

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, MARCH 5, 1904

1324

VOLUME XXVI.

The Catholic Record.

LONDON, SATURDAY, MAR. 5, 1904.

CAPITAL AND LABOR.

President Eliot of Harvard is a distinguished educator. From time to time he emerges from his academic halls to lend his wisdom and experience to the solution of pressing problems pertaining to the public welfare. His utterances do not always receive widespread assent, but the distinguished educator cares little for hostile criticism, and is, when it finds a weak spot in his argument, reluctant to betray the fact by any admission on his part. Lately he has been giving his views on the labor and capital question. His solution, however, is draped in words which convey little meaning to those interested. He, as well as others, is convinced that these new and formidable industrial and social commotions will be silenced by an abiding confidence in freedom, publicity, discussion and fair play; a love of vigor and efficiency and a firm faith that free institutions will prove to be also fundamentally righteous and consequently conducive in the highest degree to public welfare and happiness. But that the love of freedom, publicity and fair-play is very much in evidence we have reason to doubt. We remember how scornful the Coal Barons were of public opinion; and how, until President Roosevelt gave it the assistance of his power and influence, it resisted its every attempt at a compromise. 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 selfishness and destruction. It is also to be borne in mind that capitalistic interests can always get some public prints to serve them. In this particular, recollect the contumacy that was poured on the striking miners. They were described as the enemies of order; men who, despite a munificent wage, were chronic grumblers; and other things set forth in fitting prose by those who saw conditions through golden-hued spectacles. All through 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 timely interference of the President the Pinkertons might have been employed to repress any outbreak and to teach the miners the necessity of obeying those on whom they depended for a livelihood.

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 inhuman, the most iniquitous tyrant the world has ever known. Its tyranny is a blight and a curse to those who exercise it, as well as to the multitude who are its victims.

Our greed, our superstitious belief in money as the only true God and Saviour of 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 eliminate 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 acquisition of wealth as the chief aim in life—to view with approval, nay, with awe, the man who makes a million or so either by cornering the market or deceiving the public—it 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 horizon is bounded by the world be an 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 Him-

self; that all and each are redeemed by Jesus Christ and raised to the dignity of the children of God, and are thus united in brotherly love, both with each other and with Jesus Christ; that the blessing of nature and the gifts of grace belong in common to the whole human race, and that to all except to those that are unworthy is promised the inheritance of the kingdom of Heaven. And he goes on to say that the agencies which the Church employs are given it for the very purpose of reaching the hearts of men by Jesus Christ, and deriving their efficiency from God. They alone can touch the innermost heart and conscience and bring men to act from a motive of duty, to love God and their fellow-men with a love that is unique and supreme. We understand this. We take pride in recounting the achievements of the Church in social work. We are convinced that she has a remedy for all the ills of humanity. But it is our mission to help the Church to prove to this generation that her beneficent activity is not on the wane. We can do this by taking part in movements for the common weal. Wherever there is a demand for worthy citizenship there Catholics should be found. We ought to be heard in discussions of schemes for the good of the community. We may flatter ourselves that we have our principles, but these, we should bear in mind, are not for ourselves only, but for others, and should, when occasion arises, be proclaimed publicly. We must contribute our quota to the guidance of the destinies of our respective towns because the measure of our love of God is the good we do to our fellows. And were we, instead of resolving in our "halls," and criticizing in our parlours, imbued with the sense of our responsibility as apostles, many prejudices against us would vanish and the Church's influence be extended.

BROTHERLY LOVE.

Again: we are of one household; we are all brethren. Where is the proof of this? Or do we, while giving glib utterance to this, grind the faces of the poor and have no sympathy for the afflicted? We do not, of course, entice our fellow-man into the little games devised for his undoing financially. We have also a due regard for the robber capitalist. But we must give evidence of love of our brethren. It seems to us that we are betimes "long" in theory and "short" in practice. As an instance we may mention that it was our good fortune to hear a short time ago a wondrous exhortation to some working people. They were admonished to be good. The admonisher was a portly gentleman who exuded prosperity; and they were told to struggle onward and upward. The address reminded us of what Ruskin said of our usual address to the working man:—

"Be assured, my good man, that if 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 never lose your temper, and go to church every Sunday, and be always content 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."

But knowing that these laborers' wages were very near the starvation limit we fell to wondering at the assurance of the speaker. These workers were, thanks to their practical Catholicity, virtuous. Though they lived in mean tenements with sin never far distant from them to allure them from their eternal destiny. But that employer is a pagan at heart. He has an assortment of Christian sayings, but if Christianity 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. Our selfishness and thoughtlessness are valuable assets to the socialist.

AN EFFECTIVE WEAPON.

And the good matrons who keep "help" can do something towards allaying misery and discontent. It is not for us to outline any method of conduct. We presume that they all wish to treat their servants sympathetically and to not expect them to be pathetically and to not expect them to perform much work for little money. We may be on this ice, but we cannot refrain from saying that some mistresses have such an exalted idea of their own dignity, and such a low idea of those who minister to them, that their charity is a very variable quan-

ty. An aristocracy, of course, based on money has its limitations. We can all do our share in increasing the output of love. Every day brings the opportunity. A loaf of bread to those stumbling along with their burdens; justice to employees; the thought that we are dealing with souls—all this can hasten the era of peace and good will. The revivification of the days which evoked the tribute "See how these Christians love one another" would be one of the most effective weapons against Socialism. Then would men see Christianity made manifest by deeds.

DESERTERS FROM CHRIST'S ARMY.

A "Bishop and His Flock" is the latest contribution of the distinguished Bishop Hedley, of Newport, to Catholic literature. We shall have occasion to refer to this volume from time to time, but for the present let us call our readers' attention to what he says on 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 discrediting 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 without Mass or confession or Communion, and to let oneself be carried 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 the Catholic who knows what his Church is, and what she can give him, who will do any good in enlightening and attracting his Protestant friends. It is only the Catholic who keeps the Commandments who will recommend our holy religion to a questioning and scoffing world.

QUESTION BOX.

"Shall we know our friends 'in heaven'?"
The Catechism of the Council of Trent says: "To enumerate all the delights with which the souls of the blessed shall be imbricated would be an endless task; we cannot even conceive them; with this truth, however, ever in the mind, that the happiness of the saints is full of overflowing of all those pleasures which can be enjoyed or even desired in this life, 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 conceived."

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

"Are not fortune-telling, palmistry and such things expressly forbidden by the Catholic law, fetes and fairs, such things play an important part, particularly with the young?"
The practices referred to by our correspondent are forbidden, because, where seriously carried out, they are superstitious and derogatory to God's honor. Pastors at church festivals, and sometimes allow them as jokes and fun, but they are supposed to see that no harm comes from them.

"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 did no good. Christ said: 'If you have faith like 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 you ask Me anything in My name that 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 proper object; secondly, that it be properly made in proper dispositions of faith, love, confidence, humility and respect; thirdly, that it should be persevered in, and, finally, that the person for whom the prayer is made should correspond with the graces given by God through the prayer.

thing useful or necessary for salvation. Hence if we pray for something temporal, such as life, health, fortune, etc., it must always be under the condition expressed or implied that God sees that the life, health, fortune, etc., be necessary or useful for our salvation or sanctification, otherwise we cannot expect God to grant it. God has created us and all things pertaining to us, not for this world, but for the next—for our salvation. Hence it is impossible to expect God to grant us something not useful for that end. God would not be the Father that we say He is if He were to grant us things—no matter how much we prayed—that are injurious to our soul's salvation—our greatest and highest good. A father who gave his child a loaded pistol simply because the child cried for it, would be a cruel father. Is our correspondent sure that if her brother had lived, as her mother prayed for, that his soul would have been better off?

Perhaps God foresaw that a longer life would have been harmful to her brother; that he would have committed sin and not repented; that he would have sunk deep into vice and that he would be indifferent to God and his soul's salvation, 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 Christianity?

Our correspondent may find the following from Cardinal Gibbons' "Christian Heritage" to the point: "Again, it will be objected, perhaps, that many persons have been justified in giving up the practice of prayer, because they have often failed to obtain the particular object of their petition. A Maryland physician informed me that in the course of one of his professional visits he expressed to the mother of the family the hope that God would spare the life of her sick child. 'I have never,' she replied, 'sent my knee in prayer for the last two years, when I lost my other child, for whose recovery I earnestly, but vainly, prayed.'"

"And did not the death of the late President Garfield, notwithstanding the prayers that were offered for his recovery, tempt many persons to doubt the efficacy of prayer? Did they not say in their hearts, 'a certain lady shall tell me: I have prayed for the life of the President, and prayed in vain. My family prayed for him; our congregation prayed for him; the city of Baltimore prayed for him; the State prayed for him; the nation prayed for him, and prayed in vain. How can you reconcile the fatality of the nation's appeal to heaven with the promise of our Saviour? He says: 'If you shall call the Father anything in My name, He will give it to you?' (John xvi, 23)."

"Having put the objection as strongly as possible, I answer, nevertheless, that the words of our Saviour are most true, 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.

"And now, in reply to your difficulty, I affirm that God answers our prayers in one of two ways, either directly or indirectly. Sometimes He grants us the direct and specified object of our petitions; sometimes He denies us what he particularly asks for, but He grants us something equivalent to or even better than that for which we seek. Just as a prudent father withholds 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: 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 any individual.

"Secondly, He was pleased to prolong the President's life for nearly three months after he had received the fatal wound. Had he died the consequences might have been public feeling; so strong (though most unjust) was the suspicion aroused against the leaders of a certain political party; so bitter was the animosity engendered by those suspicions, that, if the President had immediately succumbed, it would have needed but a spark to ignite the flame. The first assassination might have been followed by sedition 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, the intense abhorrence of assassination, and a greater reverence for the chief magistrate of the nation.

