's time, any way, ye'd have

It somethin to ate afther yer long race;"
the and rising from the 'creepie,' she pro-

duced a cold fowl from the recesses of a little cupboard concealed in the ness of the cabin wall, and laid it on the table. Then stooping, she raised up the hearth-stone, and disappeared in the dark opening beneath with surprising agility for a woman of her years. The action, strange as it was, did not appear to excite the young man's curiappear to extend the least; he glanced merely at Else as she descended, and then leaning his head on his hand composed himself to wait patiently for her return.

As he sat there by the table in the

dim light of the rush candle, there was

nothing about his person worthy of special notice. His figure was light

and graceful, his limbs well moulded and muscular, and his height, if we could judge fairly in the posture he had taken a little above the middle size. His long black hair fell in disorder over the low collar of his blue jacket, from the breast pockets of which the buts of a pair of travelling pistols still peeped a pair of travening process out. His cravat, as we have said already, was knotted loosely in front, sailor fashion, and revealed a neck by far too fair for a seafaring man, and one it would have puzzled a detective officer to reconcile with his general appearance. striking in his person, there was that in his handsome face which gave char-acter and interest to the whole man—a shade of quiet melancholy, which at once impressed the beholder with the conviction that the young outlaw was no lover of war or bloodshed for the gratification they afforded him, but reluctantly adopted as a last and desperate resource for retrieving the fallen for-tunes of his country. His countenance was calm and composed, without a trace of the socialist or the red republican to

vulgarize its fine expression.
"Ay, ay," said he at length, his voice barely audible as he murmured out the words; "let my father disin-herit me if he will, and the spices of the government dog me step by step, till they drive me at last to bay; still I shall neither sue for pardon, nor fly from the land of my birth and my affect tion to beg a home on a foreign shore. To abandon Mary Lee would now be impossible, were she as indifferent to me as the meanest peasant girl in the kingdom: but were she even dead to-morrow, and all my hopes buried with her in the grave, I should wait and watch, and bide my time to renew the contest; I should still cling to the hope that God, in His own good time, would inspire the young men of the land to rise once more—not as wranglers and brawlers-not as mercenary anarchists and sordid demagogues, but like Spartan brothers,

to do, and dare, and die for their country's weal. To see that blessed day, I could eke out life in the lowest caverns of my native hills. To behold the sunburst, as of old, waving once more before an army of gallant young Irishmen-true to the sacred young Irishmen-true to cause and to each other-true to right. to justice, and to honor! O, to such an army in battle array on the sunny slopes of old Clontarf, marching down, with fife and drum, and colors flying, to drive the Saxon dogs from their long lost homes and pleasant firesides, and to be allowed to strike one good blow myself for the sake of old times and old memories—O, Mary Lee, Mary Lee, much as I love you, I could abandon you for this! But alas! alas! years must elapse ere it can happen; meanwhite I wander among the hills a rebel and an outlaw, hunted and pro-scribed like the vilest maleractor. Be it so; I have risked my all on a single cast, and lost it. Well, I shall try to abide the consequence as best I may. Let them hunt me, and catch me, if they can. I'll disappoint them so long as I'm able to fly or defend myself. When I can no longer do either, I needs must submit.

"There," said Else, emerging from opening, and laying a on the table, from which she had al-ready drawn the cork, "there's a bottle of ould Port that lay down there below these twenty years and more; take a drink of it with that cowld widgeon Roger left me yesterday; it'll

ye good afteer yer day's fatague."

Randall had just emptied the first glass, laid it on the table again, and as about to address himself to the cold widgeon, when Else pressed his arm, and look significantly towards the door

"What's the matter?" "Whist! that's Nannie's blate there's somebody comin." O, no, it's the poor beast asking shelter from the storm."
"Hush! I know Nannie better-

there it's again." rose quickly, threw on his Randall sea cap, and buttoned his jacket.
"If they want me," he said, "they must follow me to Aranmore. Good night, Else."

To Aranmore?' "Yes-no possibility now of reaching Dublin by any other route. I hope to find a fishing smack there from the Skerries, to take me off.

"Take another glass, Master Randall.' "No more-good night, Else;" and jumping into the mysterious opening he disappeared, leaving Else to replace the covering, remove the viands, and receive the new comers, whose footfalls

she could now hear distinctly at the

Here and hereafter alike, the life and health of the soul lies in seeing God, though the mode of seeing is different; here, it is through a glass darkly, in riddle—there, face to face; here in part, there, wholly and perfectly; here as a child, there, as one who has put away the things of a child. A little girl thinks herself absolutely happy when she nurses her first doll. As a woman, with a living babe at her breast, she looks back on that former bliss and laughs. In heaven she greets her child once more; and once more she wonders that she could ever have re-joiced before.—Rev. G. Tyrell, S. J.

Have you ever noticed how frequently this sentence occurs in accounts of murders and other crimes of violence: "He had been drinking heavily for some time." the gloom of that time of stress no man could dare to prophesy the day of

betterment.

In a quiet little corner of Somersetshire, on Monday, the 28th of March, 1625, the Manor of Westfield was in a

state of confusion.

Father Ralph Westfield, a son of the Westfields—a family of long and untarnished Catholic reputation—was at that time an inmate of the house. Mass had been said there on the previous day, and the villagers had come long the transfer to it. despite the knowledge.

distances to it, despite the knowledge that their lives might pay the forfeit

for such temerity. And now the news had come that the State myrmidons were already on the path and might at

shiping God according to the rites

worshiping God according to the reco-of-his forefathers.
In these times of peace we can look back with something like complacency across those darker ages and read of the priest's hiding place without real-izing to the full what it meant not only with the priest but to the faithful few

to the priest but to the faithful few who shielded him to have the stern

bloodhounds they really were in

ters. Coarse jest and impious ribaldry, vile hints and vile threats had to be

their motherhood, and heaven holds

awful moments of trial and doubt.

Westfield Manor was a beautiful, old-fashioned house, with a great, square hall and roomy oak-paneled apartments.

If stood in a considerable acreage of

of the Westfields from time immemorial.

Since the news had arrived that a troop

of men were on their way to capture Father Ralph, the two gardeners had in turn watched at the approach of the

visitors.

se to report the first sight of the

It was 4 o'clock in the afternoon, and

moment had arrived.
"How many of them are there?"
asked Father Ralph.

"A many I can't say to be sure, Father—ten or twelve of them at least,"

"Not more than half a mile," he an-

and looking once more into their pale,

anxious faces hastened from the room,

while the gardener, Dick Pardon, hurried outside and resumed his work

of weeding one of the beds in the near

vicinity.

There were four distinct hiding

places in Westfield House, each of them eleverly contrived and capable of

outwitting any but an expert pursuiv-

ant, and it was a happy thought of Father Ralph's to leave his mother and

sister in ignorance of the one which he had selected, so that should they be

made to accompany the search party their anxiety on the searchers actually approaching the real hiding place should not betray it.

Mrs. Westfield and Grace had not

long to wait in their terrible suspense

for in a very few minutes a noisy laughing troop of horsemen had reined up before the gate, and tying up their

horses, boisterously entered the house.

"Remain where you are, mother dear," said the brave young girl, and throwing open the door of the little room, she boldly stepped out and faced the groun

the group.
"Somewhat an unceremonious visit,

The leader of the gang, apparently,

answering.

"A merry-eyed and comely wench—
eh, Jacob? A wench after your own
heart, eh, Jacob? A nice trim—"

"Enough of that, sir!" rang out
the rich, clear voice. "I am Miss

the rich, clear voice. "I am Miss Westfield, of Westfield Manor, and, as you may yet learn, not to be insulted

with impunity. Your business here? Be good enough to explain it."

the gardener replied.
"And are they far off as yet?"

ound, which had been the property

it on raised eared years. erely the

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the house for a Popish priest-on Ralph Westfield. Is he within?" "If your orders are to search, it will matter little my saying he is not within. You will doubtless obey your orders whatever I say."
"Well, that's true enough," answered the man. "And besides which, and likewise in addition, thereto, we have

the man. "And besides which, and likewise in addition, thereto, we happen to know he is within: so, by your leave, it would save us the trouble of searching if you tell us at once where we might find him." he answered with

a grin.
"You are doubtless paid for your trouble, my good sir, so that I need not spare you on that account. You may search—only I warn you of one thing: if you exceed your orders by any needless damage or violence my mother's name is yet good enough in this county to warrant me in promising you a speedy retribution." were already on the path and might at any moment be expected to make a raid on the Manor. Then Father Ralph would be taken before the authorities to answer for his heinous crime of

The man shrugged his shoulders.
"To business, Jacob," he said to
his lieutenant. "Place three of your men at the outer doors and one to watch over the good lady here." He pointed to Mrs. Westfield, who sat in trembling anxiety within view of the group. "The young lady we must trouble to show us over the place, as we've not had the honor of being here

before. Grace Westfield knew it would be who shielded him to have the stern forms of heartless, callous and brutal ity of her rough visitors (stories of whose deeds had often reached ner ears), so, calling a maid to remain with her mother she took her place as guide to

the bloodhounds they really were in search of the hidden priest, whose life would be virtually over when the hiding place was discovered. The women of that time were heroines that no other age can ever hope to equal. A look, a word, an incautious glance would be enough to undo the secret preparations of many a long week. Theirs was the duty to show a smiling face and unchanging countenance when the search party. Commencing where they were in the hall, they were soon busy tapping the oaken wainscots, moving aside pictures, shifting chairs and tables and measuring floor spaces and walls to discover if any space within the house was un-accounted for. The leader of the gang let his eyes every now and again rest on those of Grace, but without once Theirs was the duty to show a smining face and unchanging countenance when men stood on the very threshold of discovery, tapping at a panel which alone covery, tapping at a panel which alone stood between the hunted and the hunstood between the hunted and th while his hand was on the very panel which rightly pressed would have opened the way to the first of the hiding places. Nor when the danger was passed did her face brighten or alter, borne without a murmur lest an out-burst of indignation should lead to their undoing. Young girls bore in-sults that were a shame to their girl-hood, mothers bore insults that shamed their motherhood, and borner holds though it was hard to repress her elation as they left the hall and entered the great dining room, one hiding many a bright saint unwritten in our place—perhaps the very one in which her brother was secreted—already overcalendars whose claim to that high honor rested on the heroic courage with which they went through those awful moments of trial and doubt. looked.

There were gibes and jeers and coarse jests enough from the men, but though their loose vulgarity often brought a blush to her cheeks she bore it all bravely and went around with a

great show of unconcern.
At last, when their search had lasted half an hour, a sudden cry from one of the men told her that one of the hiding places had been discovered. It was Father Ralph, his sister Grace (a pretty girl still in her teens), and Mrs. West-field were at tea talking of the illness to a small aperture beneath. There was not light enough to discover its extent or whether it was occupied; so of King James, news of which had reached them when, without warning, he who had been styled Jacob called on the priest to disclose himself.

the younger of the gardeners, Dick Pardon, rushed into the room. There was no need for him to tell his errand. "Soon run to earth, my friend," he called out, keeping, however, a fairly respectful distance from the spot. "Best show thyself up and save being His excited manner and troubled face told plainly enough that the expected spitted with this long blade.'

The poor girl's moments of suspense were so terrible that something of it must have shown on her face, and seemed to assure the leader that their

wered.

"Well, well, I must haste to hide," said the priest. "God knows I would sooner meet them face to face, like a man, but that would mean my little flock being left without a shepherd."

"And you still think, Ralph dear," into the hole and assured himself that into the aperflock being left without a shepherd."

"And you still think, Ralph dear,"
asked his sister, "it were better not to
tell us your hiding place?"

"Yes, it will be better so," he answered. "Your fears cannot then betray it. God knows the trial is hard
enough for you to bear as it is." He
kissed them, pressed their hands fondly,
and looking once more into their pale.

Jacob, with a grin, "the fox, then, has more holes than one! Why what's that?

Another one already?" he added: for Another one already?" he added: lor two men who had been conducting a search in another apartment now called out to their leader that they had dis-covered a hiding place, and instantly he and the others—Grace being com-pelled to go with them—hurried to the adjoining room. There two panels of wainscot, were removed and showed the entrance to a narrow passage between the walls. Apparently neither of the men who had discovered it was anxious to prosecute the search for they said long to Master Miles or his friend Jacob."

But Miles—the leader—ordered one But Miles—the leader—ordered one of them to go in with the point of his swords before him. "Bring the rat out or run him through," he said. "It doesn't much matter which."

doesn't much matter which."
Had Ralph really been there, Grace thought, he would already have seen the futility of further hiding, so she was less alarmed than she would other wise have been when the order. wise have been when the order was before him, entered the passage. But it led to no apartment—it was a hiding place pure and simple—and the man backed himself out of it with an oath

gentlemen," she said, in a firm, even tone. "What may be the meaning of it?" and the assurance that it was empty. So far all was well; but the strain was a short, ill-favored looking man of middle age, beardless, though anything of the two discoveries had been so great that Grace felt almost physically incapable of continuing her share in but clean shaven, and generally dirty incapable of continuing her share in the search. But she prayed and felt strengthened, and once more the "ferand dissipated in appearance.

With the air of bold assurance, he eyed his interlocutor and, turning, addressed one of his companions before

places opened, proved unsuccessful Grace felt her spirits revive, though Grace felt her spirits revive, chough she dared not show as much in her face. They had, indeed, already left the room when the man Miles, accompanied by Jacob, suddenly returned to it and by Jacob, suddenly returned to it and by Jacob, suddenly returned to it and by Jacob, suddenly returned to her thrice-welcome and then turned to her thrice-welcome of the trunk of the turned to her thrice-welcome and the turned to her thrice-welcome of the turned to her thrice-welcome and the turned to her thrice-welcome of the turned to her thrice-welcome or th Slightly cowed for the moment by her determined bearing, he tapped the end of a paper which was showing in his doublet.

Slightly cowed for the moment by her determined bearing, he tapped the end of a paper which was showing in his doublet.

Slightly cowed for the moment by her determined bearing, he tapped the end of a paper which was showing in his doublet.

Slightly cowed for the moment by commenced probing with the point of his sword beneath the lower sash of the heavy window-frame. His idea was but too well founded, for in a lew was but too well founded, for in a lew seconds more he had touched a secret stand his escape, for every corner of the commenced probing with the point of the heavy window-frame. His idea was but too well founded, for in a lew seconds more he had touched a secret stand his escape, for every corner of the commenced probing with the point of the heavy window-frame. His idea was but too well founded, for in a lew seconds more he had touched a secret stand his escape, for every corner of the commenced probing with the point of the heavy window-frame. His idea was but too well founded, for in a lew seconds more he had touched a secret stand his escape, for every corner of the commenced probing with the point of the heavy window-frame. His idea was but too well founded, for in a lew seconds more he had touched a secret stand his escape, for every corner of the commenced probing with the point of the heavy window-frame. His idea of the heavy window-frame. His idea of the heavy window-frame was but too well founded, for in a lew seconds more he had touched a secret stand his escape, for every corner of the corner of the heavy window frame. His idea of the heavy window-frame was but too well founded in any one of them. It am distraught. Those wretches discovered each one of our hiding places, and though, thanks the had the this habit save its votary from our hiding places, and though, thanks the heavy window frame. His idea of the heavy window frame. His idea of the heavy window frame was bu

spring and the third hiding place stood open—open and empty. It was but a small cupboard and a single glance disclosed its extent and its emptiness.

"Plague on the place! Was ever rat-infested spots more full of holes and more empty of rats? But the rat shall be caught if I spend the night here," and with an added volley of oaths he re-commenced the search.

All now depended on the whereabouts All now depended on the wind of the fourth hiding plade being discovered. At present they had failed to find it, though from its being the largest and most important of all Grace had greatly feared it would be the first part of nad greatly leared it would be the first to be opened. But they had carefully examined every panel of the oak covered hall, and had seemed satisfied that there was no hiding place behind it. Formerly the uncertainty as to which of the four hiding places her brother had given had sustained her, as he inhad chosen had sustained her, as he in-tended, with the hope that each one discovered would prove to be but empty. But now no doubt remained, and a cold chill seemed to creep over her as the party tramped roughly downstairs and stood once more in the hall, within a few feet of the spot where her last hope

remained.
"It's my belief, Miles," said the half-drunken wretch Jacob, "that we've half-drunken wretch Jacob, "that we've not yet done our duty by this passage. These foxy priests love a good stout piece of wood to get behind, and the wall is a bit too thick for my liking. Suppose we try a pike on it here and there to see what may be below it?"

"That's well spoken, my Jacob! A hole or two in the walls here will make it more like the rest of the house," replied the other, and a hoarse roar from half a dozen of the men told that the joke had been appreciated.
"Have you orders for the destruction

you are contemplating?" asked Grace.
"For I warn you, if you go beyond them
you will be made to regret your deeds."

Now, my men, try these walls again and break open a bit here and there where break open a bit here and there where the fancy takes you. Have open this bit, Crabbe, and see what comes of it," and as he spoke he touched with his hand the very panel he had a!ready fingered once that day, the right mov-ing of which would disclose the fourth

behind a deep, old-fashioned fireplace.

A loose tile, carelessly replaced or accidentally moved, had given the clue, accidentally moved, had given the clue, and in a few minutes others had been shifted and a hole discovered which led to a small aperture beneath. There was not light enough to discover its space, a small doorway was discovered

in the wall.

Her eyes were fixed upon it as though a snake held them fascinated the doorway through which her brother must now come out a prisoner. See watched the man enter, heard him moving in the little chamber to which it led and heard too a mulled eath it led, and heard, too, a muffled oath ere he returned.

"As empty as the rest, captain—as empty as the rest," she heard him say, with another oath, and then, unable to control the sudden rush of blood to search was over.

"No answer, Jacob," he said, with a rude oath. "Then thrust round your sword and see what comes in the ther weakness, she reeled heavily against the wall. Jacob made a move towards

saved her reason.

But one surprise was destined to fol-

the space within was only a few feet square and was absolutely empty. Nor did she most careful scrutiny discover any other egress from it than the way through which he had entered.

"So ho! my mistress," said the man laced, with a grin, "the fox, then, has side. low another with startling rapidity.

It was Sir William Glassingham, a Catholic magistrate, whose residence was some five miles distant from her

"Which of you miscreant is named Miles?" he asked. "Speak, and speak quickly!" With an insolent air the man lightly

with an insolent air the man lightly touched his hat.
"The same, Sir William—and I thought you knew it. Keep your 'miscreants' for priests and Papists. I am King's servant and doing the King's

scum! Get you gone while your skin is sound."

"King Charles! What mean you?" he asked, the instant change in his manner from insolence to craving fear showing full well that he rightly under-

"Your master King James has answered to God for his deeds—Charles is your King. Now know you what I

"King James is dead!" "King James is dead!"
"Must I tell you so again?" he asked, with rising anger. "Hearken now. I give you three minutes to quit this house in which you trespass, and if a man of you is then in sight King Charles shall tell you what he thinks of hunters

such as you."
Then by twos and threes, without waiting for an order from their leaders, the men slunk through the open door-way, the last to leave being the drunken Jacob, who was in a tremor of fear lest his exit should be hastened by the inreting " was continued.

And now a quarter of an hour elapsed before any further discovery was made, and as a very close search in an attic, from which another of the hiding the gardener, that they were clear of the gardener, that they were clear of the grounds. the grounds.

She hastened to reassure her mother,

house has been searched. He may be even yet in danger."

"Nay, you may be reassured," he answered. "Father Ralph cannot be far off, and we will soon be on his heels."

But as a matter of fact it was he who

was soon on their heels, for he entered the room at the same moment and was quickly folded in his mother's warm embrace. And then he told them how at the last moment his mind misgave him as to the safety of the hiding place he had chosen—which was actually the first one discovered by his would-be captors—and an inspiration seized him to hurriedly leave it, creep through a small window in a remote room, and seek cover in the ivy on the wall outside, which was there so dense that be easily lay hid beneath it, though it was only with the greatest difficulty that he maintained his precarious foot-ing. From that giddy perch he had seen Sir William Glassingham ride up

seen Sir William Glassingham ride up and the other side ride off, and the window being still open, he had managed to climb back into the room.

Of the great rejoicing of all the househould at the providential end of the adventure and at the hope of better times held out by the advent of King Charles I. to the throne I need not write; but I may mention that Sir William Glassingham was so impressed with Grace's courage in dealing alone with her rough visitors that he soon afterwards persuaded her to become his wife.—Catholic Fireside. his wife.—Catholic Fireside.

#### THE LENTEN ATRLETE.

In the late revered Abbe Hogan's "Clerical Studies" we find quoted the following remarkable passage:

"As the height of courage often is to gove I down not and the height of love.

say: I dare not; and the height of love of ten is to say: I will not; so the height of wisdom is to have learned to say: I know not." know not."

"For I warn you, if you go beyond them you will be made to regret your deeds."

"Harry Miles, my dear, at your service, don't regret much. His orders are: 'Hunt the rats.' If wood 's in the way, wood goes. Contemplating's not much in my line, or Jacob's either. Now, my men, try these walls again and break open a bit here and there where being the service of the se ies; and, if the world endures for as many centuries more, she will last till then; but never, to the end, may any and the very panel he had already fingered once that day, the right moving of which would disclose the fourth and last hiding place.

It was in vain that the brave girl it strove to look unconcerned at such an awful moment. She felt the blood surge to her forehead and leave her deadly pale, and one of the men noticing it, yelled out in triumph:

"That hits the mark, Mr. Mites! That hits the mark! We've touched the young wench up at last!" And several of them, turning to look at her, noticed the ghastly pallor she was so vainly striving to conceal. Then there were that we may be the more, she will last till then; but never, to the end, may any man expect to fathom the ocean of her treasures of wisdom, her practical methods of dealing with her children, her insight into their needs, and her firm purpose to train them in the proper goath she which they may best serve God, and carry out His eternal designs. She knows perfectly well that each one of us will have to meet more of the she was a certain restrictions; she knows how weak we are; and therefore she lays certain restrictions at certain times the upon us, in things that are of themselves of no great visible importance, in order that we may be suited in the common of the men of use of use of the men of use of use of the men of use of use of use of the men of use of use of use of the men of use of use of use of use of the men of use of certain restrictions at certain times upon us, in things that are of themselves of no great visible importance, in order that we may be trained and prepared to meet temptation in things of very grave importance and of very plain harm to our immortal souls.

It may seem strange to many that the Church concerns herself with such things as whether we eat meat or not at certain seasons, and that she sometimes forbids us to eat meat and fish on the same day, and sometimes even en-joins a "black fast," as our more val-iant sires used to call it when contentedly swallowing their butterless bread and milkless tea. Yet her Divine Master laid restrictions of a like nature on the Jewish Church in the Old Law, and He bade our innocent first parents in Eden's garden not to eat the fruit of one certain tree when they might eat

her head at such an unexpected happening, fighting to the last to conquer her weakness, she receied heavily against the wall. Jacob made a move towards her, and, loathing to be touched by such a creature, she drew herself quickly away and the sudden movement saved her reason.

But one surprise was destined to fol-

appears to be a semi foregone conclusion, that people in general can not fast like those of a general can not last like those of a century ago. Our young men can train for a foot-race or a football game; cur young women can take physical culture lessons, and ride bicycles, and practise at a gymnasium; our society women can keep many a vigil in a ball-room. Yes. But to fast in Lent, to watch with our Lord one hour, — even to abstain from meat a few days, — oh! how strangely impossible is this!

Suppose, however,—the Church being a singularly indulgent mother — we really are dispensed by lawful authority from the severity of the fast, or even from the abstinence, what then? Are we freed from any penance at all in Lent? Oh, are we freed? Shall we go on just the same as at other seasons, with the same novel-reading, the same dainties, the same amusements, same thoughtless and gay companions; or shall we say boldly: "I will not! But I will deny myself something real and tangible, for the sake of Jesus Christ, and to make strong my feeble soul!"—Sacred Heart Review.

Statistics show that during the twenty years from 1882 to 1901 the deaths from intemperance in England and Wales have increased 66 per cent. amongst men, and 125 per cent. among women. This is an alarming state of affairs, and the alarm should be shared on this side of the Atlantic. Canada has a younger fresher, more fullon this side of the Atlantic. Canada has a younger, fresher, more full-blooded class of people than the England of to-day. We have few cities and therefore few slums. But intemperance, if indulged in, will inevitably pull us down, and we must take time by the forelock if we wish to check the practice of this degrading vice.—Antigonish Casket.

In such a matter as abstinence from intoxicants, there are two advantages:
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#### OUR EMBASSY OF FAITH

By Fca Arminic In far-off Eastern lands there lived, In far-off Eastern lands there lived, long years ago, a mighty King. He loved his nation, and his laws were just. To show his royal confidence and multiply the bonds by which his people might gain access to his generous heart, he chose one from their midst, endowed him with his sovereign right and grace—a very likeness of himself — and gave him liberty to choose for all the subjects of the realm whatever might befit. to make them whatever might besit, to make them the happiest solk on earth.

The new-created Prince, flushed with his fair estate in liberal realms. lends his weak ear to that ambitious sense which overleaps itself and—falls. one day the rumor goes abroad that his high majesty, the King, has been betrayed; that all the tribes, led on by the perfidious Prince, have raised the standard of revort.

But then-the tale goes on-this re bel move had singular results. The people quickly wearied of their new-born lord, refused in turn to bear the yoke at the false claimant's hands, and followed disobedience as their law. Thus their sedition had as its sole fruit the curse by which revolt begets unreasoning revolt.

The King was grieved, bethought himself in love for his misguided race, and called around his throne some chosen few among the well disposed of all his tribes; some from the wander-ing shepherd folk, some from the settled nations near, and some from different clans in far-off lands. To all he spoke in turn — gave them a royal mandate as his lawful embassy, and sent them forth with letters patent and his manual sign, that they might plead with all the various tribes, and bring them back to ancient loyalty. The let-ters promised under sacred seal that he would grant those who returned the happiest rule, fair homes, and free domain, and deal with them as be would deal with his own princely son.

The embassy went forth upon its
mission, and on that mission seeks the

# Proverds

sight, smell and nearing in tawns things, so that, when temptation to real sin presents itself to our souls in any of these directions, we may be, like trained athletes, ready to cry at once: "I dare not, I will not, I know not."

In our degenerate and feeble days, it appears to be a semi-settled fact, a present to be a semi-settled fact, a come put a penny in the shurp" is an old time dairy. proverb. It often seems to work though no one has ever

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. ditor of The Catholic Record

Ont: Cont. The carrier that I have read the paper, The Catholic Record, able paper, The Catholic Record, stulate you upon the manner in published. matter and form are both good: and a Catholic spirit pervades the whole, arefore, with pleasure, I can recommend legislar.

ssing you, and wishing you success. Believe me, to remain to me, to remain, ours faithfully in Jesus Christ, † D. FALCONIO, Arch. of Larissa Apost. Deleg.

LONDON, SATURDAY, MAR. 5, 1904.

MARIE CORELLI'S " TEMPORAL POWER.

We have been asked to state on what grounds Marie Corelli's novel "The Temporal Power" has been placed on the Index or catalogue of books prohib-

ited to be read by Catholics. In answer to this we have to say that we have not learned the immediate reasons which induced the congregation of the Index to condemn the book; but from the work itself ample reason for this prohibition may be found.

We do not deny the elegance of Marie Corelli's language, the ability she displays in setting forth her pet theories, and the vividness of her imagination; but none of these qualities, nor all of them together, constitute an excuse for defending Anarchy, justifying regicide and suicide, and, in fine, for endeavorcivil government and religion. The more brilliant the talents of an author are the more dangerous are his or her writings, if their tendency is to propagate dangerous and wicked principles, and in this respect the book on "The Temporal Power" belongs to the very worst class of novels which have ever gained popularity.

We can only say in regard to the authoress of this book that we regret she has not applied her talents to better use than to waste her time on the writing of such a farrago of mischievous nonsense. We must add that we are surprised that it has been issued by a religious firm in Toronto, "The

Methodist Book Concern." The book is, in one respect, of a class with Eugene Sue's "Wandering Jew," and Hall Caine's "Eternal City:" that is to say, it is in form a historical movel without a particle of historical truth in it. In defiance of all true history its sole purpose appears to be to inculcate falsehood, and, like Eugene Sue's infamous work, its chief purpose is to malign most grossly and vulgarly one of the most illustrious religious orders of the Catholic Church, the Jesuits; but Eugene Sue, notwithstanding his wicked intent, has the honesty to state in his preface that his history is purely imaginative. This much honesty Marie Corelli lacks. She wishes her readers to believe that the Jesuits habitually inculcate murder, lying, perjury, and suicide, if these crimes will benefit their order, and all this under the hypocritical pretext that they are administering one of the most sacred of the rites of the Catholic Church, which was instituted by Christ Him-

self. The Jesuits, we are told, "are bound to maintain in every particular the tenets of their order. No matter how vile, or how reprehensibly false their theories, they are compelled to carry on the work and propaganda of their union, despite all loss and sacrifice to themselves."

We shall not insult the intelligence of our readers by refuting this malicious nonsense, of which no proof is attempted further than the author's assertion. The mere fact that the assertion is made is sufficient to condemn the book as abominable.

"Dishonor waits on perfidy. villian should blush to think a false-hood: 'Tis the crime of cowards.' -C. JOHNSON.

In fact in every possible way is the Catholic Church maligned by the heroes of the tale. One of whom speaks of children, little girls who are being educated under Catholic influences, as "future traitresses of men - girls trained by priests to deceive their

Catholic character of the work that it has been issued from the press of The Methedist Book Concern. This firm is willing, apparently, to propagate Atheism or any other ism, if it can only injure the Catholic faith. We say Atheism, because this novel is not merely anti-Catholic ; it is Atheistic.

It is true that God is in several passages addressed as a real Being Whom we should reverence; but in the very opening of the book we are made to understand that God is but "a Power of Goodness and Beauty called by that name," and that by this " Power " heavens and the earth were created.

This evidently means that God is no real Being, but is a necessary force to which Atheists give several names, as Nature, Force, Chance, or Evolution by the survival of the fittest. Another of these heroes speaks blasphemously of our Divine Redeemer as a " Socialist" and says that "the Christian Church itself has become a mere system of money-making and self-advancement "-this of the Church of which Christ said: "the gates of St. Paul, that it is "the pillar and altar. ground of truth."

The chief heroine of the book, that personage whose every act is perfect, whose every word is wisdom, is the one who is suggestively explicit on this point. According to her, "God is a name merely,—but we give it to that Unseen but ever working FORCE which rules the Universe."

The heroes of the story are members of the "Revolutionary Committee," which consists one half of Anarchists, and the other half of Radicals, their most important meeting being on "the Day of Fate" when lots are drawn to decide who shall assassinate certain persons who are marked out for death because they are 'held to be "enemies of the people." Among them is "the king," who had himself joined the committee for the purpose of ascertaining the grievances of the people, and of redressing them. His royalty was unknown to his brother conspirators until the day of fate, when the lot of killing the king falls to himself, and he dramatically undertakes the task to which he and they were sworn. Then he reveals his identity, and finally it is decided that he is not like other Kings, ing to prejudice her readers against all but is at heart a friend of the people and from conspirators who sought the King's life the brethren of the Revolution become ardently loyal. Thus the teaching of this book includes anarchy, murder, regicide. Is not such a book worthy of the strongest condemnation? And is not the Roman Congregation of the Index to be praised for warning the public not to expose themselves to the danger of having false principles instilled into

> We have proved by the strictest reasoning all that we have asserted concerning the immoral tendency of this novel, except that it favors suicide. We will not threw around this crime the glamor with which Marie Corelli surrounds it by entering into details in regard to her treatment of this part of her subject. We shall only remark that two of the heroes of the book are made to commit suicide, and the third, the principal heroine, in order to save one of the others from the suspicion of a crime which he has committed, so arranges the circumstances of her death as to leave it to be believed by the public that she too has committed suicide. She thus sanctifies this crime in the eyes of her read-

them by such reading?