"Fourthly, as another result of our prayers, during the trying ordeal through which we were passing, party spirit yielded to the nobler and healthier sentiment of patriotism and love of country. Men forgot, for the time being, that they were Stalwarts or Democrats, 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

sorrow for the sick bed of their ruling brother.

"Is not this a satisfactory answer to your difficulty? Did not God hearken to our petitions by sparing the life and prolonging the President's life till public feeling was quieted, and by inspiring men with a greater abhorrence of the crime of assassination and a deeper love for our country and its institutions? And have not our prayers been profitable, also, in another sense? Have they not been an eloquent rebuke to atheism and infidelity, and a solemn and national profession of faith in God's existence, in His power and wisdom, and in His superintending Providence? Let us remember that the chief object of prayer is not to ask and receive favors from God—that would be a narrow and selfish consideration. God forbid that He should always grant us according to the desires of our heart! This would be the withdrawal of His Providence from us, as happened to the Jews when they implored God for a king. We are always safe in leaving the result of our prayers to His discretion. The primary motive of prayer is to acknowledge our filial dependence on God and His Fatherly care of us.

"Hence, we may judge how inconclusive 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 similar maladies, and that the inmates of one ward should pray for their recovery, while those in the other should make no appeal to heaven.

Besides tempting God, the chief fault of the prayer test lies in the false assumption 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, even though death were to follow, than to be an indevent patient in the other ward, though I were to be restored to health. For I would be placing myself in the loving 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 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.

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

EQUAL BEFORE GOD.

EFFECTIVE CHARITY SERMON PREACHED BY A CARDINAL AT THE BAPTISM OF TWO INFANTS.

From the Ave Maria.

Monsieur de Cheverus, who died Cardinal Archbishop of Bordeaux in 1836, was Boston's first Bishop, presiding over that See from 1810 to 1823. The saintly virtues which had endeared the prelate to his American flock continued to elicit the reverence and affection of all with whom he came in contact up to the very close of his beneficent career, and his memory is held in the deepest veneration on both sides of the Atlantic.

It was during his incumbency of the Archdiocese of Bordeaux that Cardinal de Cheverus took occasion one day to deliver a brief charity sermon, as expected as it was opportune and effective. A wealthy lady of Bordeaux had requested the Cardinal himself to baptize her newly-born son. The prelate at first declined to do so, on the plea that other families would be offended and grieved if the same favor were not extended to them. The mother, however, continued her entreaties, and when she finally had recourse to tears, the kindly Cardinal consented to perform the ceremony.

He took good care, however, to enforce the lesson that the Church knows no distinction between rich and poor, the great and the lowly, for he caused one of his chaplains to seek out in the poorest quarter of the city another infant as yet unbaptized, and he conferred the sacrament on both at the same time. The ceremony finished, he turned to the congregation—some half dozen relatives of the child of poverty and some scores of the fashionable 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 by a humble and laborious life. Heaven will open to him who suffers because of his patience; to him who relieves because 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 fulfill their respective duties. This poor child cannot solicit, and his heart as yet knows nothing of gratitude: I will be his interpreter, and I take upon myself his debt of gratitude for all the good that you may do him. His rich little brother as Christian cannot give, and his heart as yet knows nothing of generosity: it is you— and he turned to the well-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 behalf will be the greatest proof of tenderness that you can show him; it will sanctify his entrance into life and will cause 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, receiving the contributions, which, as may readily be imagined, were more than generous. All were touched and charmed by the appositeness of his brief discourse and the ingenuous grace with which the baptism was made to introduce so naturally a most effective charity sermon.

THE CATHOLIC CHURCH AND HER MUSIC.

Sir—At the risk of wearisome reiteration, 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 Deo?" Does its length keep the priest waiting?

Or has it worldly airs? Has it solos, like separate pieces?

Finally, does it err from common sense and good taste; those games as to fitness for such and such a purpose? What is beautiful is so in the church. place may not be so in the church. 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 aloud, the Proper of the Mass, and the Gloria, Credo, Sanctus, and Agnus Dei figured music is permitted.

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 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.

THE CATHOLIC CHURCH AND HER MUSIC.

Sir—At the risk of wearisome reiteration, 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 Deo?" Does its length keep the priest waiting?

Or has it worldly airs? Has it solos, like separate pieces?

Finally, does it err from common sense and good taste; those games as to fitness for such and such a purpose? What is beautiful is so in the church. place may not be so in the church. 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 aloud, the Proper of the Mass, and the Gloria, Credo, Sanctus, and Agnus Dei figured music is permitted.

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 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.

MARY LEE

or The Yankee in Ireland

BY PAUL FEFFERGRASS, ESQ.

CHAPTER IX.

BEING THE SHORTEST CHAPTER IN THE BOOK, IS DEVOTED EXCLUSIVELY TO MILITARYS.

Mr. Epitaph Weeks, as the reader may have already suspected, came to Ireland to speculate in matrimony. He left home with a cigar in his mouth, and stepped aboard the packet as she moved past the wharf, with as careless and indifferent an air as if he were dropping down to Sandy Hook to visit a friend. As to meeting with any serious obstacle, 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 steamboats, in the police offices, saw them dramatized on the stage, tried at the bar, and dissected in the pulpit. 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 speculations in New England, and how could he possibly fail in a land of such ignorance and beggary as Ireland? To be sure, there must necessarily be some intelligent men in the country—it could not well be otherwise—but what of that? There were no smart men amongst them? Smartness to him was everything. It was the embodiment of all the virtues, moral and intellectual—the only quality for which man deserved 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 dozen men's fortunes on the chance, was the man after his heart. Such were Mr. Weeks's sentiments. Nor 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 governor, was a speculator in something. He began himself, in his very infancy, to speculate in marbles and hobby horses; and if he made but a cent a week, he father patted him on the head, and prophesied his future greatness. When arrived at man's estate, he found himself in the company of young men, whose sole study was to make money in the easiest manner and shortest time. 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 Sunday newspaper. Surrounded on all sides by such influences, what could Mr. Weeks have possibly been but what he was—a speculator in chances—a man of one idea—one object—one aspiration—money? Learning was nothing in his estimation, if it failed to realize money; nay, the highest mental accomplishment was not only valueless, but contemptible without money. In this respect Mr. Weeks represented a large class of his countrymen 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 his 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 the 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 as we have here ascribed to Mr. Weeks, it may be easily conceived with what assurance of success he landed in Ireland; and with what confidence he entered on his plans and speculations. The possession of Mary Lee as his lawful wedded wife was the great secret of his journey. Why it was so the sequel must tell. It appears, however, he had but a limited time to accomplish his designs; for hardly had he reached Crohan, when he called to see Elsie Curley. The reputation 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 her to 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 the course of the story. For the present we must leave him to battle with the storm as best he may, after his desperate but disastrous reconnoitre with "Nannie," and follow Elsie and the stranger to the "Cairn."

CHAPTER X.

THE OUTLAW'S INTERVIEW WITH ELSE CURLEY—HER HATRED OF THE HARDWRINKLES, AND ITS CAUSE.—BARRY EVADIES THE DETECTIVE OFFICERS.

When Elsie 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, at this hour?" she demanded.

"The fates drove me, I suppose,"

replied her guest smiling.

"Paugh!—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 stranger; "is Nannie sick, or old Batt's fiddle broke, that you're so much out of sorts?"

"Master Randall, look at that weapon," said Elsie. "I risked my life for ye sake and here within this very hour, and carried that with me to defend it. I made this Yankee feel he was in my power, and for that reason 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 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 ye'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 man in ye."

"Well, of that," replied Randall (for we must call him so in future), "of that I can say little; but be assured, Elsie, 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 ye brought the boat to my relief."

"So ye escaped in the skiff, yesterday, 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 on the beach."

"And fired?"

"One of them, only. The ball hit me on the head, but did no harm."

"Humph!" said Elsie, sitting down slowly on her low "creepie stool," "and so the bloodhounds got on yer trail, after all."

"Yes, fairly started me," responded Randall; "when they'll run me down, however, remains yet to be seen."

"It looks strange," said Elsie, half speaking to herself.

"What?"

"How they knew ye in that disguise."

"It does look a little strange, I must confess," replied Randall; "for I thought it impenturable to every eye but those of Elsie 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 dress."

"Tell me," said Elsie, after a moment'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 housekeeper."

"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 Hardwinkle, of Crohan."

"What! your great enemy—this Yankee's cousin?"

"That very Yankee's cousin. He's the man that betrayed ye."

"No, no, Elsie, you must be mistaken. Mr. Hardwinkle's a gentle man, and could never be guilty of so treacherous an act."

"Cudn't he?"

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

"Hoot, toot, Master Randall; don't be foolish," replied Elsie. "I know what he is, kith and kin, for three score years a 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 reckonin' between him and me must be settled—let him look to himself."

"Do the man no harm on my account," 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, a welcome," said Elsie, "since ye so good a Christian; forgive him, by all manes. I'm sure it'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; for there's an account between him and me that nothing but his cowardly blood can settle."

"Why, Elsie, this is sheer madness," said Randall, reprovingly. "How is it the very thought of this man inflames your resentment so much?"

"So well it might," responded Elsie, raising her head and folding her arms on her hard, weather-beaten breast, as she looked across the table at her companion. "So well it might. Listen to me, Randall Barry. If this man's father first brought your only sister to sin an' shame, and then sent yer brother to die with iron on his limbs in a strange land, for no other earthly reason than because he demanded satisfaction for the injury done his own flesh and blood—if he turned out yer mother, old 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 yourself to jail twice in five years on false 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 driv me, to burrow here like the 'brock' on the crags of Benvenure—I ask ye, would ye forgive him, if he did that to you an' yours? An ye felt his neck udder yer heel, wudn't ye crush it down—down in the dust with as little

pity as ye'd feel for the wasp that stung ye?"