A word now in regard to the force of the condemnation of a book by the Congregation of the Index. This Congregation (which may be regarded as a special standing Committee of the Church) was instituted by Pope Pius V. to guard the faithful from the danger of reading bad books, or books which may endanger faith or morals. It is the duty of our Holy Father to keep the lambs and sheep of Christ's flock committed to his care from poisonous pastures. For this purpose the Congregation was instituted, being composed of a number of Cardinals and learned theologians. The decrees of this Congregation oblige all Catholics, so that Catholics, whether lay or clerical, must not read books condemned by it, unless they have obtained permission from the same Congregation to do so. This permission is given only when the Sacred Congregation has been satisfactorily assured that the person

obtaining it is so well instructed that he is not liable to perversion either in tian priesthood, equally with the Greek faith or morals, and also that it is needful that he should have this permission that he may be able to refute the errors and guard the faithful against the evil influences of bad litera-

Catholics should, therefore, not read such books as that of Marie Corelli on "The Temporal Power." There are plenty of useful books which may be read to advantage whether moral, historical, or scientific or even recreative, nearest and dealest.

doubt that it is because of the anti- without resorting to those which en- tions are claimed for the clergy, as in to start the movement for an independ-

danger our salvation, and only such useful books should be read; for "he that loveth the danger shall perish in required to absolve the sick who con-

ALTARS AND PRIESTS.

Liturgus, of Toronto, Ont., writes: "I have noticed in some English papers the statement that in the court circulars issued since King Edward VII. came to the throne, the words altar and priest are used for the first attar and priest are used for the first time since the Reformation, table and minister having been the words previ-ously employed to express the same ideas. Will you kindly inform me through the columns of the CATHOLIC RECORD what is the real difference in the meaning of these words ?"

Ans. The word minister is used by the Catholic Church to signify any one who takes part in the service of the altar. In this sense it may be used of the priest who celebrates the divine mysteries, or of those who assist him in this function, as the deacon, subdeacon, acolytes and others who assist in the celebration of Mass.

The word altar is derived from the Latin altare, which, in turn, comes hell shall not prevail against it," and from the two words alta ara-high

> In pagan times, many nations used altars placed on the summits of hills or in pleasant groves for the offering of sacrifices to the heavenly deities. The Greeks and Romans made the altars for the worship of their heavenly deities high, while the so-called infernal gods were worshipped on altars sunk in trenches. To the demigods, low altars were erected, and thus a distinction was made between the three kinds of worship.

The Hebrew equivalent of altar is mizbecha, which is derived from zebach, slaughtered animal, and thence a sacrifice. Other words were used in this sense, but very rarely. The word mizbecha was, therefore, the usual word under the Mosaic Law to express the structure on which sacrifice was offered to God, so that an altar and a sacrifice were essentially connected with each other.

In the Greek Septuagint the Hebrey word is constantly translated thusias terion which in turn is derived from thusia, a sacrifice. This Greek word is used for altar throughout the New Testament, and thus we see that an altar is always a structure on which pacrifice is offered, and where there is an altar there is necessarily a sacrifice. There must also be a person who offers the sacrifice. Under the Old Law this person was the priest, who alone was permitted to offer sacrifice.

Under the New Law, St. Paul shows the excellency of Christ's priesthood in these words:

" We have such a High-Priest who is set on the right hand of the throne of Majesty in the heavens . . . for every high-priest is ordained to offer rifts and sacrifices; wherefore it is of necessity that this man (Christ) have something also to offer." (Heb. viii.

Thus it is readily seen that the three words priest, altar, sacrifice, are co-relative and imply each other, so that where there is an altar or place of sacrifice, there is necessarily a priest who sacrifices, and a sacrifice offered by the priest, on the altar; and similarly with each of the three, where there is any one, the other two are implied to exist.

In Heb. xiii.10 St. Paul says "We have an altar whereof they have no right to eat who serve the

From this we justly infer that under the New Law there is a priesthood and a sacrifice of which the Jews who serve the tabernacle are not permitted to

We have also the prophecy of Isaias in regard to the conversion of the Gentiles to Christ :

" In that day shall there be an altar of the Lord in the midst of the land of Egypt. . . And the Egyptians shall know the Lord in that day, and shall worship him with sacrifices and

offerings.' With altars and sacrifices in Egypt there must also be a priesthood. This is, therefore, a prophery of the priest-

hood of the New Law. In Isaias xvi. 20-21 it is foretold that all nations shall serve God, and that "I will take of them to be priests and Levites saith the Lord." From this passage we may also infer that there is an altar and a sacrifice under the New Law.

The English word priest is derived from the Latin presbyter or the Greek presbuteros which signified originally a senior or elderly person, but which was afterward used to designate the Chrishiereus and Latin sacerdos, all of which are used in the same sense.

In the Protestant Churches generally, as there was no sacrifice, there was neither priest nor altar, but the new clergy were called ministers, and, instead of an altar, a table was used for the so-called sacrament of "the Lord's Supper." The Church of England, however, retains the word priest in a few places of the book of Common Prayer, especially where priestly func-

the form of ordination, and in the order of visitation of the sick, where they are fess their sins and are penitent for them. The recent adoption of the words priest and altar in the court circulars, as mentioned by our correspondent, has undoubtedly risen out of the fact that the doctrine of a Christian sacrifice has of late years been largely adopted in the Church of England.

MORE IRRELIGIOUS LEGISLA-TION PROPOSED IN FRANCE.

It is stated that a vigorous campaign s being carried on against a new project of law which Premier Combes has introduced into the French Chamber of Deputies whereby it is proposed to prohibit members of any religious order rom giving instruction of any kind. Numerous protests have been set in to President Loubet against this measure. Nearly all the Bishops of France have sent in protests already, and in addition the people are also in great numbers signing protests to the same effect.

Cardinals Richard and Langenieux are the prime movers in this movement in favor of the religious orders, and it is said that even from many localities which have sent Deputies who support the Government of M. Combes, protests have been sent which were signed by a large majority of the people. This may be an indication that the irreligious policy of Premier Combes is distasteful to the people, but in view of the fact that the Government was so decisively sustained at the last general election we cannot feel sanguine that there is any considerable reaction against the Government's policy now, however much we may hope that this is the case. If there is such a reaction, the people should manifest it in other ways than to marck wished to use in order to deprotest against anti-religious legislation. They should send to the Chamber Deputies who will not pass such legislation, and this can be done only at the polls when the elections take place.

diverted from his purpose of passing the iniquitous new measure, so the issue will be distinct, and if Catholic sentiment is still really dominant in the nation, it ought to show itself unmistakably when it is thus openly set at deflance. We can hardly suppose that there will be any change for the better until a new election will take place.

On the other hand, there are rumors to the effect that there are indications of a better understanding between the rulers of France and the Holy See. It is said that the difficulty in regard to the appointment of French Bishops has been solved, though the exact terms of the agreement arrived as have not been made known to the public. It is certain also that though the extreme Socialists are endeavoring to destroy the Concordat, and also to break up the Papal nunciature at Paris, the Government have so far refused to take any steps in this direction. The reason for this may be that the Government hopes that by retaining these forms of agreement with the Vatican, it can better enslave the Church, which gives many evidences of a spirit of independence which is not at all agreeable to the Government. The present state of affairs cannot last much longer, as the relations of the Church and State car not endure much more the present strain which threatens to result in an irreparable rupture.

## THE FILIPINO SCHISM.

Shortly after the establishment of American rule on the Island of Luzon, much stress was laid by the anti-Catholic press of the United States on the fact that a certain priest named Father Aglipay had succeeded in gathering round him a number of discontented priests and troublesome laymen who formed themselves into a Filipino Independent or National Church. It was taken for granted that this organization would wean the Filipinos from the Pope and the Catholic Church, and that in this way the population of the islands would gradually cease to be-Protestants.

There is no doubt that there is an anti-Catholic party among the Filipinos and this party endeavored to blacken in every way the character of the Friars who for four hundred years have spent themselves in educating and civilizing the Filipinos, who are the only Malaysians who ever yet have bebeen so well accomplished that the anti-Catholic party, and by joining with these politically, discontented Catholics were able to create some discession of the islands by Spain to the victorious Americans was a sufficient opportunity for these malcontents to raise an outery against the clergy, and

independent of the Pope. Father Aglipay was by no means a

model priest, but was of a turbulent and rebellious disposition, and during the war carried on by the Americans to put down the Filipinos who were fighting for independence, he sided with the Filipino leader, Aguinaldo, and even laid aside his clerical robes, and became one of Aguinaldo's generals. Aguinaldo, to retain him on his side named him "military Vicar General," and by virtue of this usurped authority, after Aguinaldo's capture, was enabled to palm himself upon Governor Taft, as a friend to the Americans, and in fact he aided Governor Taft in establishing civil government among the Iliconos. Governor Taft recently declared in

an interview with a reporter of the New Century of Washington that in taking Father Aglipay with him, he had no intention to encourage in any way the establishment of a National Independent Church, and, indeed, it was not till after the return of the Governor from Rome that the schismatical movement was undertaken by Aglipay, and it was the agitation on the part of a section of the people against the Friars which gave the National Church movement some prominence. The Governor says, further, that the Aglipay schismatical movement is, in his opinion, on the ebb, and that the efforts of the Aglipay party to obtain some of the Church property are not likely to be successful.

From other sources we learn that the Aglipay schism never had more than about six thousand adherents, and the number is rapidly diminishing. We have no doubt its fate will be like that of the Old Catholic schism, which Bisstroy the Catholic Church in Germany. The Old Catholicism has disappeared, and the Filipino schism of Agilpay of the liberties and rights of all French. will soon disappear also, leaving not a trace behind. The appointment of Monsigneur Guidi as Apostolic Dele-It is said that M. Combes will not be gate to the Islands has contributed very greatly towards removing all causes of discontent, and Governor Taft said that the Catholic Church is much stronger there because of his sagacity and prudence.

### JOHN ALEXANDER.

John Alexander Dowie, the Zion City of Illinois pseudo-Elijah, who is now in New South Wales, is having a lively time with the people of that locality, who have a hearty detestation of humbugs of all kinds, and especially of religious humbugs who falsely lay claim to divine inspiration.

He has been holding meetings at Sydney for the propagation of his peculiar religious tenets, and large crowds were attracted to these assemblages, not for the purpose of accepting his gospel, but to express their indigpation at his teachings which they did by howling and hooting, and by other unmistakable marks of their dissent. The whole matter culminated a few days ago when a crowd of 5,000 people broke up his meeting, driving the false prophet from his hall. He took refuge in a cab and drove to his hotel, followed by the mob. The police were unable to check the hostile demonstration, and Dowie, fearing that violence would be done him, is reported to have made his escape from the hotel by a back door.

#### THE POLITICAL SITUATION IN FRANCE.

There is considerable commotion among the supporters of the government of M. Combes owing partly to the greatly reduced majority by which M Brisson was elected to the Presidency, and still more to the fact that the Socialist candidate, M. Jaures, was not

elected to the Vice Presidency. M. Brisson's election was secured by a majority of 257 votes against 219, and that majority was obtained only by the exertion of the Premier's personal influence with his usual supporters. Many believe that this fact shows that the ministerial majority is breaking up, come Catholics and end by becoming but the rejection of M. Jaures as Vice-President shows in a much stronger light, the internal dissensions of the ministerial party.

The Socialist group of deputies are certainly the second in numbers among those which Premier Combes has sus taining him; and as such it was entitled to the Vice-Presidency according to the rule generally followed by the come Christianized; and the work has Chamber. The rejection of M. Jaures is, therefore, a very plain indication Filipinos are now nearly all Catholies. that the Government is not disposed to Those who have remained Pagans and go the length desired by the Socialists Mahometans form a nucleus for an in opposition to religion. In fact, his defeat has already caused a rupture between the Socialistic and the moderate Republican, and there are turbance among the people, and the many who prognosticate that the upshot of the matter will be the splitting up of the party in power, and this may very easily result in a change of government before many months or even many weeks elapse. This is all the more

ent Church, that is to say, for a Church likely as M. Millerand has been formally repudiated by the Socialistic party, the Socialistic Federation of the Seine having declared that M. Millerand was a traitor against Socialistic principles in voting against the Socialistic motion offered in the Chamber of Deputies on Nov. 23rd proposing disarmament of the nation.

The matter having gone thus far, it is difficult to see how the breach between the heterogeneous Ministerial groups is to be healed. Premier Combes has hitherto been able to keep the Socialists in leash, but the present situation demonstrates that they chafe under the restraint, and wish to break into more radical measures than even the Premier deems it advisable to adopt at the preent moment.

M. Milleraux has already declared that he is not in favor of revolutionary measures, though he will continue to advocate reforms which are prac ticable. With this declaration the Socialists are not satisfied, and they desire to punish him for his moderation, but his constituents declare for the position he has taken, and show that they have no sympathy with the action of the Socialistic Federation. Under these circumstances there is good reason to hope that M. Combes will draw back from the plunge into radicalism to which he had already committed himself in order to please the Socialists. If he expects the support of a majority in the Chamber of Deputies without the Socialistic party, he will need to pause in the policy of revolution to which during the last couple of years he shaped his course. He must follow a more moderate course if he expects the support of the moderates in the Chamber to take the place of the Socialists on whom he has hitherto depended; or, better still, he may have to give way to those who are already the advocates of moderation and men.

#### THE WAR IN THE FAR EAST.

Since our last week's report of the progress of the war, the belligerents have been very secret in regard to war news. The Czar has indeed declared by a decree that the true condition of affairs will be made public without any concealment; but as a matter of fact there has been concealment. To this date, the full truthful account of the destruction of Russian vessels at Port Arthur by the Japanese fleet has not been given out by either belligerent, and it is only from what has been told from other sources that the facts as we have already stated them were gleaned. Admiral Alexief has constantly asserted that the vessels which were injured would be able to resume work within a few days, or at most within a fortnight after the injuries were inflicted; but more than three weeks have elapsed, and there is no likelihood that the damages will be repaired for many weeks, if it can be done at all. There is no dry dock at Port Arthur, and it is said that there is a plan to build one at once, but this will require time, the more especially as efficient engineers are said not be on hand to undertake such a work at once. Engineers must therefore be brought from Vladivostock, or some other point before the work can be

The Japanese have made several new attacks upon Port Arthur, but not with the success of their first onslaught. The number of attacks so far have been five. On the 24th of February a desperate attempt was made to bettle up the Russian fleet within the harbor by sinking heavily laden transports at the entrance. These steamers were prematurely sunk by the batteries and the guns of the Retvizan, which even in its disabled condition was able to render good service as a battery. Other reports state that though the Japanese did not succeed in closing the harbor against small vessels, they did succeed in making it impracticable for large battleships to enter. The Russians claim that the fighting on this occasion was a decisive victory for them. It was a dubious victory in reality, and certainly it was not of such magnitude as the Japanese victories of the 8th and 9th of the month The harbor is 500 yards at the entrance where it was hoped to sink the merchant vessels.

It is stated as an evidence of the marvellous courage displayed by the Japanese, that their officers rival each other in zeal to obtain positions on the torpedo boats which have been of so much utility in the attacks made on the Russian fleet. These torpedo boats must approach the vessel they attack within 1,000 yards to be effective, and they are so frail that at close range a rifle bullet will penetrate them; but they are capable of so great a speed that the gunners are perplexed to turn their guns rapidly enough to take aim against them, as they are able to go around the battleships at the rate of 35 miles an hour. It is, however, the most dangerous post to which a sailor can be

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MARCH 5, 1904. assigned, to man a torpedo boat, but been form. when the vessel can get near enough to Socialistic tion of the a worship, the torpedo will sink the M. Miller. largest vessel afloat. Socialistic the Social.

Another of the attacks was made on Port Arthur during a terrible storm of snow and wind. Only two of the torpedo boats were able to get near enough to do any mischief, but it is claimed that they disabled two Russian ships, each of these torpedo boats having had its victim.

The Vladivostock ficet has done no Wurther mischief since last week, so far as is known, and it is evidently careful to keep out of the way of the Japanese war vessels. It is stated, however, that a strong Japanese squadron has been detailed with a large force of torpedo boats to engage them. The whereabouts of these two hostile squadrote is not known, but they will probably be heard from within a few days.

A Japanese cruiser is outside the harbor of Shanghai watching to attack a Russian cruiser, the Mandjur, which is in the harbor. The Chinese authorities were asked by the Japanese to order the Mandjur out, and they did so, but the Russian captain refused to ge out to certain destruction. The Japanese commander then threatened to attack the Mandjur within the harbor. The matter was compromised by an agreement that the Mandjur should be dismantled so that it cannot take part in

It was at one time reported that the Baltic fleet had left for the seat of war, passing through the German canal at Kiel. This is now contradicted, and it is said that the fleet cannot leave till June. It may be totally unable to take part in the war at all. Several merchant ships have been captured by both sides, but in this work Japan has inflicted by far the most mischief on its adversary. It is also stated that the Japanese will be able to raise the Variag which was of the benefit of his property. Those sunk in the naval fight at Chemulpo, and to add it to their fleet. This will be a very fine addition to their naval force, if it can be effected.

The Russians claim that there was a battle on land between detachments of the two hostile armies in which the Japanese were defeated, six hundred having been killed and wounded by the not Cossacks in the encounter. As later reports state that the scouts have only sighted each other near Ping-Yang, at a distance of two miles apart, and that no shots were exchanged, the truth of the report may well be doubted. There seems not to have been any serious fighting as yet between the two armies, though it is possible that some small bands have encountered each other.

The Russians have not as yet crossed the Yalu river in force, though scouts have done so and have reached Ping-Yang in Korea, one hundred miles south of the Yalu river, which separates

Manchuria from Korea. The Russian paper Viedomosti states that the people of Russia have realized the difficulty of their position, and that Russia has not a sufficient force at the seat of war to overcome their foes, and that the want cannot be supplied before who is appointed to take supreme command of the land forces, has also in-Japan make considerable headway be- them in fore an adequate Russian army can the kingdom of God." (I. Cor. vi., 9.) meet the Japanese.

Supplies and men are being rapidly sent over the Trans-Siberian railway to reinforce the army already there, but owing to the defects of the railway which we have already explained, reinforcements are coming in much more slowly than they are needed to put the army in a condition to meet the enemy.

It was boastingly declared before the war began that the Russians had 300,-000 troops at strategic points throughout Manchuria, but since the beginning of the war it has been discovered that there are not more than 160,000. and probably so few as 150,000, and already the Japanese have more than this number landed in Korea.

Korea has been placed by proclamation under a Japanese protectorate, with the condition annexed that the Korean army shall be at the disposal of

This will add a considerable force to this will add a considerable force to that of Japan, and as Japan has every facility to send new troops to the field of active operations, there seems to be every reason to believe that they will at the present moment be more than a match for the Russians now in the match for the Russians now in the

Chinese by proclamation that those Chinese who are in Manchuria must aid the Russians in every possible way or they shall be subject to extermination. The Chinese seem not to be greatly impressed by this threat, and thousands of them are escaping into China, while recruiting is rapidly going on to form a Chinese army of guerillas to cut off small bands of Russians wherever they can be en-

countered. It is stated that 10,000 is a streak of dishonor in the make-up discharge a torpedo sent from itagainst purpose, and additions are being rapidly made to this force.

It is reported from divers sources that the Japanese have landed a large force at Posset bay, near Vladivostock, and that this force is marching toward Kirin, intending to proceed to Vladivostock. The weather is very severe, and little can be said at present on the prospects of this movement, if this is

It is said also that between Vladirostock and Kharbin, the Japanese have destroyed 70 miles of Russian railway. Three Japanese officers are said to have been hanged as spies on a bridge which they endeavored to destroy. The Japanese, however, deny this, as no officers were sent on such a mission. They say the men who were hanged were Chinese coolies.

#### PAYMENT OF DEBTS.

FORCIFUL AND PRACTICAL SERMON ON AN IMPORTANT SUBJECT BY REV. S

Render to all their dues. (Ro. xiii, 7.) In these words the Apostle commands us to pay our debts to all, whether they are rich or poor, whether they need it for their support or not, whether they ress us for it or not. This sacred ob igation is founded on the virtue of juste which demands that we give to others what belongs to them. The divine law as well as the natural law require that we do unto others as we would have others do unto us. Who is willing to wait for months and even for the payment of debts over-Hence each one should be prompt in paying his debts. Again, St. Paul declares: "Owe no man anything." (Rom. xiii., 8.) Note the strict duty imposed on all by these words of our Lord. Pay all your debts without exception, pay them according to contrast ception, pay them according to contract so as to cause no disappointment or loss to those you owe. Refusing to pay lawful debts is the same as stealing. thief takes secretly what belongs to another and thereby deprives the owner who do not pay their debts retain un-lawfully what belongs to others and thereby cause them disappointments and losses. The one takes secretly, the

other takes publicly, and both keep what does not belong to them.
DIVINE PUNISHMENTS OF THOSE WHO RETAIN WHAT BELONGS TO OTHERS.
Our Lord declares that calamities shall fall on those who keep what does belong to them. Hear His own ds: "Woe to him that heapeth words: together that which is not his own. Those who refuse to pay their lawful debts heap together what is not their wn and are certain to incur sooner or later the miseries pronounced against them by our Lord. Again God de-clares: "A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits." (Eccl. x., 8.) This divine declaration is carried out in the cases of families and individuals who are guilty of injustices, wrongs, injuries and fraud against others. God has solemnly pledged His word to protect the property rights of all, rich and poor, high and low, and He will permit no injustice, no wrong, no injury, no fraud to go unpunished. Again hear His words: "Some distribute their own goods and grow richer; others take away what is not their own, and are always in want." (Prov. xi., 24.) God increases the store of the generous-hearted as He multiplies the seed sown in the ground, whereas those who owe bills that the want cannot be supplied before three months. General Kuropatkin, afflicted with want. As the proverb says, they have no luck, things go wrong, wages are spent foolishly, there are disappointments, miseries and unformed the Czar that the artillery is not properly equipped. This being the because they take what is not their case, it would not be surprising should own. The dreadest pnnishment awaits the next v The Church teaches that we are obliged

at the peril of our salvation to pay our

tion cannot be imparted to such a per-

son unless he makes good the injustices done others. God has made the con-

for every injustice is one of those con

ditions. The Catechism teaches, "we are bound to restitution if we are able

we are able" does not mean if we can

else the sin will not be forgiven.

restore without saving, self-denial and sacrifice. There are but few cases where cutting down expenses, as regards dress, drink, pleasure, travel, tec., would not enable people to pay their debts. It is possible to deceive men, but "there is one" (the Lord) "Who seeth and judgeth," and Who cannot be deceived, and unless the Lord ratifies the absolution given by the minister of reconciliation there can be no forgiveness. The payment of Inconveniencies and losses are thereby nflicted on storekeepers, butchers, land-Admiral Alexieff has informed the lords, doctors, undertakers, newspapers and others whose bills are not paid according to agreement. There is nothing more humiliating to a woman of refinement and delicacy of feeling than to know that her neighbors are that her husband does not pay his debts that her husband does not pay his debts but spends in various ways the money that belongs to others. The man who makes light of paying his debts will make light of other obligations. There is nothing that pains a man of good principles more than to find his wife wasteful and extravagant, and letting bills overdue run on for months. There

have already been enrolled for this of people who owe debts all around, while they spend their money for other purposes. So many people nowadays are in the habit of living beyond their means, at the expense of others, that religion is constantly brought into odium. A so-called Christian who culpably refuses to pay his debts is a constant scandal to the Church and to all around him. Patches and old clothes are honorable when the wearer can face the world and say: "There are my own; I owe no man anything." No matter how fine the dress, no matter how brilliant the accomplishments of men and women, both wear the badge of disgrace in the eyes of all right-thinking people if they refuse to pay their just debts.
PEOPLE WHO WRONG OTHERS.

> due and thereby cause disappointments and losses to their creditors. When requests are made for the payment of debts long due a tirade of virulent abuse is frequently the only response the indulgent creditor gets. If storekeepers, owners of houses, doctors, undertakers, newspaper men, dress-makers, tailors and others were asked: ' Are your bills paid promptly accord ing to agreement?" must they not answer: "Our books show many debts months and even years overdue. Some who owe us old debts deal in other places. They become indignant if we ask payment of our accounts. Others who owed us bills moved away without even calling to see us." People get indignant and abusive when asked to pay their just debts long overdue ! not such conduct most reprehensible and un-Christian? If such people call themselves Christians how great the odium and disgrace their dishonestly heaps on the Church! There is an other class who contract debts without any intention of paying them. They go from one store to another, getting credit as long as they can; they bor row money from this one and that one they owe bills here and there, and their creditors by as if they did not owe a cent. The thief takes your property stealthily and carries it away. This class coolly asks you to give up your goods and deliver them, too. What a disgrace to the Church if such dishonest people call themselves Chris-tians! Who does greater harm to the Church, who gives greater scandal, who inflicts greater injury on a com-munity than the so-called Christian who culpably refuses to pay his debts?

HONESTY THE BEST POLICY. Never do to others what you would not wish to have done to yourself. Observe this divine law when buying, borrowing, trading and paying your bills. Be strictly honest and prompt in paying your debts, no matter what others do. Let your rule of business be God's law. Honesty wears and secures esteem and confidence. Dishonesty brings evils sooner or later. Debts must be paid or all hope of salvation abandoned. Tears of repentance are unavailing unless all lawful debts are paid. St. Augustine says: "No sin is forgiven till you have restored what you appropriated fraudulently." Our Lord declares: "The unjust shall not possess the kingdom of God." (I. Cor. vi., 9.) The conscientious Christian dreads the least sin of dishonesty. Shun foolish expenses, live within your in-come and don't contract debts that you can have no hope of paying when due. In nearly every instance of people who owe debts here and there and do not pay them, mismanagement, spendthrift habits, living beyond their means, or indolence is largely the cause. Hundreds of people have the same work, receive about the same wages, derive the same income from business, and yet meet their obligations promptly. Where there is a will to be honest there is a way to be honest.

name during the year 529 of the Chris-tian era. Cicero had noted this region as "most excellent and fruitful," and here the apostolic missionaries of Jesus Christ early shed the light of His salat the peril of our salvation to pay our just debts. No power on earth can absolve from this sacred duty. There can be no forgiveness in the holy tri-bunal of reconciliation for the person who culpably refuses to pay his debts. Even in the dread hour of death absolu-tion cannot be imparted to such a pervation broadcast over its cultured inabitants. Alas for Cassino and its It's excellent and favored people! It's excellent and fruitful soil and its proximity to Rome captivated the Barbarians. The Romans regarded all those people who were outside the pale of her citizenship ditions of forgiveness, no power on earth can change them, and restitution

as barbarians. A paragraph drawn from the Very Rev. Abbot Tosti's "Saint Benedict, an Historical Discourse on His Life," will help the reader to understand the inroad of these hordes and the devastation they effected more perfectly than our school histories. This paragraph we draw from Chapter IV: "From our school histories. This paragraph we draw from Chapter IV: "From Alatri the Saint passed through the city Veroli, thence he descended into the valley of the Liris, and entered, by the Latin Way, into the province of Campania. The aspect of this region, once so flourishing in the time of the republic and the Roman empire, appeared to the eyes of Saint Benedict very miserable, devastated, as it had been many times by the harbarians. been many times, by the barbarians. Their irruption into Italy was a new fact in history. The wars of Brennus, Pyrrhus, of Hannibal and others diminished the power of the Romans, but did not destroy their courage; they rather tempered it with fresh vigor. The war the barbarians was not the war of armies, but a terrible movement of peoples, who overran the empire to destroy cities, land, civil institutions, rights, traditions; in a word, their whole history was a vast attempt to annihilate, if possible, the Latin race, and substitute their own in its place.

Without exaggeration, we may perhaps find in the barbaric hatred of the anti-Catholic societies of our present era an illustration, however different era an illustration, however different in details, of the attempt of the barbarians to destroy the existing social order of those ancient days. Tosti's comments are certainly as applicable and comforting to the present as to past ages. Here are his words: "On the other weights and some are called advantaged in the hallucination that some are called and comforting to the present as to past ages. Here are his words: "On the other weights and some are called and comforting to the present as to past ages. Here are his words: "On the other weights as a divine call to as opportunities for growth. The building is a most beautiful as opportunities for growth. The building is a most beautiful and let her be discontented herself, if she does not application. The old mission torical associations. The old mission torical associations. The old mission torical associations are that she has in her care the myriad of human beings, and let her be discontented herself, if she does not application that some are called a sopportunities for growth.

The building is a most beautiful as opportunities for growth. The building is a most beautiful as opportunities for growth. The building is a most beautiful as opportunities for growth. The building is a most beautiful as opportunities for growth. The building is a most beautiful as opportunities for growth. The building is a most beautiful as opportunities for growth. The building is a most beautiful as opportunities for growth. The building is a most beautiful as opportunities for growth. The building is a most beautiful as opportunities for growth. The building is a most beautiful as opportunities for growth. The building is a most beautiful as opportunities for growth. The building is a most beautiful as opportunities for growth. The building is a most beautiful as opportunities for growth. The building is a most beautiful as opportunities for growth. The building is a most beautiful as opportunities for growth. The building is a most beautiful as opportunities for growth. The build

knows how to reunite the broken thread of their life. He alone has the key of their sepulchres, that He may open it his inmost self." In these quotations their sepulchres, that He may open it at the fixed time, and hurl down every generation of barbarians by the lightning flash of an unexpected resurrection."

In these quotation truth has an erroneous aspect containing the germ of an oligarchy as cruel that of Robespierre—but let it pass.

Conscious of the divine designs, St.

Benedict, following the Latin Way, and leaving on the right the cities once so flourishing, drew near Cassino. For about a century it had been devastated by the Goths of Alarie (410) by the by the Goths of Alaric (410), by the Vandals of Genseric (455), by the Heruli of Odoacer (470), and finally, once more, leges over Europe; in the forests inof Theodoric (493 494). And since the Latin Way passed through Cassino, a which, on the track of the barbarians, free course was opened to the rush of had supplanted the ancient agricultural all the barbarians, who spread from There are two classes who injure others. First, those who defer from time to time the payment of debts overdue and thereby carea disappropriate. terror, their native settlements, and fled to the mountains to escape the tion of the earth not only claimed cult of approach. The abandoned fields became wild, the wandering waters became marshy, and disease preyed upon the bloodless people. All civil society was broken up by terror; manners had become brutalized, and all light of become brutalized, and all light of the perfected human capacity for the enjoyment of what is material. science and art was extinguished. During the supremacy of St. Peter,

first of the Roman Pontiffs, Cassino became the seat of a Bishop; yet when St. Benedict arrived there pagan superstition had returned and the whole people were idolaters. The monuments of Pagan Rome in the passage of the of Pagan Rome in the passage of barbarians, though in ruins, were not atterly destroyed. The Christian archives were gone, and the names of only two of the Cassino Bishops are now known. Carparius, A. D. 465, and Severus, A. D. 487. "The Cassinese" says Tosti, "having fallen into such depths that they no longer had a country nor pastors to keep them within the fold of Christ, rather through privation of every earthly good than through malice, again gave themselves up to the worship of the idols which yet renot to be wondered at that some troublesome weeds. You may exter-minate them in one place, but their roots germinate in another. Either through disease or some other public calamity, and especially through Alaric's devastation of Rome, not only the common people, but persons like the elder Symmachus, prefect of Rome, turned to the worship of idols, believing that the victories of the barbarianssuch as those of Rhadgasius—were chastisements from the gods of Olympus, angry because they had been aban-doned. It Christian senators and pre-If Christian senators and prefects did this in Rome, it is not surprising that the people of Cassinum, deprived of their pastors and persed by the fury of the invaders, should turn to pagan customs."

We read in Sacred Scripture that all the gods of the Gentiles are devils.

A devil is a created free intelligence, me to peace and rest, and tells me I whose knowledge of the True is so mastered by pride of Self that he pro-laims that Self the Master Mind and legitimate ruler of the universe; and in no age are these gods inactive. The aim of Lucifer, who exalteth himself above God, is the conquest of Christ's Church. His first lesson to men of our time is that there is no devil. His tactics have ever been to SAINT BENEDICT AND THE AGE.

Elizabeth A. Adams in The New World.

Cassino, the renowned home of the Benedictines, was first visited by the great founder of the Order bearing his same during the renowned home of the great founder of the Order bearing his love with your work your sense of sub-suprementations.