"Not I," replied Randall, "not I. To kill even an enemy, whom you happen to find in your power, is an act of cowardly murder. And, believe me, Elsie, your own sleep would be none the sounder in the grave for having this man's blood upon your hands?"

"And yet," retorted Elsie, "you and yer companions id stain yer hands with the blood iv thousands, that did ye far less wrong than he did me."

"Perhaps so; but in broad daylight, at least; not assassin-like, in the dark."

"I see no difference," replied Elsie, "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 midnight murder like a cut-throat or incendiary, with the dirk or the brand."

"What spoke of dirk or brand?" demanded Elsie.

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

"Hould yer tongue, Randall Barry," interrupted the old woman, "would yer tongue, yer but a silly boy! Pshaugh! it's little ye know iv Elsie 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 forsaked 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 silvered heart—d'ye think I'd outstake like me, a boin that men dread to look on, an' women spake of under their breath, wud drag out life as I did, for no other reason or motive, but wait patiently for my hour to come? D'ye think, I say, Randall Barry, I'd let the paltry matter of his bethrayin' you to the spies of the Castle bring down the blow one minute sooner 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 preparing to leave. "But I warn you, if you continued, 'I warn you I shall be no party to this contemplated murder; and, much as you have befriended me, Elsie Curley, I shall, nevertheless, do all in my power to thwart your wicked designs. Rebel and felon as I am, I shall never abate or connive at murder, notwithstanding.'"

"And what then?" again demanded Elsie.

"Assuredly—the instant you attempt to execute your hellish purpose."

"Then," cried Elsie, 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 a statue before the young outlaw, her gray eyes flashing fire and the muscles of her face quivering with emotion as she spoke. "I swear to ye, she cried, holding up the weapon in her fleshless hands, 'I swear by them heavens I never expect to enter, if I see an attempt to save that man from the clutches of my vengeance, ye'll die the death.'"

"Tigriss," muttered Randall between his teeth, as he threw on his sea cap and turned to quit the cabin.

"Tigriss, I despise your threats."

"Stop," said Elsie, stepping back and leaning against the door; "stop, young man, and listen to me. It's now 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 when my knees afore God, if ever 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 Elsie. "You'll not pass here till I spake. Listen to me. I love Mary Lee more nor I ever loved woman afore; and well I might, too, for it was these hands saved her from the wreck of the Saldana; it was these hands untwisted her arms from her dead mother's neck, among the rocks of Arabera; and it was these hands nursed her on Nannie's milk for eighteen months, till them same hands claim her that had the right to claim her, O, no wonder she's dear t'm; no wonder I'd watch her an' guard her like the apple of my eye. But still, much as I love her, an' much as I love myself, Randall Barry, for yer grandfather's sake, still, I say, as there's a heaven above me, I'd rather see ye both dead at my feet this minute, than part with the hope of payin' back son, for the wrongs they did to me an' mine. Ha, ha!" laughed the old woman bitterly, as she grew more and more excited; "ha! ha! they burned my cabin twice to the ground, and driv me out to sleep at night with the black cock an' the plover, and to wander by day over the dreary mountains, hungry and barefoot; but their hour'll soon come. Ay, ay, I'll be even with them yet. Ha! ha! let them look to themselves; the blind fiddler's wife, with the blood—mad—mad; she die, the worker of spells and charms, the woman that'd sell her soul for money, out Elsie Curley i' the 'Cairn,' has strength an' courage enough left yet to handle a dirk or fire a ragot."

"It's rather an odd kind of weakness," said Randall, laughing.

"Well, it's natural for him, poor fellow, any way; the whole breed of him hated gamekeepers for five generations back. And so the man was too many for him; he made his escape then, but the police caught him next day. It appears on his return he crossed the

mountain with his dogs and met Lord Leitrim's gamekeepers, who gave him chase. Two of them he distanced, and the third he led into some lonely spot, beat him there soundly, and then left him gaged with his own handkerchief, and tied neck and heels to an old hawthorn tree beside a well, where he was found next morning, half dead from cold and hunger."

"It's just like him," said Elsie, "for the villain's never out of mischief. But still he's as true as steel when ye keep him away from temptation."

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

"Not he," replied Elsie; "I'll trust him for that. The minute he finds it's on Mary Lee's affairs he's gone, the serpent himself wudn't tempt him. But," she added, correcting her- self, "I'm not sure yet whether he'll have to go at all or not; may be something might turn up to save the journey and the expence 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 world."

"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 her."

"What's that?"

"Why, he thinks it'd be a sin to love her as he'd love any other girl."

"How so?"

"Bekase she's so good, he says. And it's all come of a drama he had onst about the Blessed Virgin—Och, och," said Elsie, suddenly interrupting herself, "as many a party drama I had of her myself in my young days, when I used to wear her scapular, and gather the May flowers for her altar; but them things is all over now. I can niver drama or pray to her again, for the black thoughts druv her image out iv my heart for evermore. 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 God to them that repent, her words and looks made me tremble all over like a windle straw.—But, as I was sayin', she continued, wiping her face with her apron, as if to brush away every thing that could blunt in the slightest degree her keen and long cherished resentment—"as I was tellin' ye about Lanty; he had a drama one night, when he thought the Blessed 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 account."

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

"Well, well, dear," ejaculated Elsie; "I don't know any thing about such pictures now; I sat once, but that time's gone. But, as I was sayin', since he dreamed that drama of the Blessed Virgin (God forgive me for mentionin' her name) and Mary Lee, he can't think of one without the other, an' every wish of Mary's is like a command to him from heaven."

"How very extraordinary!" said Randall.

"The drama?"

"No, but that every one's so peculiarly affected by the words and looks of this girl."

"Well, it's just the same with the children she teaches the Christen doctrine to down there in her little chapel under the rock; they'd pit their very heads under her feet; and what's the quarest of all, there's a dog in the town there below that tears ivery body he can get a holt of—the cross-st animal iver run on four feet; well, that dog, the first minute he seen her, crooked at her feet, and kissed her hand, just as if she'd him with 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 her," observed Randall.

"Hoot! as for Drake, replied Elsie, "Drake can read her countenance better nor you or I can. He knows who she likes an' disn't like the minute he sees them. Sure, when she lay sick last Holiday, 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 her feed him with her own hands. 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, Elsie," said Randall, thoughtfully; "and I fear such a creature could niver be happy with the heretic and revolutionist I am."

"You'll not be either long, if she marries ye," said Elsie; "take my word for it."

"And why not?"

"O, the Lord luck t'ye, Master Randall; she'd make a Catholic iv ye in three weeks' without words' spakin'."

"Indeed! by what means, pray?"

"Why, she'd make her religion look so good and holy in yer eyes, just by her ivery day ways, that ye cudn't help lovin' it yourself. 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 I hear some noise outside?"

"No—it's only the storm whistling in the thatch."

"Well, it's time, any way, ye'd have somethin' to eat after yer long rave; and risin' from the 'creepie,' she pro-

duced a cold fowl from the recesses of a little cupboard concealed in the thickness 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 curiosity in the least; he glanced merely at Elsie 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 butts of a pair of travelling pistols still peeped 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. But if there was nothing striking in his person, there was that in his handsome face which gave character 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 fortunes 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 disinherit me if he will, and the spies 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 affection 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 'ranglers and brawlers—not as mercenary anarchists and sordid demagogues, but like Spartan brothers, to our country's weal. To die for the best 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 cause and to each other—true to right, to justice, and to honor! O, to see such an army in battle array on the sunny slopes of old Clontarf, marching down, with its drum and colors flying, to drive the Saxons dogs from their long lost homes and pleasant freesides, 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; meanwhile I wander among the hills a rebel and an outlaw, hunted and proscribed like the vilest malefactor. 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 Elsie, emerging from the dark opening, and laying a bottle on the table, from which she had already drawn the cork, "there's a bottle of old Port that lay down there below these twenty years and more; take a drink of it with that cold-widened Roger; let me yesterday; it'll do ye good after yer day's fatigue."

Randall had just emptied the first glass, laid it on the table again, and was about to address himself to the cold widow, when Elsie 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."

Randall rose quickly, threw on his sea cap, and buttoned his jacket.

"If they want me," he said, "they must follow me to Arranmore. Good night, Elsie."

"To Arranmore?"

"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, Elsie;" and jumping into the mysterious opening he disappeared, leaving Elsie to replace the covering, remove the viands, and receive the new comers, whose footfalls she could now hear distinctly at the door.

TO BE CONTINUED.

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 a 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 rejoiced before.—Rev. G. Tyrrell, 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."

Truly hearted children the globe could betterment.

In a shire, 1625, t state of Fath Westlie tarnish that had day, a distance that t for sue had wa of any me on the would to an worshi of this

In back across the p ining, the state to the who forms men the b search would p of other look, prep. Their face cover stood ters. vile

burnt the sults hood their man, caled hon with awfu

fash hall If a prot of the Sinc of a Fat in t hoi

gri down, wh the s of rea the Pa was His tle mo

ask the Pa the sw

sw the er k an ar wh of vi

p th the fa the i

F s h n t a s

the f i c c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

c

The Catholic Record.

Published Weekly at 481 and 485 Richmond street, London, Ontario.

Editor: REV. GEORGE R. NORTHGRAVES.

Author of "Mistakes of Modern Infidels," "THOMAS COFFEY," "Publisher and Proprietor, Thomas Coffey."

Agents: Luke King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD.

Agent for Newfoundland, Mr. T. J. Wall, St. Johns.

Rates of Advertising: Ten cents per line each insertion, scale measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Owen Sound, N. Y., and the Bishops throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Monday morning.

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

Agents or collectors have no authority to stop the paper unless the amount due is paid.

Master intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us money. Obituary and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD, London, Ont.

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

In matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to be faithful.