Stars began moving in their orbits, no be deceived by the laise and sinful pleasures of the world. Our Lord pleasures of the world. Our Lord pleasures of the endency of the heart to go out in its affections to something outside itself; for He had a heart Himself, and its affection went out first to His were dispensed with, and an appeal was

cel. So says Elbert Hubbard, one of the so says Labert Intobard, one of the many self-constituted teachers of the twentieth century, who perhaps, envy the apostolic power of Pope Pius X. and would like to buy it as the magician, Simon Magnus, wished to purchase St. Peter's power (Acts 8, 19.) "The Pastor of his Flock" of Philistines says also that "The reason the Industrial College has never been evolved is because we have not, so far, evolved a man big enough to tion and industry." He here extended in the state of man big enough to captain both educa-He here exposes have been suckled on the false history palmed off on the world by Deicides, by those who hate the things of the Divine Mind, which alone can prevent in our country the old-time pagan process that crushed the many into the ranks of ervitude which existed when Christ, the Virgin's Son, was born in Bethle

We have somewhat to say of industrial colleges, but first must give some approved, but borrowed, sentiments of "The Pastor." "The clergyman" this from a Protestant minister-is a this from a Protestant minister—is a sociological appendenda, and the world of progress does not need us, nor does it need the seminaries, colleges and universities that unfit us for useful effort. Children really do not require christening; people may marry without us, and the best friend of the deceased at funerals could do the task of saying the last words much more fittingly." A second quotation: "We no longer believe in a class that is called, or set Every man has a divine call to

confines of nations, God watches, and fails to use his body every day in a truth has an erroneous aspect containing the germ of an oligarchy as cruel as

Soint Benedict in the mist of the de cultivation. Under the leadership of these Benedictines the forests were rapidly turned into cultivated fields. terrible torrent, and, in the most solitary recesses, founded there towns and industries which to day make the revived. The things of the mind, industries which to-day make the spectator wonder why men should have chosen places so impervious and diffi-forms—in architecture, poetry, music, the enjoyment of what is "The true absolute wisdom is that which considers God and divine things. The day, however, had not come whe Europe was named a Christian common wealth, and is not yet, when no iconoclastic barbarian exercises unjust powers for the destruction of industrial colleges with their accumulated treasures, their libraries, their art work, their scientific wonders. Socialism, in the modern sense of the term, is iconoclastic and antagonistic to personal

A GOOD LENT. A good Lent means a good life for another year at least, for this is its purpose, to bring about a better life for everyone. It is a time of reflection and mained standing on the top of the mountains that were above their homes. But since there were no longer Bishops there, and idolatry could not at once be rooted out of the Roman Empire it is sire to live for Him alone in the exernant of the old superstition should have eise of our faculties and powers. On been left in those places. These are all sides we see most edifying examples given us by every grade of society. The tender maiden, the strong mechanic, the ordinary laborer, the banker, the physician, the lawyer, the high-born lady, the steady housewife, the servant maid the teacher all any reverse the servant maid, the teacher, all are represented by numbers more or less of their class plously passing the Lenten season through an observance of its public devotions and exercises. It is a most consoling sight to the clergy, and many a God bless you is invoked by them on the good, holy people by their Fathers in Christ. Let this Lent mark an era in the sanctification of all. "son, DAUGHTER, GIVE ME THY HEART."

I hear a voice, a dear, familiar voice,

resounding in my ears and echoing in my soul, and ever and anon it is say-ing, "Give me thy heart." Nor will it

outside of Him. There is another voice calling me; it is the voice of Satan, who tells me I will find joy in forbidden pleasure and happiness in sin. One is the voice of Eternal Truth, the other the voice of the father of sins. Which the voice of the father of sins. saall I obey? Shall I obey God, my Creator, Redeemer and Sanctifier? or devil. His tactics have ever been to divide the minds of men in a confusion of ideals. The result of this confusion is like to that of one lost in the woods or the by-ways of a city; he no lorger recognizes familiar objects. The immensity and sublimity of space, that must have existed before ever the stars began moving in their orbits, no longer than the pattern of perfection in Himself and stars began moving in their orbits, no longer than the pattern of perfection in Himself and shad gone forth from the government and the sisters were compelled to leave the institution where they were so highly esteemed for their explication. limity will find sufficient gratification Father in Heaven and then to us chil- made to the Sisters to come limity will find sufficient gratification thus, and you will have no use for Dowie, Parkhurst, Buckley, Henson, or Pope Pius. All these are middle men. If you are big enough you will go to God direct, and you will find Him everywhere, and especially wherever longings of the heart of mankind, He men are doing good and useful werk, that place will be to you a sacred chancel."

I father in Heaven and then to us children in Heaven and the Land the Heaven and the Heaven and the Heaven and the Heaven and O, who can resist an appeal so touching and so tender? The Son of God asking for my heart. Vain, senseless would I be to deny it to Him! To whom should I give it rather than to God Who made it, and Who made it for Himself that it might be the dwelling place of His delights, and made it for me as the place where I might meet Him and find my delights, and enjoy safety and peace in His loving care safety and peace in his loving care. Let us away, then, with all false friends and false joys, and give our heart to God through our love for the Sacred Heart of Jesus. Its flames of love are reaching out to us and are striving to draw us to it. Let us not turn away from them, or put ourselves beyond their reach. In that Heart we shall find all we desire—and the joys of time will be crowned with seeing our Lord one day face to face in Heaven.— Bishop Colton in Catholic Union and

THE APOSTOLIC MISSION HOUSE. The Apostolic Mission House at the Catholic University is now finished, and has been accepted from the contractors by the Catholic Missionary Union. The work of construction has proceeded so rapidly that within a year of the date of laying the corner-stone the completed building has been placed at the disposal of the missionaries who are now lodged in the upper story of are now lodged in the upper story of Keane Hall. And they needed it badly, for the new house gives them larger facilities for comfort and study, as well as opportunities for growth.

with the old Spanish missions in California is the prevailing type, and the use of this style of architecture ties together the original heroic missionary endeavor and this newer movement for the conversion of non-Catholies.

The religious Sisterhoods of the conntry have taken up with enthusiasm the furnishing of the rooms for the young missionaries and almost without exception, they have each donated \$50 to provide the simple necessities for a priest student's room.

Immediately after Easter a Conference of all the missionaries to non-Cath-olics will assemble at the Mission House, and for an entire week they will read and discuss carefully pre-pared papers on different phases of the work. This Conference will beg in on April 6 and will last until April 14, on which day the new House will be dedicated by the Cardinal and the assem-bled Archbishops of the country. All the religious orders of missionaries have been invited to send represent-atives to the Conference, and there will be some lay delegates also.

#### CATHOLIC NOTES.

Congregational singing has been introduced in St. Bridget Church at Rochester, N. Y., and the effect is said be edifying and devotional.

The Government bill regulating econdary education, and excluding all embers of religious orders from teaching, passed the French Senate on the

Sir Thomas Grattan Esmonde, M. P., has been appointed Vice-President of the Catholic Truth Society of Ireland in succession to the late Count Moore.

A branch of the Priests' Total Abstinence League was instituted a few days ago in Pittsburg, the Right Rev. Coadjutor Bishop being among the first to join. Rev. Dean M. A. Lambing of Scottdale is the diocesan promoter. The spread of this League is the herald of the brighter dawn. This action of of the brighter dawn. This action of the clergy and their example will have

classical Church music on the lines laid down by the Sacred Oongregation of Rites, has been opened in New York by Rev. Father Bonaventure, O. F. M .. and Signor Cav. Dante del Papa, two most competent directors. The object is to develop a taste for true ecclesias, tical music in the rising generation.

The following statistics concerning the destinations of some of the dispersed French religious orders are taken from the New York Evening Post: England has received 6,100; 1,100 km and the Constitution of the constitution 100 have gone to Canada, and I,800 have entered the United States. The number of religious men and of religious women who have sought an asylum in England is about equal ; of those who went to Canada the vast majority are religious women, and nearly all who came to the United States are men.

At a meeting in the Pope's presence of the cardinals composing the commission in charge of the festivities to comme to peace and rest, and tells me I memorate the fiftieth anniversary of will seek happiness in vain if I seek it ception, it was decided to hold a special international exposition in the Lateran Palace from November next until May, 1905. Circulars have been sent to every Catholic Bishop of the world inviting exhibits from every diocese.

In Marseilles, France, the nuns who were expelled from the hospitals and supplanted by lay nurses have had a glorious "revenge." The doctors and patients protested against their expultake their places once more in the hospitals. As they went out, so they have returned-gently and unostentatiously.

## CHAS. R. DEVLIN. M. P.

"The Man for Galway," Mr. Chas. R. Devlin, has a delicious question on the paper for Monday. It is addressed to the Colonial Secretary, and takes this "childlike and bland" form: Whether he (the Colonial Secretary) has communicated to the Colonial Governments the intimation that it is now no part of the policy of his Majesty's Government to extend preferential treatment to the Colonies."

Mr. Devlin's question, like a certain oted panacea, "touches the spot." noted panacea, If it is true, as the Tariff Reformers have been telling us from a hundred platforms, that the Colonies have asked for preferential treatment, it is only polite that the Colonial Governments should be informed of the decision of the Home Government.

This is not the first question on the subject that the able young member for Galway has put. Last year, in the course of a speech in the House of Comons, Mr. Devlin asked Mr. Chamberlain whether, when he made his fiscal proposals, he did not know that they would meet with a considerable body of opposition in Canada. Mr. Chamberlain evaded the point in his reply. The fact is that Mr. Devlin, as a former member of the Canadian Parliament, knows his Canada, while Mr. Chamberlain and his successor do not .-- London Daily News, Feb. 20.

## Mothers, be Content.

Let no mother of a family be discon-tented, thinking her lot humble and her task of no account. Let her see that she has in her care the future of myriad of human beings, yet to be, and let her be discontented only with herself, if she does not appreciate the importance of her Providential occupa-

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#### Bacred fleart Review HE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXCI.

We have seen that the declaration of this Ibanez, that before the Reformation the people had no sense of human dignity, is not only not true, but is peculiarly contrary to the truth. Even now, the sense of personal dignity is exceedingly strong in some of the especial centres of Catholicity, notably among the peasantry of Spain, and of ong the peasantry of Spain, and of

His next statement, that the people then had no sense of "their rights, duties and responsibilities," is substatially only an amplification of the state. A genuine sense of human dignity necessarily involves a strong sense, in man or woman, of rights and duties. The extracts given by Janssen from popular German catechisms and dis-ourses in use before the Reformation show how strongly the sense of "relative duties," as the Scotch Presbyterians say, was impressed upon the people of

Responsibilities in the sense of to day Responsibilities in the sense of to day were not much developed. The people, especially the peasantry, had little to do with public life, for government was mostly in the hands of princes or of aristocratical councils. Missionary obligations hardly existed, for the the world of East and West was only beginning to broaden out before the general vision. The view of most men and women was confined to their own community, or at most to their own mation, except that there was a general mation, except that there was a general concern for the soundness of doctrine and for the unity of the Church.

The missionary instinct was imperishable in the Church, and was about to able in the Church, and was about to break forth gloriously, but was at this time impeded by Mohammedanism in the East, and until after 1520 by rude adventure and military violence in the West, as Las Casas bitterly complains. In Germany, which Ibanez has chiefly in view, there was even later little scope for evangelizing zeal, and, therefore, for missionary interest.

However, within that narrower round which chiefly defines the obligations of most men, and on which chiefly the

most men, and on which chiefly the Scripture lays stress, the sense of duty scripture lays stress, the sense of duty seems to have been quite as strong as mow, and quite as faithfully met. The ties of home, of kindred, of neighborhood, of community of iworship, of personal helpfulness, were even stronger than now, as having so little to break in upon them.

Dr. Karl Hase is a very strong Protectart and therefore naturally regards

testant, and therefore naturally regards the century before the Refo mation in the century before the Refo mation in Germany as a time of obscurity, and the Reformation as a time of illumina-tion. In some measure it was this, even from the Catholic point of view, for Mohler himself treats it as a sincere but ill-balanced attempt to bring to view various great truths which had been too much lost out of sight. In-deed, it has been remarked that many Catholic pastors of Germany seem to have entered more fully into the intended fruits of the Reformation than their Lutheran neighbors. They have received the beneat of Luther's best preaching, while Trent has kept them

from falling into his Antinomianism.

Hase, indeed, although he calls the pre-Reformation century in Germany a time of darkness, yet, enlarging on the simplicity and dutifulness and uprightness of the Germans of that time, and on their genuine piety, says that this age "was night, but in many respects a sacred night." The ignorant slander of the Spanish-American proselyte to a pharisaical Protestantism receives no ountenance from this great and learned German champion of Protestantism.

know that we were living in simplicity and godly sincerity, in piety, in good morals, in all neighborly friendliness and brotherly helpfulness. Your preaching, as the most glaring facts show, in a thousand ways has made us way of penance. This is the only road show, in a thousand ways has made us worse; in what one particular has it made us better? This is the substance, and not far from the words of Luther's own representation of the feelings of the people of Saxony, years after the Reformation had been defini after the Reformation had been deninitively established there. As to Wittenberg, he declares in a letter to a friend that if he should go back to the old Church, the whole town would go back with him. Says he: "Not ten men would oppose the return."

We see then, neither Luther nor the

We see then, neither Luther nor the men of his time seem at all aware of any such magnificent moral and spiritual development as our friend Ibanez describes as springing out of the Reforma-tion. Indeed, Luther does not seem to have addressed himself so much to the making of men better, as to the making of them more easy in their minds. In his own words: "I have taught them his own words: that their justification has nothing to do with good works." And then he naively wonders that they reason thus:
"You tell us that God is as well pleased onders that they reason thus with us without good morals or works of beneficence as with them. Very well if God cares so little for them, why ould we care? Hereafter we wil breath to cool our own por No wonder that he declares. and describes it as the result of his own preaching: "We are seven times; nay, ten times; nay, a hundred worse than when we lived under the Pope.'

comes the drollest part Ibanez' disquisition. He says: "The Reformation unchains the Book and shows it to the people; the truth pro-pagates itself on every side, and schools, hospitals and establishments of

beneficence are multiplied."
Of course the allusion to "the unchaining of the Book" refers to the chained Bible which Luther found in the library of the Augustinian monastery at Erfurt, chained, as so commonly with books of that time, to keep it from being stolen. We have just had a strange illustration in and around Boston that even now it might not be amiss to chain up valuable books. Luther probably little imagined, in re-ferring to this simple circumstance,

which every one of that time under-stood, that it would become a perpetual commonplace of Protestant declamation, for beguiling simple souls into the imagination that the friars of Erfurt chained their Bible not, as they did, to chained their Bible not, as they did, to keep it from being stolen, but to keep it from being read, which they never thought of. True, few would have read it, for the library was probably only meant for the brettren, and edition atter edition of the Bible in German was coming from the press. Resides was coming from the press. Besides, half the books of the town library were

commentaries on Scripture.

Dr. William Griffis, as we remember, was much provoked to meet with this stupid fiction in Holland. I wish it had taid there. In this country the (able. stupid netion in Holland. I wish it had staid there. In this country the fable has grown so that a pious lady, I understand, (a very good woman too, otherwise, and an edifying writer) actually supposes that this Erfurt Bible was the only copy surviving in Christendom. The strangest part of this paper of

the Spanish-American is, that the Re-formation began to display itself "in schools, hospitals and institutions of beneficence!" According to Luther's express testimony, this man has turned the facts exactly topsy-turvy. Says Luther: "In the old Popish days, if we wanted money for a church, or school, or hospital, we had but to give notice, and money would pour in upon us in such a stream that we soon had to send out word to check it. Now, on the other hand, we may beg, and beg, and beg, and hardly a gulden do we get for church, or school, or hospital."

tor church, or school, or hospital."

This man goes on to say: "Protestantism opposes itself to the slavery of the mind and conscience. It accepts no yokes that degrade. Only one authority does it recognize: that of God; therefore it teaches and maintains liberty." A wonderful defender of liberty! The two main German of liberty! The two main German Reformers pleaded for slavery, and failing of that, fought, and most successfully, for absolution. Bucer, who seems to have been horrified by the suggestion of slavery, (for, unlike Luther and Melanchthon, he loved the common people) nevertheless enjoined absolute obedience to the prince, even when his commands were against the law of God! commands were against the law of God! In Sweden the Reformation placed itself at the complete disposal of a rapacious and harshly absolutistic king. The obsequiousness of Anglicanism towards the Tudors and Stuarts needs no re-

If Ibanez had said that Calvinism worked mostly for liberty, he would have told the truth. But he had no right to say this of Protestantism, for Luther anism and Anglicanism make up about anism and Anglicanism make up about two-thirds of this, And to-day constitutionalism prevails everywhere in Christendom outside of Russia and Protestamt Germany. The evangelical Kaiser, we know, is hardly less absolute than the Czar.