Blessing you and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, F. D. FALCÓNIO, Arch. of Larissa, Apud. Deloz.

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 prohibited 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 endeavoring to prejudice her readers against all civil 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 novel 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 Himself.

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. The villain should blush to think a falsehood: '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 nearest and dearest." We have no doubt that it is because of the anti-

Catholic character of the work that it has been issued from the press of The Methodist 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" the 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 hell shall not prevail against it," and St. Paul, that it is "the pillar and 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, 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 them by such reading?

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 throw 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 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 readers.

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 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 literature.

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, without resorting to those which en-

danger our salvation, and only such useful books should be read; for "he that loveth the danger shall perish in it."

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 time since the Reformation, table and minister having been the words previously 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 from the two words alta ara—high altar.

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, a 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 Hebrew word is constantly translated thusiasterion 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 sacrifice 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 gifts and sacrifices; wherefore it is of necessity that this man (Christ) have something also to offer." (Heb. viii. 1-3.)

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 tabernacle."

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 eat.

We have also the prophecy of Isaiah 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 prophecy of the priesthood of the New Law.

In Isaiah 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 presbiteros which signified originally a senior or elderly person, but which was afterward used to designate the Christian priesthood, equally with the Greek hieras 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 functions are claimed for the clergy, as in

the form of ordination, and in the order of visitation of the sick, where they are required to absolve the sick who confess 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 LEGISLATION PROPOSED IN FRANCE.

It is stated that a vigorous campaign is 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 from 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 protest 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.

It is said that M. Combes will not be 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 defiance. 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 at 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, which gives 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 cannot 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 become Catholics and end by becoming 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 become Christianized; and the work has been so well accomplished that the Filipinos are now nearly all Catholics. Those who have remained Pagans and Mahometans form a nucleus for an anti-Catholic party, and by joining with these politically, discontented Catholics were able to create some disturbance among the people, and the cession of the islands by Spain to the victorious Americans was a sufficient opportunity for these malcontents to raise an outcry against the clergy, and to start the movement for an independ-

ent Church, that is to say, for a Church 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 Ilicanos.

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 schismatic 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 schismatic 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 Bismarck wished to use in order to destroy the Catholic Church in Germany. The Old Catholicism has disappeared, and the Filipino schism of Aglipay will soon disappear also, leaving not a trace behind. The appointment of Monsigneur Guidi as Apostolic Delegate 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 assemblies, not for the purpose of accepting his gospel, but to express their indignation 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, 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 sustained him; and as such it was entitled to the Vice-Presidency according to the rule generally followed by the Chamber. The rejection of M. Jaures is, therefore, a very plain indication that the Government is not disposed to go the length desired by the Socialists in opposition to religion. In fact, his defeat has already caused a rupture between the Socialistic and the moderate Republican, and there are 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

likely as M. Millerand has been formally repudiated by the Socialistic party, the Socialist 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 present moment.

M. Millerand has already declared that he is not in favor of revolutionary measures, though he will continue to advocate reforms which are practicable. 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 of the liberties and rights of all Frenchmen.

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 to be on hand to undertake such a work at once. Engineers must therefore be brought from Vladivostok, or some other point before the work can be done.

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 battle 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 Retzkyan, 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

assigned, when the vessel is discharged as a warship, largest vessel.

Another Port Arthur snow and wind speeded enough to claim the ships, each ing had its.

The Vladivostok further mis as is know ful to keep ese war ves that a stru been deta pedo head whereabout no is no dainly be l

A Japan harbor of a Russian is in the ities wer order the so, but th ge out th Japanese attack th The mat agreement dismantled the war.

It was Baltic Re passing Kiel. The said that It may be the war; have been in this the most is also st able to stunk in and to a very force, if

The Re battle of the two Japanese having 1 Cossack reports sighted a distant no shot the repo seems fighting though bands h

The l the Yal have do Yang in of Manchur The l that the Russia seat of that th three who is mand of formed not pro case, it

Japan fore a meet th Supp sent o to rein but ow which forcem slowly army li

It w be 900 tro out M ning of that th and p already this nu

Korea tion u with t Koreaa Japan.

This that of facility of acti every at the match field,

Adm Chinese aid t ble w to ext not t this t are esc is rapi army of Rus

assigned, to man a torpedo boat, but when the vessel got near enough to discharge a torpedo sent from it against a warship, the torpedo will sink the largest vessel afloat.

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 Vladivostok fleet has done no further 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 hostile squadrons 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 go 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 the war.

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 war 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 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 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 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 war cannot be supplied before three months. General Kuropatkin, who is appointed to take supreme command of the land forces, has also informed the Czar that the artillery is not properly equipped. This being the case, it would not be surprising should Japan make considerable headway before an adequate Russian army can 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 boastfully 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 Japan.

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 field.

Admiral Alexieff has informed 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 guerrillas to cut off small bands of Russians wherever they can be en-

countered. It is stated that 10,000 have already been enrolled for this 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 Vladivostok, and that this force is marching toward Kirin, intending to proceed to Vladivostok. The weather is very severe, and little can be said at present on the prospects of this movement, if this is true.

It is said also that between Vladivostok 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.

A FORGIVENESS AND PRACTICAL SERMON ON AN IMPORTANT SUBJECT BY REV. S. M. LYONS.

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 press us for it or not. This sacred obligation is founded on the virtue of justice 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 years for the payment of debts overdue? 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 contract so as to cause no disappointment or loss to those you owe. Refusing to pay lawful debts is the same as stealing. The thief takes secretly what belongs to another and thereby deprives the owner of the benefit of his property. Those who do not pay their debts retain unlawfully 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 not belong to them. Hear His own words: "Woe to him that heapech together that which is not his own." Those who refuse to pay their lawful debts heap together what is not their own and are certain to incur sooner or later the miseries pronounced against them by our Lord. Again God declares: "A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits." (Ecc. 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 everywhere and refuse to pay them are afflicted with want. As the proverb says, they have no luck, things go wrong, wages are spent foolishly, there are disappointments, miseries and unhappiness, and they are always in want because they take what is not their own. The dreaddest punishment awaits them in the next world. "Know you not that the unjust shall not possess the kingdom of God?" (1 Cor. vi, 9.) The Church teaches that we are obliged at 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 tribunal of reconciliation for the person who culpably refuses to pay his debts. Even in the dread hour of death absolution cannot be imparted to such a person unless he makes good the injustices done others. God has made the condition of forgiveness, no power on earth can change them, and restitution for every injustice is one of those conditions. The Catechism teaches, "we are bound to restitution if we are able, else the sin will not be forgiven." "If we are able" does not mean if we can restore without saving, self-denial and sacrifice. There are but few cases where cutting down expenses, as regards dress, drink, pleasure, travel, etc., 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 debts is a sacred duty; eternal salvation depends on it. "He that will not render what he hath robbed shall die everlastingly." (Ezech. xxxiii, 15.)

DISGRACE OF REFUSING TO PAY DEBTS.

To culpably let debts run on for months and years is a positive disgrace. Inconveniences and losses are thereby inflicted on storekeepers, butchers, landlords, doctors, undertakers, newspaper men 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 aware 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 other obligations 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

is a streak of dishonor in the make-up 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 them; 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.

There are two classes who injure others. First, those who defer from time to time the payment of debts overdue 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 according 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. Is such conduct most reprehensible and un-Christian? If such people call themselves Christians how great the odium and disgrace their dishonesty heaps on the Church! There is another 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 borrow money from this one and that one; they owe bills here and there, and pass 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 Christians! Who does greater harm to the Church, who gives greater scandal, who inflicts greater injury on a community 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 evil 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: "Whoever shall sell his kingdom for a trifle shall lose it." (1 Cor. vi, 9.) The conscientious Christian dreads the least sin of dishonesty. Shun foolish expenses, live within your income 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, indolence is largely the cause. If you are poor, 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.

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 name during the year 529 of the Christian era. Cicero had noted this region as "most excellent and fruitful," and here the apostolic missionaries of Jesus Christ earliest shed the light of His salvation broadcast over the islands and habitations. As for the Cassino and the island of the monks, it is an 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 as barbarians.

A paragraph drawn from the Very Rev. Abbot Tosti's "Saint Benedict, an Historical Discourse on his Life," reads: "The barbarians invaded the island of these hordes and the devastation they effected more perfectly than 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 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 of 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 the present 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 the ages. Here are his words: "On the

confines of nations, God watches, and knows how to reunite the broken thread of their life. He alone has the key to 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."

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 Alaric (410) by the Vandals of Genseric (455), by the Heruli of Odoacer (476), and finally, once more, of Theodoric (493-494). And since the Latin Way passed through Cassino, a free course was opened to the rush of all the barbarians, who spread from Rome into the lower parts of Italy. Hence the inhabitants abandoned, in terror, their native settlements, and fled to the mountains. The mountains, terrible torrent, and in the most solitary recesses, founded there towns and industries which to-day make the spectator wonder why men should have chosen places so impervious and difficult 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 the light of science and art was extinguished, except in the monastery of St. Peter, first of the Lombard 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 barbarians, though in ruins, were not utterly destroyed. The Christian archives were gone, and the names of only two of the ancient 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 than through malice, again gave themselves up to the worship of the idols which yet remained 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 not to be wondered at that some remnant of the old superstition should have been left in those places. These are troublesome weeds. You may exterminate 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 barbarians—such as those of Rhadagis—were chastisements from the gods of Olympus, angry because they had by their hands slain the Christian senators and prelates. It was in Rome, it is not surprising that the people of Cassino, deprived of their pastors and dispersed by the fury of the invaders, squid 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, whose knowledge of the True is so mastered by pride of Self that he proclaims that Self the Master Mind and legitimate ruler of the universe; and in an age are these gods so rampant. The aim of the devil is to mark out this in Rome, it is not surprising that the people of Cassino, deprived of their pastors and dispersed by the fury of the invaders, squid turn to pagan customs."

So says Elbert Hubbard, 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 captain both education and industry." He here exposes gross ignorance. He and his followers have been suckled on the false history of 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 servitude which existed when Christ, the Virgin's Son, was born in Bethlehem.

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 sociological appendage, 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 apart. Every man has a divine call to make himself useful to his fellows, and the hallucination that some are called to do nothing but give advice will soon fade away. Industrial education is both moral and spiritual. The man who

fails to use his body every day in a certain amount of manual labor is a menace to the State and a danger to his inmost self." In these quotations truth has an erroneous aspect containing the germ of an oligarchy as cruel as that of Robespierre—but let it pass.

St. Benedict in the mist of the de-Christianized idolaters of Cassino, with the motto, "To labor is to pray," erected an industrial college so potent in its far-reaching qualifications that from this cradle of Christian civilization went forth an army of men big enough to spread other industrial colleges over Europe; in the forests inhabited by wild and ferocious beasts which, on the track of the barbarians, had supplanted the ancient agricultural cultivation. Under the leadership of these Benedictines the forests were rapidly turned into cultivated fields. Towns and villages arose. The vegetation, their earth not only claimed attention, but the learning of past ages with the arts and sciences was revived. The things of the mind, ideals of beauty in all their varied forms—in architecture, poetry, music, etc., and most of all, social and civil good—flourished under the hand of praying men and women, whether inside or outside the cloister, sufficient to rival in some degree the perfected human capacity for enjoyment of what is material. "The true absolute wisdom is that which considers God and divine things." The day, however, had not come when Europe was named a Christian commonwealth, 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 liberty.

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 prayer, but above all, it is a season of grace and strength and blessing which, if corresponded with, renews spiritual life within us, and makes us burn with the love of God and the desire to live for Him alone in the exercise of our faculties and powers. On 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 are represented by number more or less of their class piously 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 saying, "Give me thy heart." Nor will it be still. It is my Lord's voice inviting me to peace and rest, and tells me I will seek happiness in vain if I seek 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 shall I obey? Shall I obey God, my Creator, Redeemer and Sanctifier? or shall I obey him who has been the deliverer of the human race from Adam's time, and who had dragged down millions to hell? Our Lord wishes to lift us up and enable us; for that did He adopt our humanity; He gave us the pattern of perfection in Himself and bade us imitate Him. He bids us not to be deceived by the false and sinful pleasures of the world. Our Lord knows the tendency 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 Father in Heaven and then to us children of the Father, and then to the world, and finally to ourselves. He gave us His love He says "Behold the Heart which hath loved men so much," and feeling that He alone can satisfy the longings of the heart of mankind, He cries out in pity as well as love: "Son, daughter, give me thy heart!" 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 me as the place where I might meet Him and find my delights, and enjoy safety and peace in His loving care. Let us away, then, with all false friends and false joys, and give our hearts 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 Times.

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 cornerstone the completed building has been placed at the disposal of the missionaries who are now lodged in the upper story of Keave Hall. And they needed it badly, for the new house gives them larger facilities for comfort and study, as well as opportunities for growth. The building is a most beautiful structure, and is admired for its artistic architectural lines as well as for its historical associations. The old mission style of building so closely connected

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-Catholics.

The religious Sisterhoods of the country 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-Catholics will assemble at the Mission House, and for an entire week they will read and discuss carefully prepared papers on different phases of the work. This Conference will begin on April 6 and will last until April 14, on which day the new House will be dedicated by the Cardinal and the assembled Archbishops of the country. All the religious orders of missionaries have been invited to send representatives 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 to be edifying and devotional.

The Government bill regulating secondary education, and excluding all members of religious orders from teaching, passed the French Senate on the 23rd Feb.

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. Co-adjutor 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 the clergy and their example will have a most powerful influence upon the laity. It will be to them a striking example of strict temperance.—Pittsburg Catholic.

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

The following statistics concerning the destination of some of the 20,000 French religious orders are taken from the New York Evening Post: England has received 6,100; 1,100 have gone to Canada, and 1,800 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 commemorate the fiftieth anniversary of the definition of the Immaculate Conception, 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 expulsion, but in vain. The ward of command had gone forth from the government and the sisters were compelled to leave the institution where they were so highly esteemed for their self-sacrificing attention to the sick. The laicization, however, was not successful. The lay nurses did not prove satisfactory. After a short experience their services were dispensed with, and an appeal was made to the Sisters to come back and take their places once more in the hospital. They went out, so they have returned—gently and unostentatiously.

CHAS. R. DEVLIN, M. P.

"The Man for the Moment," 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 noted panacea, "touches the spot." 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 Commons, 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, 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 discontented, 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 occupation.—Catholic Columbia.

THE TRUTH ABOUT THE CATHOLIC 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.

His next statement, that the people then had no sense of their rights, duties and responsibilities, is substantially only an amplification of the first.

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.

The missionary instinct was imperishable 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.

However, within that narrower round which chiefly defines the obligations of most men, and on which chiefly the Scripture lays stress, the sense of duty seems to have been quite as strong as now, and quite as faithfully met.

Dr. Karl Hase is a very strong Protestant, and therefore naturally regards the century before the Reformation in Germany as a time of obscurity, and the Reformation as a time of illumination.

Dr. Karl Hase is a very strong Protestant, and therefore naturally regards the century before the Reformation in Germany as a time of obscurity, and the Reformation as a time of illumination.

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 know that we were living in simplicity and godly sincerity, in piety, in good morals, in all neighborly friendliness and in brotherly helpfulness."

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 Reformation.

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.

Now comes the drollest part of Ibanez' disquisition. He says: "The Reformation unchains the Book and shows it to the people; the truth prostrates 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.

Now comes the drollest part of Ibanez' disquisition. He says: "The Reformation unchains the Book and shows it to the people; the truth prostrates 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.

which every one of that time understood, 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 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 brethren, and edition after edition of the Bible in German was coming from the press.

Dr. William Griggs, as we remember, was much provoked to meet with this stupid fiction 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 Reformation 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."

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 Reformers pleaded for slavery, and failing of that, fought, and most successfully, for abolition.

It 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 Lutheranism and Anglicanism make up about two-thirds of this, and to-day constitutionalism prevails everywhere in Christendom outside of Russia and Protestant Germany.

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.

Lent is a time of grace—a time when God pours upon earnest souls great favors. It is a time set apart by God to teach His Church for penance. He who does no penance in Lent is like an instrument out of tune, giving forth discord instead of sweet music.

Stop your daily stimulant, smoke less 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.

Go to church on Wednesday evenings 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.

Save 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.

Mr. Noe says he was in the habit of taking two drinks of whiskey a day every day, but now he gives him two dimes a day and abstains from drink. Since he commenced this practice he has purchased a horse for \$80 in dimes, and after paying for his hay in dimes still has dimes left.

FIVE-MINUTE SERMON.

Third Sunday in Lent.

TRIPILING 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.

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 in the future and to amend one's life.

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 he would dare to. That is because he is now sinning against the light.

More light, more responsibility! He is sinning now against more light, and that is why a relapsing sinner plunges himself into greater spiritual darkness than he ever was in before, and his last state has become worse than the first.

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!

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 sin.

Come quickly to confession, for you are in urgent need of God's mercy. You who are listening now to those 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 remember what the headless 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 self same night his soul was required of him."

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, a sense of peace, as though the world were removed a million miles away from us.

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 audience at the Vatican, and, according to those present, seemed rather disposed to stand on his dignity. But Leo XIII., effectively plumped him with the subtle opening: "I believe, my lord, that I have the honor to live 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 back ingratitude against a loving mother, the pain can never go. The more free the forgiveness, the more keen the sorrow.

Tobacco and Liquor Habits

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2. Truly marvellous are the results from taking his remedy for the liquor habit. It is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure.



Nestle's Food Paves the Way for the March of Life

PROGRESS from infancy to sturdy, healthful youth is safeguarded and made secure by the use of Nestle's Food. Sold all over the world for the past thirty years. Now being used by the third generation of mothers.

If you have a baby, send us your name and address, and we will forward you, prepaid, a large package of Nestle's Food, sufficient for eight full meals. Address: LEEMING, MILES & CO. Sole Agents, MONTREAL.

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 reciprocal relations. For while it imposes obligations upon children and inferiors, 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-winners are not acting in compliance with the law of God.

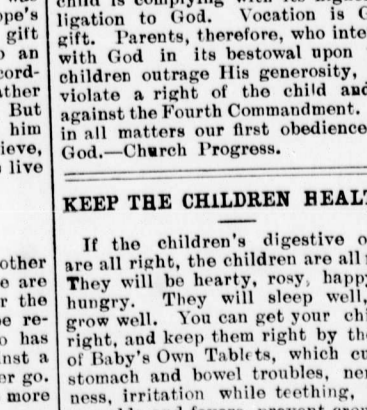
Again, parents are under the obligation by this commandment to give the child instruction, both secular and religious. Nor are they the sole judges in this matter. That there might be no mistake in regard to it, the written law of the Church specifically tells them that this instruction must be at the hands of those whom the Church authorizes to instruct.

Another duty imposed upon parents by this commandment is that of correcting the child. Another, that of giving good example, and still another, that of exercising a most careful vigilance over it. Parents who fail to correct the child for its faults should not be surprised to see these faults grow into habitual vices.