CHARLES C. STARBUCK.

Andover, Mass.

#### HOW TO KEEP LENT.

Can you fast? If you have any doubts about your duty in regard to fasting or abstaining in Lent, consult your confessor at the beginning of Lent. Do not wait till Lent has passed. Do not cheat yourself of the grace of obedience and respect of God's law. We respect the law when we seek a dispensation, or when we seek light in regard to our duty respecting the law. Not everyone is capable of solving his own doubts; and it is not treating God fairly to act on every apparent reason however slight, for evading the law. Let us be candid; and in all things act as becomes children of God and true Catholics loyal to Christ and obedient to His Church. Lent is a time of grace-a time when

God pours upon earnest souls great fivors. It is a time set apart by God What Hase says, Luther fully confirms. He declares that the people of Saxony were daily muttering: Why could you not have let us alone? You who does no penance in Lent is like an instrument out of tune, giving forth you shall all perish." We have sinned, and there is no way out of sin save the way of penance. This is the only road to heaven for him who has sinned. you cannot fast rigorously, you can do a little lovingly. You can be prompt in rising, especially on Sunday morn-ings, and thus be in time for Mass. You can keep away from balls, and the theater and the saloon during this holy season, when the chief thought is the Passion of Christ and our own part in

that tragedy. Stop your daily stimulant, smoke les and give more to the poor. Guard your senses from disorder, let no evil speech proceed from your mouth. Stay at home and strive by pleasant words to make others happy. Do good to some one who has hurt you. your bursts of impatience; speak kindly. Go to church on Wednesday even ings for the sermon and the Benediction of the Most Holy Sacrament; and on Friday for the Way of the Cross. Also go kneel in the confessional and humbly confess your sins. There are a thousand other ways of doing penance sweetly and constantly. During all the days of Lent keep your mind upon our Blessed Lord, and do all to please Him. Abstain from all that may wound His heart. This will bring you Him. much peace and great joy on Easter norn.-The Messenger.

## Saves All His Dimes.

In one of the dry goods stores this week a gentleman paid a small amount, all in dimes, and afterward purchased about \$3 worth of goods and also paid for them in dimes. As dimes are very scarce the merchant asked his customer where he got so many. His reply was that he had sold a load of hay to W. R Noe and had received the full amount

\$10 in dimes.

Mr. Noe says he was in the habit of taking two drinks of whiskey a day every day, but now he gives his wife two dimes a day and abstains from drink. Since he can be a supported by the state of the drink. Since he commenced this practice he has purchased a horse for \$90 and paid for it in ten installments, all in dims, and after paying for his hay in dimes still has dimes left.—From the Green Co. (Ky.) Record.

#### FIVE-MINUTES SERMON.

Third Sunday in Lent. TRIFLING WITH GOD.

"He who is not with Me is against Me." (St. Luke xi 23).

A holy writer, commenting upon this Gospel, says that the seven devils spoken of are the relapsing sinner's sevenfold wickedness in his contempt of the seven gifts of grace from the Holy Ghost which wrought his former conversion. To relapse into sin is to Holy Ghost which wrought his torner conversion. To relapse into sin is to sin against the special light which one always receives in the hour of conversion. It adds to the new sin the sin of ingratitude, and the breaking of one's solemn promise made to God, when in confession, to avoid the occasions of sin n the future and to amend one's life. After a good absolution one goes forth not only with a clear conscience, but with a clearer mind. He sees things in a new light, as we say, and wonders how he could ever have been either so wicked or so foolish as to commit the sins he has just confessed.

And yet he can be more wicked and more foolish than ever before. With the suggestion and aid of one devil he committed his former sins. Now he opens the door of his heart to seven devils more wicked than the first, to help him do worse than he ever dreamed nelp him do worse than he ever dreamed he would dare to. That is because he is now sinning against the light. Whea he resolved before to abandon sin it was precisely because he thought more of God and of the value of his soul, and thus became enlightened to see his sins in their true character and fearful con-

One hears a sermon. It has not One hears a sermon. It has not spoken of every truth, nor exhorted to every virtue: but it seems to have had a strange effect. It has been like a hand to remove all doubts and difficulties, and to tear away the dark veil that separated him from God. And what divine peace it promises too, and how deeply he is moved to go in haste and obtain it! Everything is clear to and obtain it! Everything is clear to him now, so clear that if all the world knew his past sins no one would condemn him so severely as he condemns himself.

More light, more responsibility! He is sinning now against more light, and that is why a relapsing sinner plunges that is why a recaper spiritual darkness than he ever was in before, and his last state has become worse than the first. Finding himself in a state of renewed opposition to God, defying all warnings opposition to dod, desying an warling a and impending punishment, he begins to harden his heart. That is the new danger. Those who keep on falling back into sin learn to harden their hearts. Alast where new is that sharp hearts. Alas! where now is that sharp sting in the conscience, the remorse, the shame, the wretchedness of soul that used to come after sins, even the very same sins, in former days? They have hardened their hearts, and now the ever-offered grace of God makes

Whose state have I been describing here to-day? Is it yours? If so, let me say a word to you—a word which I pray God to stamp deeply upon your heart—a word to ring in your ears all day, and haunt your thoughts at night— a word that I would have appear before your eyes in letters of fire as you go on from sin to sin: "Grieve not the Holy Spirit of God!" Stop now!

Spirit of God!" Stop now!
Go not on heaping up wrath against the day of wrath, fighting against God and rejecting His mercy. This is the season of penance, and especially the season of penance for you who relapse into air.

Come quickly to confession, for you are in urgent need of God's mercy. You who are listening now to these words, and are not resolving to do penance and seek for absolution during this Lent, are the ones who need that mercy the most. Beware! You re-member what the heedless man said in the Gospel: "Soul, take thine ease; thou hast many good things laid up for enjoyment." And you also remember what the Lord added: "In that selfsame night his soul was required of

## An Angel at Our Side.

Often, without knowing any particular cause, we feel special influences, such as the nearness of God and the holy angels. Sometimes, when watching before the Blessed Sacrament, or at other times when engaged in ordinary duties, there comes on us a hush, sense of peace, as though the world were removed a million miles away from us. All disturbing thoughts have vanished; the air is full of a kind of balm; and we wonder if it may not be that an angel has been by our side and dropped the dewy fragrance from his wings before he passed back to heaven.

—Augusta Theodosia Drane.

## Leo XIII.'s Gentle Sarcasm

The Arglican Bishop of Gibraltar, whose death is just announced, was once the victim of the late Pope's gentle, but peculiarly penetrating, gift of sarcasm. He was admitted to an udience at the Vatican, and, accord audience at the valuen, and, according to those present, seemed rather disposed to stand on his dignity. But Leo XIII., effectively nonplussed him with the subtle opening: "I believe, my lord, that I have the honor to live in your londship's diopage." in your lordship's diocese."

## Sorrow for Sin.

An act of contrition is quite another thing from the doubt whether we are forgiven. Contrition is sorrow for the pain given to God, and cannot be renewed too often. In a child who has committed black ingratitude against a loving mother, the pain can never go. The more free the forgiveness, the more keen the sorrow.

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#### THE: FOURTH COMMANDMENT

In considering the Fourth Commandment last week our remarks were confined to the obligations which children owe their parents. As stated at that time, this commandment implies resiprocal relations. For while it imposes obligations upon children and inferiors, dating for parents and it likewise fixes duties for parents and superiors. To these let us now briefly

give attention.

It is, therefore, a prime duty imposed upon parents that they provide their children with food and raiment. Fathers and mothers consequently who force their children without necessity to become bread-winers are not acting to become bread-winners are not acting in compliance with the law of God. Influenced by the greed for money, they are needlessly exposing their children to temptation and sin. They are making traffic of their own flesh for gain. They are debasing the blessings of parand too frequently witness the entage, and too frequently witness the loss of faith in the child as the compensation. Again, parents are under the obliga-

tion by this commandment to give the child instruction, both secular and religious. Nor are they the sole judges in this matter. That there might be no mistake in regard to it, the written law of the Church specifically tells them that this instruction must be at them that this instruction must be at the hards of those whom the Church authorizes to instruct. In other words, they must be instructed in the schools of the Church. These are first the parcehial school, and, secondly, Catho-lic colleges and convents. Parents, lic colleges and convents. Parents, therefore, who commit their children to other care than this for instruction are plainly guilty of a violation of the com-mandment. How important the duty is may be best understood from the penalty attaching, namely, the refusal of absolution to those who can and fail to

Another duty imposed upon parents by this commandment is that of cor-recting the child. Another, that of tiving good example, and still another, that of exercising a most careful vigil-ance over it. Parents who fail to cor-rect the child for its faults should not be surprised to see these faults grow into habitual vices. They should re-member the dreadful punishment meetmember the dreadily pulsament meets do not to those who scandalize children by their conduct. They are charged to keep a scrutinizing watch over their children's conduct and companionship.

Such are some of the positive duties laid upon parents by the Fourth Comnandment. They are all of serious in portance to parents. But there still emains one to which we would direct remains one to which we would unlead attention. It is that of vocation of the child. In this particular the future of many a child is wrecked by the opposi-tion of parents. Especially is this true in regard to the religious state. Here, however, the child is supreme over the parent, who has not the right to interfere. And this for the reason that the fere. And this for the reason that the child is complying with its higher ob-ligation to God. Vocation is Gcd's gift. Parents, therefore, who interfere with God in its bestowal upon their children outrage His generosity, they violate a right of the child and sin against the Fourth Commandment. For in all matters our first obedience is to God.-Church Progress.

## KEEP THE CHILDREN HEALTHY.

If the children's digestive organs are all right, the children are all right. They will be hearty, rosy, happy and hungry. They will sleep well, and grow well. You can get your children right, and keep them right by the use of Baby's Own Tablets, which cure all stomach and bowel troubles, nervous ness, irritation while teething, break up colds and fevers, prevent croup and ness, irritation while teething, break up colds and fevers, prevent croup and destroy worms. And you have a positive guarantee that there is no opiate or harmful drug in this medicine. Mrs. Joseph Herbert, Killarney, Ont., says—"I am glad to say that Baby's Own Tablets have done my little one a great deal of good. I have also given some of the Tablets to friends who have found them equally satisfactory. "All medicine dealers sell the Tablets, or they will be sent by mail at 25 cents a they will be sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

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#### CHATS WITH YOUNG MEN.

One of the most unprofitable ways of spending time is the practice, to which many persons are addicted, of brooding ever the mistakes one has made in life, and thinking what he might have been, are achieved if he head not always and the second of the sec or achieved, if he had not done, at cersain times, just what he did do.

Mistakes in Life.

Almost every unsuccessful man, in looking over his past career, is inclined to think that it would have been wholly different but for certain slips and blunders-certain hasty, ill considered acts into which he was betrayed almost unconsciously and without a suspicion of

As he thinks of all the good things of this world—honer, position, power, and influence—of which he has been deprived in some mysterious, inexplicable way, he has no patience with himself; and, as it is painful and humiliating to dwell long upon one's own fol-lies, it is fortunate if he does not implicate others—friends and relatives—in his disappointments. Perhaps, as edu-cation has never been free from mistakes—mistakes, indeed, of every kind—he imputes the blame to his early training, in which habits of thoroughmess and accuracy, or, again, of self-reliance and independence of thought, not have been implanted. Perhaps a calling was chosen for him by his parents, without regard to his peculiar talents or tastes and prefer-ences; or, if he was allowed to choose for himself, it was when his judgment was immature and unfit for the respon-sibility. The result was that the square man got into the round hole, or the triangular man into the square hole, or the round man squeezed himself into the triangular hole. Nothing Exceptional in These M'shaps

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Now the fact is that, in all these mishaps, there is nothing exceptional. They are just what befall—all, or in part—every man who is born in a civ-ilized country. No aircount country. No circumstances which any man has been born and fitted for a career have been en-tirely happy. No man's parents or friends have, in all respects, acted wisely by him. In every person's edu-cation, hundreds of things have been done amiss—hundreds of helpful things emitted, and hundreds of injurious ones perpetrated. After centuries of investigation and experiment, the wisest educators are all "at sea" regarding some of the most crucial questions—are utterly at variance in refer ence to the best methods of training.

They cannot agree about the value of Greek and Latin; about the co-education of the sexes; about the value of exercises in elocution, rhetoric, and debate; how far courses of study should be elective; how far education should be practical or have direct reference to one's future ealling; and about many other vital matters. There is, probother vital matters. There is, probably, not a man living who, in reviewing his life, cannot discover in it a multitude of mistakes, as contrasted with an ideal life, or even the concep-tion with which he started. Compared with his early dream, it is a thing of shreds and patches—imperfect accomplishments, endless fluctuations of purpose—so that he can hardly recognize his identity in all the shifting moods of

mind, and changes of plan.

In view of these considerations, it has been justly said that to see a man, poker in hand, on a wet day, da hing at the coals, and moodily counting the world's mistakes against him, is neither a dignified nor engaging spectacle; and our sympathy flags with the growing conviction that people are constantly apt to attribute a state of things to one particular condition or mischance, which, sooner or later, must have hap-pened from some inherent weakness and penness to attack. It may be noted that, where men themselves attribute every ear was strained to catch all that he had to say, "but the Taho was too distinct mistakes—as, for instance, to the choice of a certain adviser, or the considering the control of the contro engaging in some special speculationthose who have to observe them trace il to character. They see that, if failure had not come at such a june-ture, it must have come at some other, from certain flaws in the man's nature that mistakes simply mark occasions when he was tested. We see in a career when he was tested. a hundred chances thrown away and wasted, not at all from accident, though the actor, looking back, does predominating influences to declare themselves, so that his mistakes were,

in a manner, inevitable. Organize Victory Out of Mistakes.

Many of the complaints men make of their miscarriages arise from an exaggerated estimate of their abilities. It is the only way they can explain why they do not occupy the places to which, as they think, their talents entitle them. If they are at the end of the competition in life's race—poor when they should be rich, obscure when they should be famous—it is all owing to their ret barings are sized. their not having seized opportunities and to their having listened to bad advisers or permitted some conquerable obstacle to discourage them. They obstacle to discourage them. They forget that thousands of men make such mistakes, yet succeed in spite of them—that as Rev. Frederic W. Robertson says, "He is not the greatest general who makes the fewest mistakes, but he who organizes victory out of mistakes.'

A tavorite form of self-upbraiding is blame oneself for not manifesting more force of will in some crisis—as if will power were something which a man can put into himself when it is lacking, or as if a will, unprompted by power to use it, is of any value. As a rule, the man who fails in a career in onsequence, as he thinks, of some paricular mistake, may be sure he would have failed from some other one, had that which he deplores not been made, imply because the origin of his mis takes is in himself, and not in external circumstances. — William Mathews, in Catholic Union and Times.

ity or misfortune — that you are won-dering "how it happened?" Think of the tremendous handicaps

Think of the tremendous handicaps which those poor people have to struggle against, and never remind them that you ever notice them. No one knows the struggles, the embarrassments, the chagrin, the mortification, the discouragement which these poor needle suffer. people suffer.

A noted cripple once said that he always gauged his friends by the degree in which they reminded him of his deformity. A well-bred gentleman will never apparently notice any defect or deformity in another, or remind him even indirectly of his misfortune; but they will try to make him forget them.

Never to notice or speak of that which can possibly give pain or embarrassment to another is the test of good breeding. We often see people in the cars and on the streets stare at deformities, physical defects and deficiencies of unfortunates, in a manner which almost brings tears to our eyes.

Horace Mann says: "If there is a boy in school who has a club foot, do not let him know you ever saw it. If there is a boy with ragged clothes, do not talk about clothes within his hearing. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his les--Success.

#### OUR BOYS AND GIRLS. COAINA, THE ROSE OF THE ALGONQUINS. By Anna H Dorsey. CHAPTER VII.

LIKE A SHEEP BEFORE HER SHEARERS.