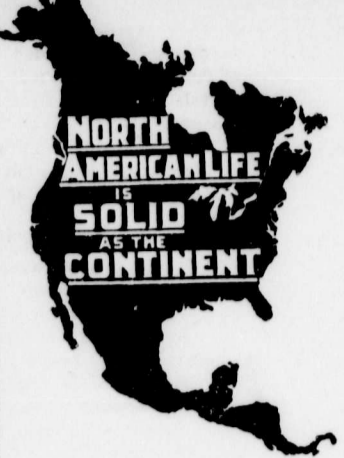
Such are some of the positive duties laid upon parents by the Fourth Commandment. They are all of serious importance to parents. But there still remains one to which we would direct attention. It is that of vocation of the child. In this particular the future of many a child is wrecked by the opposition of parents. Especially is this true in regard to the religious state.

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 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, nervousness, irritation, prevent cramps, break up colds and fevers, teach, break up worms. And you have a positive guarantee that there is no opiate or harmful drug in this medicine.

SEND NO MONEY THIS FINE Violin AND OUTFIT ONLY \$4.35



Violin possesses a rare, powerful tone of great melodic quality, equaling that of the famous Stradivari violin of which it is an exact copy. The body is selected maple of beautiful flame, the top is spruce wood, so to be years old, prepared from the wood of the Forest of Germany. The color is a rich, lustrous, hand rubbed in oil of a high piano polish, and the strings, such as pegs, four horse, gut, etc., are fine ebony finished. Our \$4.35 price includes the Violin, exactly as described, a fine case, bow, two sets of gut strings, a big cake of rosin, finger-board, chart and a well bound instruction book, all packed in a most substantial, heavy carrying case with your name and address and simply drop us a card with your name and address and we will ship this fine Violin nearest express office and amount required, 3 per cent. Then, if after a month's examination, you find it not to your liking, we will send a handsome framed black jamaican case, with brass trimmings, for only \$1.00 extra. We may not be able to repeat this offer.



NORTH AMERICAN LIFE ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director. JOHN L. BLAIKIE, President. W. B. TAYLOR, B.A., LL.B., Secretary.

Forging Ahead

In tending to its policyholders and well wishers

The Season's Hearty Greetings

The MUTUAL LIFE OF CANADA

is pleased to announce that it has written during the past year

OVER FIVE MILLIONS

of good Canadian business; and that in all other respects the Company has had a most successful year.

It may be only a trifling cold, but neglect it and it will fester it, fester in your lungs, and will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can direct a cure by using Bickel's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of throat, lungs and chest.

A TONIC FOR THE DEBILITATED.—Parmentier's Vegetable Pills by acting mildly but powerfully on the secretions of the body are a valuable tonic, stimulating the lagging organs to heal full action and restoring them to full vigor. They can be taken in graduated doses and so used that they can be discontinued at any time without return of the ailments which they were used to allay.

Much distress and sickness in children is caused by worms. Mother Graves' Worm Expeller gives relief by removing the cause. Give it a trial and be convinced.

\$4.50 LADIES' SUITS

We manufacture ladies' suits. Our specialty is a \$12.00 all wool cheviot suit. We sold over 1000 of these suits this fall at \$12.00 each. We have 200 of these suits now on hand. We do not care to carry them over until next fall. We will sell them until gone. For \$4.50 a suit, were \$12.00. The cloth is wool. The colors are black, grey, light grey, tawny, blue, sea brown, myrtle, green and dark red. The skirt is cut in latest style with all the goods at kn-knee. It is bound in velvet and stitched on hand. The coat is light and the back is lined at waist with long silk on coat—the latest style. The coats are lined in 80-100 saten, the suits all this year's styles. The sizes are from a 14 year old girl to a stout woman 44 bust—any suit can be returned if not satisfied. We face factory and money refunded. Send bust and waist measure—length from neck band to belt in back—sleeve length under seam—also length from side and skirt and around hips—perfect satisfaction guaranteed. Send this ad; mention this paper and its date.

SOUTHCOTT MFG. CO., London, Canada.

THERE IS NOTHING LIKE K.P.D.C. FOR NERVOUS DYSPEPSIA

HEADACHE, DEBILITY, CONSTIPATION, ETC. FREE TRIAL. K.P.D.C. AND PATENT. Write for Circular. K.P.D.C. CO. Ltd., Boston, U.S. and New Glasgow, N.S.

SEND NO MONEY



Violin possesses a rare, powerful tone of great melodic quality, equaling that of the famous Stradivari violin of which it is an exact copy. The body is selected maple of beautiful flame, the top is spruce wood, so to be years old, prepared from the wood of the Forest of Germany. The color is a rich, lustrous, hand rubbed in oil of a high piano polish, and the strings, such as pegs, four horse, gut, etc., are fine ebony finished. Our \$4.35 price includes the Violin, exactly as described, a fine case, bow, two sets of gut strings, a big cake of rosin, finger-board, chart and a well bound instruction book, all packed in a most substantial, heavy carrying case with your name and address and simply drop us a card with your name and address and we will ship this fine Violin nearest express office and amount required, 3 per cent. Then, if after a month's examination, you find it not to your liking, we will send a handsome framed black jamaican case, with brass trimmings, for only \$1.00 extra. We may not be able to repeat this offer.

EVERY MAN

Who could not otherwise leave an estate which would yield an income equal to the immediate needs of his family is enabled to do so by life insurance.

The Continuous Instalment

policy guarantees to the beneficiary an annual income for twenty years certain, and thereafter for the remainder of life. It is issued with premiums payable throughout insured's lifetime or limited to stated number of years. It is also issued so that the insured obtains the yearly income himself, after a certain period, for the balance of his lifetime.

If you are interested, we would be pleased to have one of our representatives see you and explain fully.

NORTH AMERICAN LIFE ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director. JOHN L. BLAIKIE, President. W. B. TAYLOR, B.A., LL.B., Secretary.

Forging Ahead

In tending to its policyholders and well wishers

The Season's Hearty Greetings

The MUTUAL LIFE OF CANADA

is pleased to announce that it has written during the past year

OVER FIVE MILLIONS

of good Canadian business; and that in all other respects the Company has had a most successful year.



HOBBS MANUFACTURING CO. LIMITED

Manufacturers of... Memorial and Decorative Art Windows

LONDON, CANADA.

FAVORABLY KNOWN SINCE 1826 BELLS CHURCH, SCHOOL & OTHER PURPOSES WEST-TROY, N.Y. BELLE-META CHIMES, ETC. CATALOGUE FRIGES FREE

INDIGESTION CONQUERED BY K.D.C.

RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM

CHATS WITH YOUNG MEN.

One of the most unprofitable ways of spending time is the practice, to which many persons are addicted, of brooding over the mistakes one has made in life, and thinking what he might have been, or achieved, if he had not done, at certain 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 their consequences.

As he thinks of all the good things of this world—honor, 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 follies, it is fortunate if he does not imply to others—friends and relatives—in his disappointments. Perhaps, as education has never been free from mistakes—mistakes, indeed, of every kind—he imputes the blame to his early training, in which habits of thoughtless and accuracy, or, again, of self-reliance and independence of thought may not have been implanted.

Perhaps a calling was chosen for him by his parents, without regard to his peculiar talents or tastes and preferences; or, if he was allowed to choose for himself, it was when his judgment was immature and unfit for the responsibility. 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 Mistakes. Now the fact is that, in all these misadventures, there is nothing exceptional. They are just what befall—all, or in part—every man who is born in a civilized country. No circumstances under which any man has been born and fitted for a career have been entirely happy. No man's parents or friends have, in all respects, acted wisely by him. In every person's education, hundreds of things have been done amiss—hundreds of helpful things omitted, and hundreds of injurious ones perpetrated.

Organize Victory Out of Mistakes. Many of the complaints men make of their misadventures 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 famous—it is all owing to their not having seized opportunities and to their having listened to bad advisers or permitted some conquerable 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."

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-

ity or misfortune—that you are wondering "how it happened?"

Think of the tremendous handicaps which these 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 people suffer.

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 lessons."—Success.

OUR BOYS AND GIRLS.

COAINA, THE ROSE OF THE ALGONQUINS.

By Anna H. Dorsey.

CHAPTER VII.

LIKE A SHEEP BEFORE HER SHEARERS, SHE WAS DUMB. 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 fell to the earth, beneath a consciousness. Ahdeek stood, for a moment, perplexed and irresolute, but an idea suddenly presented itself which not only solved the difficulty of his position, 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 a wondering group he met without speaking, until he reached the lodge of Altonnon, 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 mournful and peculiar cry called by the Indians *ookoonoon*, 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 upon a pile of skins and rurs hastily thrown together by Winonah and some of the women. "She is not dead," he continued, as Altonnon passed in her lamentations, and took breath, while every ear was strained to catch all that he had to say, "but the *Taho* was too much for her."

"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 I see! and she the head of the Confraternity of the Rosary!" exclaimed 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 hem of her garment!" said Winonah.

"Oh, the detestable hypocrite!" said 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 yet 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 old withered cheeks worked, and a wonderfully tender and sorrowful look came over the usual fierce expression of his 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: "Tahic has done no evil. I saw a white kid stung to death 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 Tahic. Where is the Iroquois?"

marched off, well satisfied that he had struck no chance blow at Altonnon.

"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 smiles 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 I oh I!" cried Altonnon, 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 *Taho*, and everybody knew what that was."

"So," thought some, "we have been deceived." But most of those who heard the strange and dreadful news were shocked and bewildered. If that bright and glorious star, worshipped with divine honors by their fathers in the primitive days, and still regarded by the Indians as the most splendidly beauteous of all that spangled 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 amiable towards all; "who," they wondered, "could ever feel envy or bitterness for Coaina? What enemies had she to plan such slanders? None. Then, alas! it must be true!" Alack-a-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 having 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 not 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 whispered 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, at length, left the chapel, she delivered her errand. Without speaking, he turned and walked quietly to Altonnon's lodge, decorated with his timbrel crowded with the friends and kinsmen of Altonnon 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 Coaina, silent, pallid and drooping, her long, graceful hands folded together on her knees, while her attire, usually trim and neat, was damp and disarranged, and her long, rich tresses fell carelessly over her shoulders to the carpeted 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 judgment of an extreme penalty for 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 I 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 truth."

"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 Iroquois."

"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 know?"

"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 forward, 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 Etienne.

"It said, 'two girls of the Iroquois are dying, and will not be baptized 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 could escape."

"That is a well got up story, Coaina; shame upon you!" said Altonnon, stepping forward. "No letter came to her, my Father. Winonah says that she 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-hee had left it for me," she replied, gently.

"Oh, the bold one!" exclaimed her aunt. "I told her before Winonah that 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 furs. She has told me many lies. My life has been worn out with her, and trying to hide her faults. Her ingratitude and hypocrisy I could bear, but I dared not let her carry dishonor into the lodge of Tara-hee."

"There are calumnies," says a modern writer, "so great as to confuse innocence itself." Thus it was with poor Coaina. She saw that the evidence 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."

"Miserable child," said Father 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 scandal on religion, you have wounded charity, you have been guilty of base ingratitude, you have outraged decency, and, to crown your sins, you have renounced 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 Almighty God bring you to repentance."

Coaina arose, folded her hands upon her bosom, and bowed in token of obedience, 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 falling prostrate upon the floor, her soul sent up its strong appeal 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 her to 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 asunder. The cross was heavy to day, but on the morrow it would become almost 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 OURSELVES FOR OBTAINING FREEDOM 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 thou mayest die to thyself, and live eternally to Me. Then all vain imaginations will vanish, all evil disturbances and superfluities will be gone. Then also immoderate fear will leave thee, and inordinate love will die. Lost time is never found again, and what we call time enough always proves little enough—Franklin.

TO PREVENT IS BETTER THAN TO REPAIR. A little medicine in the shape of the wonderful pills which are known as Parke's Kidney Pills, administered at the proper time and in the directions attached to each box, will prevent a serious attack of sickness and save money which would go to the doctor. In all irregularities of the digestive organs they are an invaluable corrective and by cleansing the blood they clear the skin of imperfections. Holloway's Corn Cure does away all kinds of corns and warts, foot and hand. Who then would endure them with such a cheap and efficient remedy without reason? THE CHURCH IN THE BACK.—"One touch of nature makes the whole world kin," sings the poet. But what about the touch of rheumatism and lameness, which is so common now? There is no poetry in that touch, for it renders life miserable. Yet how delightful is the relief when an application of Dr. Thomas' Electric Oil drives pain away. There is no thing equals it.

New Goods

Silverware, Pocket Cutlery, Carvers, Carpet Sweepers, Wringers, X Cut Saws, Etc. COME AND SEE THEM AT

The Purdon Gillespie HARDWARE COMPANY, Successors to Jas. Reid & Co. LONDON, ONT.

The London Mutual Fire INSURANCE CO. OF CANADA.

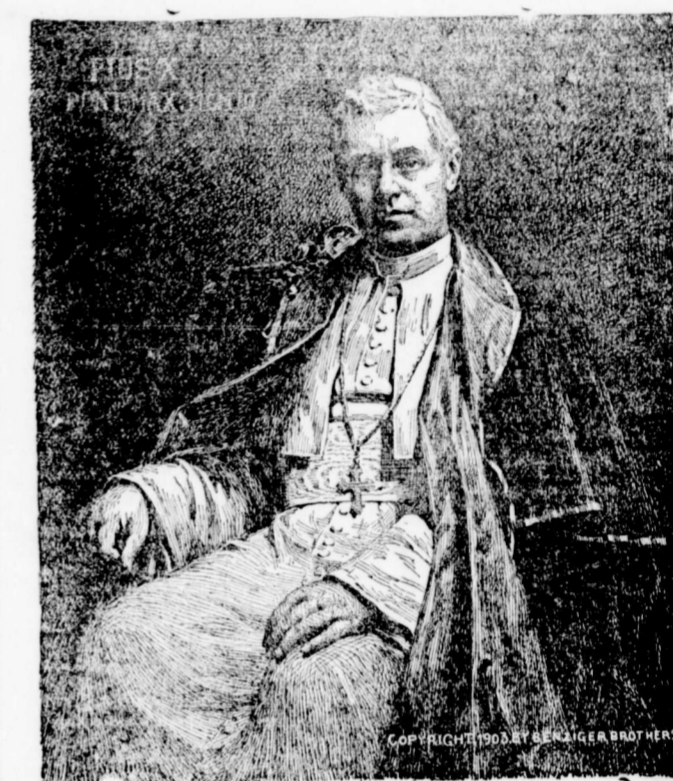
ESTABLISHED 1850 HEAD OFFICE TORONTO, ONTARIO FULL GOVERNMENT DEPOSIT

Losses Paid Since Organization, \$ 3,250,000. Business in Force, 66,400,000. Assets, 928,000.

HOW JOHN DRYDEN, GEO. GILLISS, President, Vice-Pres. H. WADDINGTON, Sec. and Managing Director. L. LEWIS, W. W. WILSON, } Inspectors. Sup. JOHN KILLER, } Inspector.

You Can Buy BEST FOR WASH DAY SURPRISE SOAP of any Grocer BEST FOR EVERY DAY

JUST PUBLISHED! AN ART REPRODUCTION IN COLORS OF A PAINTING OF POPE PIUS X. AFTER AN ORIGINAL PORTRAIT BY JOHN F. KAUFMAN. Size, without margin, 18x24. Price, by mail, 50 Cents.



This reproduction of Mr. Kaufman's Painting of the Holy Father is an exact likeness, reproduced by a new and surprisingly effective process, which preserves all the values of the original oil painting. It will be an ornament to every Catholic home.

CATHOLIC RECORD OFFICE, LONDON, ONT.

Regular Price, \$9.00 21-JEWELLED GOLD INLAID WATCH ONLY \$3.98 Buy from us and save the wholesalers' and retailers' profit. We purchase direct from the factory in large quantities for spot cash, and give our customers the benefit of our close prices. This "Railroad" watch, as it is called from its good timekeeping qualities, has a 14-ounce case, SOLID ALASKA SILVER, RICHLY GOLD-PLATED, beautifully hand engraved, and in appearance, finish and wearing qualities equal to the best collector's case ever made. It is open face with heavy French crystal, dust proof, screw back and screw-in lid, the whole case highly polished and tested to 500 pounds strain. The movement is plainly stamped "21 Jewels—Railroad—Timekeeper." A watch of this kind will last you your life, and you will always have the correct time. We have no hesitation in saying that no better watch was ever sold for less than \$6.00. We want you to see and examine this watch before paying for it, just as you would if you were buying it in a store. Simply send us your name and address, and we will ship the watch for your free inspection. Then, if after a thorough examination you find it just exactly as we describe it, and worth more than we ask, pay the express agent \$2.00 and express charges, otherwise NOT ONE CENT. If there is any express office near you, or if you wish to have a express charged, send \$2.00 each, and we will forward the watch, carefully packed, by registered mail. We guarantee perfect satisfaction, and will refund your money if you wish. Address, The National Trading Co., Dep. B13, Toronto.

MEMORIAL WINDOWS OF HIGHEST ART REFERENCES—Rev. P. J. McKeon and others. H. E. ST. GEORGE London, Canada

O'KEEFE'S Liquid Extract of Malt For nursing mothers O'Keefe's Liquid Extract of Malt is unsurpassed. We have received a great many letters from leading doctors bearing testimony to this. By aiding digestion and supplying a rich nourishment it increases the flow of milk and builds up the mother's rank. Price 25c per 16 ounce bottle; 50c per dozen allowed for empty bottles when returned. Refuse all substitutes sold to be just as good. W. LLOYD WOOD Wholesale Druggist-General Agent TORONTO

BE SUCCESSFUL! There is no doubt that an education is better than success. Why not learn Commercial Book-keeping and Commercial Law? With a knowledge of these matters the business world is open to you. We teach them BY MAIL at a very small cost. Write for information about our Commercial Course. Canadian Correspondence College Limited Walter James Brown, LL.B., Principal Toronto, Canada

The Standard Brews of Canada are the ale, porter and lager made by

CARLING LONDON

PROFESSIONAL. HELLMUTH & IVEY, IVEY & DROMGOLD Architects. Over Bank of Commerce, London, Ont. DR. CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University Graduate, Philadelphia Dental College, 180 Dundas St. West, Toronto. DR. STEVENSON, 20 DUNDAS ST. W. London, Ont. Anesthetics and X-Ray Work. Phone 510.

FEET ALWAYS WARM

Our "Eucalypti Foot Batteries" are well known throughout the world and are the best and most reliable. They are made of the finest materials and are guaranteed to last for years. They are sold in all parts of the world. Write for information about our Commercial Course. Canadian Correspondence College Limited Walter James Brown, LL.B., Principal Toronto, Canada

STATUES OF THE SACRED HEART The Blessed Virgin, St. Anthony (colored) 12 inches high. Very artistically made. Suitable for bedroom or parlor. Price one dollar each. Cash or accompany order. Address, Thomas Coffey, CATHOLIC RECORD, London, Ontario

DIOCESE OF PETERBOROUGH.

Right Reverend Bishop O'Connor, D. D., Visits Grantham.

On the evening of Sunday, Feb. 14, St. Paul's Church, Grantham, was crowded to the doors. The instruction of the evening was given by His Lordship the Right Reverend R. A. O'Connor, D. D., Bishop of Peterborough, who took for his subject, "What Will Thou Do to Me?"

On a certain occasion when our Lord was going down with His apostles to Jerusalem, and passing by Jericho, a blind man sat by the wayside begging, and hearing the multitude that passed by, he cried out, saying, "Jesus, Son of David, have mercy on me." Our Lord turned and said to him, "What dost thou desire?"