When Coaina saw Tar-ra-hee watching from the crag, and knew that he must have seen her leave the Iroquois lodge followed by Ahdeek, she felt as if some one had given her a heavy blow on her head; she staggered and grew faint and dizzy; then everything like brightness faded out of the air, and she tell to the earth, bereft of conscious ness. Ahdeek stood, for a moment, perplexed and irresolute, but an idea suddenly presented itself which not only solved the difficulty of his posi-tion, but turned the accident to account; so, lifting the light and insensible form of Coaina in his strong arms, he sped swiftly to the village of the Algonquins, passing each wondering group he met without speaking, until he reached the lodge of Altoninon, who met him at the door with her hair dishevelled and her face disfigured with weeping, surrounded by three or four of her relatives, who all pressed silently but eagerly forward to look upon the pallid face lying so helplessly upon the shoulder of the Iroquois.

She had alarmed the whole village, the night before, by reporting Coaina's disappearance, professing all the time, the greatest grief and uneasiness about her, even while she secretly exulted in the certainty that she had fallen into the snare spread for her by her malicious arts. Now, when she saw Coaina brought to her door dead, as she thought, her pretended grief was changed to genuine alarm, and wringing her hands, she uttered the mourning her hands, she uttered the mourning her hands, she uttered the mourning her hands, and wringing her hands, she uttered the mourning her hands, and we would be the Inful and peculiar cry called by the In-dians wakenowen, prolonging its shrill cadences until the whole air echoed with its sad notes, and one after another, within range of its sound, hurried hither, until quite a crowd had collected in and around the lodge.

"She is not dead," said Ahdeek, laying his light burden down npon a pile of skins and turs hastily thrown together by Winonah and some of the women. "She is not dead," he con tinued, as Altontinon paused in her lamentations to take breath, while every ear was strained to catch all that

"The Taho!" screamed a woman. drawing her two little girls close to her. "Was Coaina—the child of our Blessed Mother—the Rose of our tribe

there! " Esa ! asa ! and she the head of the Confraternity of the Rosary!" ex-

claimed another. "And to think we were always taught to try and be like her," added a

young girl.
"I almost felt afraid to touch the though the actor, looking back, does not know why he chose the wrong—he being the last to remember that a crisis is the occasion for hidden faults and side an old squaw, wagging her head. "To think how we all loved her!"

said a young girl, sadly.
"Think of her deceiving Father
Etienne and our young chief! I is
good she was caught in time!" said a grave looking woman, who had not ye

spoken.
Old Ma-kee now edged his way feebly through the crowd, and stood looking down on the still, piteous face of Coaina. The muscles in his o'd withered cheeks worked, and a wonderfully tender and sorrowful look came over the usual fierce expression of eyes. He stooped down and smoothed her small dusky hand, and laid his own shrunken, tawny hand lightly upon her forehead. Then he stood up and said: "To-hic has done no evil. I saw a white kid stung to dea h by a moccasin: I killed the snake. I was young then and now I am old, but my arm is not too withered to strike down the snake that stung To-hic. Where is the Iroquois?"
There was a fierce, deathly gleam in the old pagan's eye as he looked around the circle of dusky faces who were watching him; they moved back, for as he moved his arm it lifted his blanket, he moved his arm it lifted his blanket, and they saw that he wore a long, bright knife in his girdle, and a hatchet, keenly sharpened. But Ahdeek had long since slipped away, and was heard of, weeks atterwards, hunting in the forests of Maine. A grim look of contempt stole over Ma kee's features, then he turned to Altoninon and said: "The snows of nearly eighty winters have hrought me wisdom. I winters have brought me wisdom, see what I see and know what I know I found a young pigeon once in the forest, with its wing broken. I put it

marched off, well satisfied that he had

"It's no wonder old Ma kee likes her," said Winonah, "since she goes to the Taho, and is a pagan like himself. But see! Coaina opens her eyes!" she cried, gazing down with gratified malice on the mournful and beautiful face of her cousin.

"Go for Father Etienne, Winonah. Friends, stand back, and give the unfortunate one air and water. She must not perish in her wickedness. Oh, to think, after all my care — oh! oh! oh!" — cried Altoninon, quite overcome, or rather pretending to be so.

Every one Winonah met on her way to Father Etienne's, she told the news that Coaina had "spent the night in the medicine lodge of the Iroquois, and assisted at their superstitious rites. She went with Ahdeek, and everybody knew Ahdeek; yes, she was at the Ta-ho, and everybody knew what that

was."
"So," thought some, "we have been deceived." But most of those who heard the strange and dreadful having and havildered. If news were shocked and bewildered. If that bright and glorious star, wor-shipped with divine honors by their fathers in the primitive days, and still regarded by the Indians as the most splendidly beauteous of all that spangle the blue robes of heaven, had fallen a black and shapeless mass at their feet, they could not have been more amazed than at the fall of Coaina, in whom they had never seen speck or flaw, and who was, after the Blessed Virgin, the purest model of womanly and Christian virtues they knew on earth. So blithe, so modest, so ami-able towards all; "who," they won-dered, "could ever feel envy or bitter-ness for Coaina? What enemies had she to plan such slanders? None. Then als, it must be true!" Alack. Then, alas! it must be true!" Alack--day! the evil days had indeed come for the young Algonquin maid, since even her best and dearest friends and kinsmen were deceived. There was none to help her on earth. Only the Great Spirit and His Immaculate Mother knew the innocence of that soul, which was to suffer such keen sorrows, holding it in a divine sanctuary; the powers of earth might crucify her flesh, but never pluck down or wither a single blossom of her crown; for there she was eternally safe. But hav-ing formed her life on theirs, she must drink, with resignation, of their bitter chalice—be, like Mary, suspected of evil, and, like Jesus, be reviled and

cast out by her own people.

And the good Father Etienne—he was but human! There was no supernatural power to tell him that all this condemnatory, circumstantial evidence against Coaina was utterly false. He was speechless when Tar-ra-hee told him what he had witnessed with his own eyes. It seemed like the culminating proof of all else that had been whis-pered against her. When left alone, proof of all else that had been whis-pered against her. When left alone, the good priest, with a sharp pang at heart, entered the sanctuary to mourn, in silence, over the fall of this child of many graces, who had not only given such scandal to religion, and humiliated Christians, but had afforded a new triumph to the heathen and unbelievers, and to pray for guidance in conducting the trial on the morrow. Winonah waited long to see him, and when he, at length, left the chapel, she delivered her errand. Without speaking, he turned and walked quietly to Altontinon's lodge, which was, by this time, crowded with the friends and kinsmen of Altontinon and Tar ra hee, sitting or standing, in grave and boding silence, around the apartment, while in the midst, seated upon a rude bench, was Cantag silent will and drooming. was Coaina, silent, pallid and drooping, her long, graceful hands folded together on her knees, while her attire, usually trim and neat, was damp and dis-arranged, and her long, rich tresses fell carelessly over her shoulders to the earthen floor. There she sat, like Job, accused of a hundred sins of which she was guiltless. There she sat, like her Lord in the hall of Pilate, awaiting the crimes of others. Way was made for Father Etienne who, to the surprise of all, was followed by Tar-ra-hee, stern, grave and decorous, his rich blanket falling in graceful folds from his shoulders, and wearing no ornament except a large silver medal of the Blessed

Virgin.

Coaina looked up when she saw the skirt of Father Etienne's soutane, with a gleam of hope in her eyes; but when she saw his stern countenance and averted eyes, and just behind him the grave and clouded face of Tar-ra hee over which gleamed not a single ray of pity, a vivid crimson dyed her face, neck and hands; her eyelids, heavy with their long, dusky lashes, dropped upon her cheeks, and her lips, now suddenly grown pallid quivered, with

agony. "Coaina," said Father Etienne," 'stand up and speak the truth when l question you. For the sake of your own soul and religion, I adjure you, in the Sacred Names of Jesus and Mary, to speak the truth, and nothing but the

"I will, my Father," she answered, in a low, distinct tone, as she arose.
"Where did you spend the night?" "In the medicine lodge of the Iro-

quois.'
"What did you see there?"

"I saw the Taho."

"Were you taken to the medicine lodge by violence?"
"No, my Father," she said, looking up with a bewildered expression.
"Who did you see there you knew?"

"Only Ahdeek, my Father."
"Why did you go there, Coaina?" "I got a letter from you telling me to come."

Here every dusky face leaned for ward, and Father Etienne knitted his brows, while his face exhibited the

strongest emotion.
"That is false, unfortunate child!
It is also a slander," he said sternly.
"Where is that letter?"

"I have it not, my Father. Ahdeek tore it up."
"What did it say?" asked Father

The Test of Good Breeding.

What can be more cruel to a sensitive soul than to be conscious that you are thinking of and observing his deform
I found a young pigeon once in the forest, with its wing broken. I put it into a nest of young crows, and watched. The old mother crow came home and tore the pigeon to pieces to feed her own young." Then he until you come. Come quickly to the

lodge beyond the pines outside the Iroquois village.' That is what I remember. Your name, my Father, was to it. I thought I obeyed you. After I got there I saw that I was entrapped, but I good each are a saw in the same of the same in the same in

could escape."
"That is a well got up story, Coaina; shame upon you!" said Altontinon, stepping forward. "No letter came to er, my Father. Winonah says that none came. Winonah was siek, and I left Coaina to nurse her; but she left her and went away without saying where. It is like the mantle Ahdeek gave her. Ahdeek has been Coaina's lover since she was a child."

"Did Ahdeek give you that mantle,
Coaina?" asked Father Etienne.
"I was told that—that—Tara-ra-hee
had left it for me," she replied, gently.
"Oh, the bold one!" exclaimed her
aunt. "I told her before Winonah that
Abdoek bod brought her the mantle.

Ahdeek had brought her the mantle— she knows I did. And now I must speak Coaina is not honest. She is not true. She steals my money, and sends it to Montreal to buy finery. She has told me many lies. My life has been worn out with her, and trying to hide her fault. Her isometrical and becoming faults. Her ingratitude and hypocrisy I could bear, but I dared not let her carry dishonor into the lodge of Tarra hee.'

"There are calumnies," says a modern writer, "so great as to confuse innocence itself." Thus it was with oor Coaina. She saw that the dence against her was strong, without being true. Events had encompassed her like a net, and confirmed all the slanders of her enemies. Everything made her appear more guilty; there was no witness to disprove the charges, and, benumbed in her still anguish, she said not a word, but, "like a sheep before her shearers, she was dumb.

said Father "Miserable child," Etienne, breaking the breathless silence, while tears rolled unbidden over his aged cheeks. "There is nothing left for you but penance for your vices and crimes. You have brought great and crimes. You have brought great scandal on religion, you have wounded charity, you have been guilty of base ingratitude, you have outraged deeney, and, to crown your sins, you hove re-newed the bitter Passion of Jesus Christ, and pierced with a sword of grief the heart of His tender Mother. I cannot pronounce your sentence until the assembly investigate your case and consult upon it. I came here hoping to find you innocent; I go away believing you guilty. Go to your room, and remain there until your people decide upon your punishment, and may Al-mighty God bring you to repentance."

Coaina arose, folded her hands upon her bosom, and bowed in token of obedi-ence, then walked tremblingly away to the curtained corner of the lodge called hers. Lifting the curtain, she disappeared from the eyes of her traducers and enemies, and failing prostrate upon the floor, her soul sent up its strong appeal unto Him Who alone knew her appear unto Him Who alone knew her innocence; to Him Who would never turn away from her, and on Whose strong arm she could lean on this her day of tribulation; to Him in Whom she would trust, even though He might slay her. But the passion of her grief was bitter. She was only human, and this casting of her out, this rending of the ties which had so long bound he her friends, her director, her kinsmen, was terrible to bear, and gave separate and fierce wounds to her natural life, as each one was parted as-

under. The cross was heavy to day, but on the morrow it would become alavy to day, most insupportable, while the clouds hanging gloomily above her would gather more darkly around her way. TO BE CONTINUED. IMITATION OF CHRIST. OF A PURE AND FULL RESIGNATION OF

OF HEART. Aim only at this, pray for this, desire this, that thou mayest be divested of all self-seeking, and thus naked mayest follow thy naked Jesus; that judgment of an extreme penalty for the crimes of others. Way was made for eternally to Me. ternally to Me.

OURSELVES FOR OBTAINING FREEDOM

Then all vain imaginations will vansh, all evil disturbances and superfluous cares. Then also immoderate fear will leave

Lost time is never found again, and what we call time enough always proves little enough.—Franklin.

thee, and inordinate love will die.

To Prevent is Better Than to Repent. A little mediciae in the shape of the wonderful pellets which are known as Parmelee's V getable Pills, administered at the propertime and with the directions adhered to often prevent a serious attack of sickness and save money hich would go to the doc or. In allitrigular titles of the digestive organs they are an invaluable corrective and by cleaning the blood they clear the skin of imperfections.

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Sheek Recreased Bashop O'Conner, D. D. State State of March 1997. What flowers of the problem of

therein.

We also have another beautiful illustration given to us in the parable where our Lord compares His Church to a field, where there is sown good, and whilst men were asleep, the enemy came and sowed therein cockle, or bad seed. This latter grew up amidst the good seed, so that it was in danger of choking it, the servants asked permission of the servants. He told them 'To have patience, that the servants. He told them 'To have patience, that the servants. He told them 'To have patience, that the time will come when the separation will take place between the separation will take place betwe

olic may perform these actions of virtue, still if he commits one grievous sin and dies in that condition, his previous good deeds will not save him. Even the civil law does not wait until the criminal has committed several crimes of theft or even of murder before inflicting punishment upon these transgressors. The first time they are found guilty of violations of the criminal code they are punished. Man strives to conform his laws in the regulation and good order of society, in conformity with the laws of God, and hence we are told that the justice of God must punish the shmer who is guilty of any violation of God's commands.

Another false maying that the vice of the committee of the committee of the committee of the committee of God must punish the shmer who is guilty of any violation of God's commands.

percavement.
Resolved, that a copy of this resoluion be spread on our minutes, and a
copy tendered Bros. McNamara, and one
tent to the Catholic Record and The
lanadian, our official organ, for publi-

M. WHITTY, Rec. Sec.

At a regular meeting of Branch No. 75, Kinkora, held Feb 15, 1994, the fol-owing resolution was unanimously assed:

lowing resolution was unanimously passed:
Whereas, it has pleased Aimighty God. in His infinite wisdom, to remove by death Barbara Ellen Kenny, daughter of our esteemed brother, Edward Kenny, Resolved, that we, the members of this Branch, extend our united sympathy to Bro. Kenny and family in the very great loss they have sustained, and we pray that God may assist them in this their hour of sorrow and affliction. And be it further
Resolved, that a copy of this resolution be inserted in the minutes of this meeting, also sent to Bro. Kenny, and published in the official organ and The Catholic Record.

RESOLUTION OF CONDOLENCE.

North Bay, Feb. 20, 1904.
Whereas, it has pleased Almighty God, in His infinite wisdom, to remove by death the brother of our esteemed Bro. E. T. Shea,

death the brother of our esteemed Bro. E. T. Shea,
Resolved, that we, the members of St.
Mary's of the Lake, Court 544, hereby
express our heartfelt sorrow for the
loss our worthy brother has sustained,
and extend to him our most sincere sympathy and condolence; also be it
Resolved, that a copy of this resolution
be placed on record, and a copy be sent
to Bro. E. T. Shea and also inserted in
The Forester, Catholic Record and
Catholic Register.
J. H. MARCEAU, Rec. Sec.

A. O. H.

Toronto, Feb. 22, 1904.
On Wednesday, Jan. 20, the soul of John Robinson passed peacefully into the hands of its Maker. His lilness was of a short duration, and, despite the most assiduous care and kind nursing, his life could not be prolonged. He was born in Ireland, and came to this country while yet a boy. He was a man of good qualities—a good neighbor, always ready and willing to lend a helping hand. He leaves to mourn his loss one sister, Mrs. William Kelly, 250 Logan avenue, Toronto. That a copy be sent to the Catholic Record and Register.

JAMES McCAFFREY, Secretary Division 5, A. O. H.

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, on Albio Block, Richmond Street, Rev. D. J. Egan, President; P. F. Boyle, Secretary.

OBITUARIES,

ANDREW MEEHAN, PEMBROKE.

MRS. McNULITY, ST. THOMAS.

The death occurred at 12:30 o'clock this morning of Mrs. Mary McNulty, at her residence, corner Talbot and Catharine streets, after a week's ilness from pneumonia. Mrs. McNulty, who was sixty-seven years of age, was born in New Brunswick, but had resided in St. Thomas for about thirty years. Her husband, Patrick McNulty, died about twenty-five years ago. Mrs. McNulty is survived by four daughters, Mrs. Cecile Brady, Mrs. Kate Stewart, Miss Mamile and Miss Winnie, all of this city. The funeral was held on Friday morning at 9 o'clock from the family residence, corner of Talbot and Catharine streets, to the Holy Angels' Church, where solemn High Requiem Mass was celebrated.

Mrs. McNulty's circle of friends in the

dence, come to Holy Angels' Church, where solemn High Requiem Mass was celebrated.

Mrs. McNulty's circle of friends in the city was very large, and everywhere expressions of sincere sorrow at her death are heard. Amongst the Catholic people, especially, this feeling is manifested. During her thirty years of residence in this city, no one of her co-religionists was more active in Church matters, and none more highly respected. Although most of the time actively engaged in business, she never lost an opportunity of relieving distress wherever found. The poor and afflicted have lost a true friend in the late Mrs. McNulty, and her many acts of benevolence and kindliness of heart, and her quiet, unostentatious life will long be remembered. Those of her family surviving have the sincere sympathy of hosts of friends in their berevement.—St. Thomas Times, Feb. 10.

May she rest in peace!

MRS. JAMES CREGAN, OTTAWA.

MRS. JAMES CREGAN, OTTAWA.

MRS. JAMES CREGAN, OTTAWA.

The funeral of the late Mrs. Jas. Cregan, nee
Latchford, who died on the 13th Feb. took
ulace from her recidence, 25 Arthur street, at
9 a. m. on the 16th inst. proceeding to St.
9 a. m. on the 16th inst. proceeding to St.
9 a. m. on the 16th inst. proceeding to St.
9 a. m. on the 16th inst. proceeding to St.
Oregan, P. St. Edward's church, Chicago,
Ill. after which the remains were interred in
the vault at Notre Dame cemetery.

Droceased was one of the oldest residents of
Ortawa and was eighty five years of age. Her
United the St. Charles of the late Mr. Latchford, and aunt of
the Hon. F. R. Latchford. She leaves a large
family to moun the loss of a most affectionate
mother, May she rest in peace!

MR. GEORGE BAYE, ORILLIA.

In the passing away of Mr. George Baye of Pleasant Point Farm, Orillia has lost one of its earliest settlers. He had lived to the good old age of eighty-nine years and for seventy seven years had resided on the beautiful shore of Lake Simcoe. His father was a French officer who could trace his descent back to revalty in old France, but love of sdw-nine brought him to the new world and making his way by portage and cance, through Lake Simcoe an ideal spot, near where the Red Cross hespital, now stands captivated his fancy and there he took up land. The subject of this sketch was then about twelve years of egs. Two years later his father, a guide and himself, were making their way from Belle Ewartin a sail boat when a great slorm arose and for hours their frail bark was tosseed and buffeted by winds and waves till at length exhausted, his father fell out of she MR. GEORGE BAYE, ORILLIA.

boat. Just as he fell he managed to catch his cost collar and with the strength and brayery born of those strenuous times managed to hold his head out of the water until at dawn they were cast upon the shore at Hawkstone, where to his great grief and dismay his father in a few moments breathed his last in his arms. The event cast a shade of melancholy over his whole life, and although bus a boy of fourteen his was the task of looking after his toother and the younger children; and most brayely did he accomplish of the kindest disposition, genile and thoughful and a most exemplary Catholic. No matter how stormy the weather was, his place was never empty in the family pew; and indeed he counted it as naught to walk through the pathless forest to Mass, if he heard of a station being given by a missionary priest. His good wife preceded him little more than a year are and since the he has failed very rapidly. He received all the rites of our Holy Church and died at peace with God and bis neighbors. Kind readers of the tatholic Record pray for the repose of his soul.

When my last prayer is said
The cross place over me
And on the stone that marks my bed
Write, I b live, I see
Jesus my hope on earth
I never shamed of Thee
Before thy throne on that great day
Be not ashamed of me.

MRS. T. P. COFFEE, TORONTO.

MRS. T. P. COFFEE. TORONTO.

We sincerely regret to suncounce the death
of Mrs. Coffee, wife of T. P. Coffee. Eac.,
Manager of the Trusis and Guarantee Co.,
Toronto. The sad event took place on Saturday morning Feb. 10, at the family residence,
if Maple avenue, Roscale, Mrs. Coffee was
a daughter of the late Mr. B. B. Hughes,
Toronto, and sister of Mr. Yincen: Hughes,
barrister, Montreal, Mrs II. R. O Reily, Gat,
sud Miss Hughes, Toronto. To Mr. Coffee, as
well as to the other relatives, we excend our
heartfelts sympathy.

May her soul rest in peace!

Mr. Owen Duffy, Orillia.

May her soul rest in peace!

Mr. Owen DUFFY, ORILLIA.

There departed this life at Orillia, an old and respected resident in the person of OwenDuffy on the 11th inst., after a lit gering illness of astima. He was born in the County Louta. Ireland, and was seventy three years and three months of age. He came to Canada when quite a young man and has been a resident of Orillia for the most part of his life. He was a devout member of the Carbolic Church and had the satisfaction of receiving the last-sacraments a couple of days before his death. He leaves to mourn the loss of a good and faithful husband and a kind and leving father, a widow and three grown up children. They are James who is in Buthe, Montana and Mary and Joseph who are at home.

May his soul rest in peace!

THOMAS O'LAUGHLIN LUCKNOW,

Joseph who are at home.

May his soul rest in peace!

THOMAS O'LAUGHLIN. LUCKNOW.

It is our sad duty to chronicle the death of Mr. Thomas O'Laughlin, which took place Monday morning Feb. 22nd. at his mother's residence, near Lucknow. Deceased was a very bright and intelligent young man, faithful in his religious duties and enjoyed in confidence and good. will of the community at large. He had obtained a second class certificate about a year ago at Goderich, and taught some time, but his failing health obliged nim to relinquish his duties. A severe cold which the contracted settled on his lungs, and, deeplie the best medical treatment and sejorn in a dryer climate, he gradually became weaker, and finally succumbed at the age of wenty years. As this is the third death in the family within a year the circumstances of his death and yourhful age reader it more distressing. He was propared for death by his paster, Rev. Father Hanlon Sc Augustine, who administered the last sacrament a short time before he died. The funeral, which was largely attended, proceeded from his residence to St. Angustine Church, where Mass of Requiem was sung by Rev. Father Hanlon who also preached a practical discourse. To Mrs. O'Laughlin and family we extend our heartifut condoinne in

#### FATHER FITZPATRICK'S DE -PARTURE.

T, MARY'S CONGREGATION AND THE C. M. B. A. GIVE ADDRESSES. Calgary Herald, Feb. 22.

Calgary Herald, Feb. 22.

The announcement of the departure of the Rev John A. Fitzpatrick. O. M. L. from Calgary has been received with regret not only by the members of the congregation of St. Mary's church, but by many friends of other denominations in the city.

Father Fitzpatrick preached his farewell sermons yesterday, expressing his sincer tegret that he was obliged through ill health to seek another climate. Since his arrival in Calgary just a year ago, he had endeavored to promote the interests of the parish and had been loyally aided by the parishioners. He predicted a greatfuture for Calgary, and hoped the blessing of God would be always with its people.

the blessing of God would be always with its people.

The members of the C. M. B. A., presented Father Filzpatrick with the following address in the church after the evening service:

Rev. John A. Fitzpatrick, O. M. I., Parish Priest, Calgary,
Reverend Sir: In behalf of the C. M. B. A. of this far west city we, on the eve of your departure, come to pay our respects, veneration and love to you as our Spiritual Adviser, as our faithful father and as a very dear brother of our chertshed association.

The year of your ministry amongst us has been, our most presperous in obtaining new members since the organization of the branch, and though you will not be with us personally guiding and directing the ship, still we hope that the good work done in your time amongst us will bear good fruit, and that the memory of your great zeal and interest in our affairs will float down the corridors of the coming years.

will float down the corridors of the coming years.

We have great pleasure in bearing testimony to the great good your stay in our young city has wrought, as your sermons, your lectures, your missions and retreats will be to us who have had the good luck to partake in them, guiding lights to steer our individual barks to the great haven for which we are all aiming and to meet you again there is the wish of this branch of the C. M. B. A.

That your health may improve, that your location in the Lord's vineyard may be pleasing to you, whether eastward or westward you rosm, and that your pious prayers before the altar may be directed to the throne of grace for Branch 128. Calgary, is the earnest wish of our association.

our association.

Our association.

Sign don Debalf of the branch: P. LaurenGeau. Utiford B. Reilly, J. W. Costello, and
J. J. Walsb.
Collgary, February 21, 1904.

Calgary, February 21, 1994.

After the evening services last night a committee representing the congregation waited on Father Fitzpatrick in the presbytery, and presented him with a purse of gold and the following address:

Rev. Father Fitzpatrick, O. M. L.

Rev. Father Filzpatrick, O. M. 1., Very Reverend and Dear Father: On be-half of the congregation of St. Mary's church, Calgary, with whom you have labored so zeal-cusly for the past twelve months, it is our duly to ask your acceptance of the accompanying purse, for your own personal use and benefit, as a small token of the universal regard and esteem in which you have been held by your parishioners.

as a small tose. Of the universal testeem in which you have been held by your parishioners.

It is with much regret we heard of your de cision to leave this congregation, and we pray God that in your future sphere of labor your ministrations may be of the same service to those to whom you may administer as they have been to us.

Wishing you God speed on your journey.

Signed on behalf of the congregation of St. Mary's. J. H. Tomlinson J. A. Kane, M. C. Costello, P. Laurendeau.

Calgary, February 21, 1991.

Father Fitzpatrick leaves on to-night's east

Father Fitzpatrick leaves on to-night's east bound express for New York.

NEW BOOKS.

Anecdotes and Examples, Illustrating the Catholic Catechism, selected and arranged by Rev. Francis Spirago professor of theology, supplemented, adapted to the Balt impore Catechism, and edited by Rev. James J. Baxter, D. D. author of "Sermons from the Ltins," etc. This work will be heartily welcomed by all found interesting and attractive as well as instructive to our youths. By mail, \$175.

"The School of the Heart." by Margaret Fletcher, published by Longmans, Green & Co. is a book which will strongly appeal to some four young folk. It is on a very interesting spirate, and is divided into three chapters—Falling in Love, Married 1 file and The Woman of Leisure. Price 75 cents.

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TEACHER WANTED FOR C. S. SCHOOL S. No. 9. Big Point. Capable of teaching French and English. Duties to commence on February 29. Must be a helder of a Provincial first or second class certificate. Applicate state salary required. Address, Theophile S. Sylvain, Sec. Treas., R. C. S. S., No. 9, Big Point.

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MARKET REPORTS.

50 to 605 Farm Produce.—Hay, \$8 to \$9.00; straw per lead, \$3.00, to \$3.50. TORONTO.

Farm Produce.—Hay, \$8 to \$9.00; straw per lead, \$3.00, to \$3.50.

Toronto, March. 3.—The market is firmer, No 2 white and red winter quoted at \$1 east for red, white or nixed winter, high, low or middle freights; No. 2 goose at 85c to 90c.; Manitoba wheat is very strong; at upper lake ports No. 1 northern is quoted at \$1.08 at Georgian Bay ports and No. 2 northern at \$1.05, No. 1 northern is quoted at \$1.08 at Georgian Bay ports and No. 2 northern at \$1.05, No. 1 northern is quoted at \$1.08 at Georgian Bay ports and No. 2 northern at \$1.05, No. 1 northern is quoted at \$1.05 at least Rye.—Cars are quoted at \$3.0 at 1.00 freights to New York; No. 2 white, \$35.00 deast. Rye.—Cars are quoted at \$50. Barley — There is a good demand or export trade via New York; No. 2 quoted at \$50. low; No. 3 extra at \$3c and No. 3 at middle freights. Peas No. 2 white quoted at \$50. for No. 3, yellow, old American, quoted at \$50. con Los 3, yellow, old American, quoted at \$50. con Los 3, yellow, old American, quoted at \$50. con track Toronto; No. 3 yellow at \$50.00 new American yellow, 51c; new mixed, \$50.00 new American yellow, 51c; new mixed, \$50.00 new American yellow, 51c; new mixed, \$60.00 new American yellow con offered to Toronto; \$10.00 new American yellow con offered the Toronto; \$10.00 new American yellow, 51c; new mixed, \$60.00 new American yellow con offered the Toronto; \$10.00 new American yellow con offered the Toronto; \$10.00 new American yellow, \$10.00 new and \$10.00 new American yellow good semidate frankt is steady, with quotations 50c middle freights. Flour—90 per cent. patents firm at \$1 middle freights in buyers' sacks for experi, Manitoba flours are firm; No. 1 patents. \$5.30; No. 2 patents, \$5. and strong bakers, \$4.50 te \$1.80, milifeed—Bran steady at \$17 to \$17.50, and shorts, at \$1.80 here; at outside points bran is quoted at \$16 and shorts, at \$7.70; Montreal, March 3. —The market for wheat here.

bran is quoted at \$16 and shorts, at \$1.70 :
Manitobs bran in sacks, \$23, and shorts at \$21 hore

Montreal, March 3. — The market for wheat was fairly steady, considering the slump at Chicago. The Winnipeg Call Board was a fraction weaker, and spot wheat For William, was unchanged at 95 for No. 3 orthern, and \$1.02 for No. 2. The market for No. 3 orthern, and \$1.02 for No. 2. The market for No. 3 orthern, and \$1.02 for No. 2. The market for No. 3 orthern, and \$1.02 for No. 2. The market for No. 3 orthern, and \$1.02 for No. 2. The market for No. 3 orthern, and \$1.02 for No. 2 being stillheared, and such as was unchanged, No. 2 being stillheared, and the No. 2 Montreal inspection were quoted at 55% stores. No. 2 barley was quoted at 55% stores. No. 2 barley stores at 15% to 950 stores. Stores. No. 2 barley stores. No. 2 barley stores at 15% to 925. Stores at 15% to 925 stores at 15% to 925 stores. No. 2 barley stores and shot barley stores. No. 2 barley stores at 15% stores at 15% being asked for bars, and \$4.50 for bit on track. \$2.50 to \$1.50; moutile, \$20 to \$20 to \$1.50; moutile, \$

Live Stock Markets.

Live Stock\_Markets.
TORONTO

Teronto March\(\delta\_{-}\) — At the Western market to day trade was limited on a light run, and prices therefore were firmer for the best exitle Sheep and is mbwere unchanged. The deliveries for the day were 25 cars, centaining 359 cattle, 417 sheep, 615 hogs and 18 calves. For the week the receipts were 138 cars containing 257 cattle, 1,658 sheep, 3,227 hogs and 179 calves.

Buying in butchers' was fairly active, but by reason of the light tuppy of good cattle values in the better classes were nominal. We quote:

—Good oads, \$4 25 to \$4.50; fair to good \$3 65 to \$4 20; common to fair, \$3.15 to \$3.60; rough cows, \$2.50 to \$3 00 per cwt.

Quotations were \$3.50 to \$1 os \$1 or \$2.50 up for lights.

\$3.25 to \$3.50, for feeders, and \$2.50 up for lights.

The market for sheep and lambs was nom inally unchanged. Prices follow:—Export ewes, \$3.50 to \$4.25: export bucks, \$3 to \$3.50; mixed butchers: \$3.50 to \$4; grsin fed lambs, \$2.50 to \$6.60; barny and lambs, \$4.50 to \$5 per cwt. Barnyard lambs were only in limited demand, and sales were not easy to effect.

Prices for milch cows ranged from \$2.5 to \$50 cch.

Hors were unchanged. We quote:—Sclects, 60 cars. Toronto, \$5; fats and lights, \$4.75; sows, \$3 to \$3.50; stags, \$2.50 to \$3.50 per cwt.

EAST BUFFALO.

EAST BUFFALO.

Kast Buffalo March 3. — Cattle—Receipts 175 head; steady; prime steers, \$5 to \$5.25; shipping, \$4.50 to 4.85; butchers, \$4 to \$4.75; helfers \$9.25 to \$4.50; cows, \$2.75 to \$4.50; lowers and feeders, \$3.25 to \$4.50; lowers, \$5.60; lowers, \$6.00; lowers,

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