Let me then briefly call your attention to a few of the errors that are prevalent among Catholics, and even amongst some Catholics. I would call your attention, particularly to those errors which are spiritual in nature, and in regard to the dogmas of revelation, and the fulfilment of the duties of our holy religion, they are religiously blind.

One of these false maxims that we find prevalent amongst some people claiming to be Catholics, who have been received into the Church by Baptism, is that they are children of God and heirs to His Kingdom, by the grace of Baptism. This is an error, that grace is removed from the minds of such persons, for they must not imagine that because they were once baptized, they are children of God, and heirs to His Kingdom.

Another error is that some Catholics, who are ignorant of the true meaning of the Sacraments, and who are not living in conformity with the laws of God and His Church, then we may have the confidence that we are the followers of Christ, and will be assured of salvation. Even amongst the twelve apostles there was one who became a reprobate, as the Gospel teaches us. Our Divine Lord also distinctly teaches us that amongst the members of His Church there are many who are unfortunately not in God's favour, and who are not in any way contributing to His Kingdom.

When considering the unchristian lives of many Catholics we often feel ashamed at their evil conduct and bad example. They are not only a disgrace to the Church, but they are a danger to the souls of those who are in contact with them. They are a danger to the souls of those who are in contact with them.

Another error is that some Catholics, who are ignorant of the true meaning of the Sacraments, and who are not living in conformity with the laws of God and His Church, then we may have the confidence that we are the followers of Christ, and will be assured of salvation. Even amongst the twelve apostles there was one who became a reprobate, as the Gospel teaches us.

On Wednesday, Jan. 30, the soul of John Robinson passed peacefully into the hands of his Maker. His illness was of a short duration, and he died in the arms of his loving family. He was a man of good character, and his death was a loss to his family and to the community.

OBITUARIES.

ANDREW MEEHAN, PEMBROKE.

One of Pembroke's oldest residents, and a public-spirited citizen of excellent character and high repute, passed away at his residence, Pembroke street, on Monday, Feb. 5, 1904, in the person of Andrew Meehan.

Mr. Meehan was born in the Township of Huntly in 1829, and died at the age of 74 years at the time of his death. He began life as a farmer, but quit the farm and moved to Pembroke in 1878. Here he engaged in business, and was successful in his career.

Mr. Meehan was a devoted and cautious business man, of a charitable disposition, and a public-spirited citizen. He was a member of the Board of Education, and was also a member of the Board of Health.

His funeral was held on Wednesday morning at 10 o'clock, at the residence of his daughter, Mrs. M. B. A., of the same street. The Rev. Father Fitzpatrick officiated at the funeral.

At a regular meeting of Branch No. 82, Kingsbridge, Ont., held Feb. 13, 1904, the following resolution of condolence was unanimously adopted: "Resolved, that we, the members of Branch No. 82, hereby express our hearty and sincere sympathy to the bereaved family of the late Mrs. M. B. A., and pray that God may assist them in their hour of sorrow and affliction."

At a regular meeting of Branch No. 175, Kinkora, held Feb. 15, 1904, the following resolution was unanimously adopted: "Resolved, that we, the members of Branch No. 175, hereby express our hearty and sincere sympathy to the bereaved family of the late Mrs. M. B. A., and pray that God may assist them in their hour of sorrow and affliction."

At a regular meeting of Branch No. 104, North Bay, Feb. 20, 1904, the following resolution was unanimously adopted: "Resolved, that we, the members of Branch No. 104, hereby express our hearty and sincere sympathy to the bereaved family of the late Mrs. M. B. A., and pray that God may assist them in their hour of sorrow and affliction."

At a regular meeting of Branch No. 4, London, held Feb. 22, 1904, the following resolution was unanimously adopted: "Resolved, that we, the members of Branch No. 4, hereby express our hearty and sincere sympathy to the bereaved family of the late Mrs. M. B. A., and pray that God may assist them in their hour of sorrow and affliction."

OBITUARIES.

ANDREW MEEHAN, PEMBROKE.

One of Pembroke's oldest residents, and a public-spirited citizen of excellent character and high repute, passed away at his residence, Pembroke street, on Monday, Feb. 5, 1904, in the person of Andrew Meehan.

Mr. Meehan was born in the Township of Huntly in 1829, and died at the age of 74 years at the time of his death. He began life as a farmer, but quit the farm and moved to Pembroke in 1878. Here he engaged in business, and was successful in his career.

Mr. Meehan was a devoted and cautious business man, of a charitable disposition, and a public-spirited citizen. He was a member of the Board of Education, and was also a member of the Board of Health.

His funeral was held on Wednesday morning at 10 o'clock, at the residence of his daughter, Mrs. M. B. A., of the same street. The Rev. Father Fitzpatrick officiated at the funeral.

At a regular meeting of Branch No. 82, Kingsbridge, Ont., held Feb. 13, 1904, the following resolution of condolence was unanimously adopted: "Resolved, that we, the members of Branch No. 82, hereby express our hearty and sincere sympathy to the bereaved family of the late Mrs. M. B. A., and pray that God may assist them in their hour of sorrow and affliction."

At a regular meeting of Branch No. 175, Kinkora, held Feb. 15, 1904, the following resolution was unanimously adopted: "Resolved, that we, the members of Branch No. 175, hereby express our hearty and sincere sympathy to the bereaved family of the late Mrs. M. B. A., and pray that God may assist them in their hour of sorrow and affliction."

At a regular meeting of Branch No. 104, North Bay, Feb. 20, 1904, the following resolution was unanimously adopted: "Resolved, that we, the members of Branch No. 104, hereby express our hearty and sincere sympathy to the bereaved family of the late Mrs. M. B. A., and pray that God may assist them in their hour of sorrow and affliction."

At a regular meeting of Branch No. 4, London, held Feb. 22, 1904, the following resolution was unanimously adopted: "Resolved, that we, the members of Branch No. 4, hereby express our hearty and sincere sympathy to the bereaved family of the late Mrs. M. B. A., and pray that God may assist them in their hour of sorrow and affliction."

OBITUARIES.

ANDREW MEEHAN, PEMBROKE.

One of Pembroke's oldest residents, and a public-spirited citizen of excellent character and high repute, passed away at his residence, Pembroke street, on Monday, Feb. 5, 1904, in the person of Andrew Meehan.

Mr. Meehan was born in the Township of Huntly in 1829, and died at the age of 74 years at the time of his death. He began life as a farmer, but quit the farm and moved to Pembroke in 1878. Here he engaged in business, and was successful in his career.

Mr. Meehan was a devoted and cautious business man, of a charitable disposition, and a public-spirited citizen. He was a member of the Board of Education, and was also a member of the Board of Health.

His funeral was held on Wednesday morning at 10 o'clock, at the residence of his daughter, Mrs. M. B. A., of the same street. The Rev. Father Fitzpatrick officiated at the funeral.

At a regular meeting of Branch No. 82, Kingsbridge, Ont., held Feb. 13, 1904, the following resolution of condolence was unanimously adopted: "Resolved, that we, the members of Branch No. 82, hereby express our hearty and sincere sympathy to the bereaved family of the late Mrs. M. B. A., and pray that God may assist them in their hour of sorrow and affliction."

At a regular meeting of Branch No. 175, Kinkora, held Feb. 15, 1904, the following resolution was unanimously adopted: "Resolved, that we, the members of Branch No. 175, hereby express our hearty and sincere sympathy to the bereaved family of the late Mrs. M. B. A., and pray that God may assist them in their hour of sorrow and affliction."

At a regular meeting of Branch No. 104, North Bay, Feb. 20, 1904, the following resolution was unanimously adopted: "Resolved, that we, the members of Branch No. 104, hereby express our hearty and sincere sympathy to the bereaved family of the late Mrs. M. B. A., and pray that God may assist them in their hour of sorrow and affliction."

At a regular meeting of Branch No. 4, London, held Feb. 22, 1904, the following resolution was unanimously adopted: "Resolved, that we, the members of Branch No. 4, hereby express our hearty and sincere sympathy to the bereaved family of the late Mrs. M. B. A., and pray that God may assist them in their hour of sorrow and affliction."

CHURCH FURNISHINGS

CARPETS—Special designs made for church use in Wilton, Brussels, Velvet, Tapestry and all wool Ingrains. COCCA MATTINGS—In all widths; for corridors, aisles, steps, etc. COIK CARPET—Specially suitable as for floor covering where extra warmth and noiselessness are required, as in church passages, aisles, stairways, and for infirmaries, hospitals, etc. LINOLEUMS, RUGS, REPPS FOR CUSHIONS, Etc., Etc.

A. Screaton & Co. LONDON, ONT.

184 Dundas St. BARGAIN SALE. We have recently purchased several thousand dollars worth of Ribbon, in London, England, and we are offering the same at a very low price. The ribbons are of all widths, and are of the finest quality. They are suitable for all purposes, and are a great bargain. The ribbons are of all widths, and are of the finest quality. They are suitable for all purposes, and are a great bargain.

REAL ESTATE.

I can quickly sell cash, without local publicity, your Business, Real Estate or Partnership, no matter where located. Send me full particulars, prices, etc. Address: CHAS. E. POWELL, 10 West Main St., Buffalo, N. Y.

A MOST MARVELLOUS SALE

30,000 during the past month of the Question Box. The Book answers over 1000 questions asked by Non-Catholics. It runs over 600 pages. Price 20c, post paid. CATHOLIC RECORD OFFICE, LONDON, ONT.

Father Damien's Lectures

1. The Private Interpretation of the Bible. 2. The Catholic Church the Only True Church of God. 3. Confession. 4. The Real Presence. 5. Answers to Popular Objections Against the Catholic Church. Price 15c. or \$1.10 per doz., post paid. Special discount on lots of one hundred or more. CATHOLIC RECORD OFFICE, London, Ont.

Complete Office of Holy Week

According to the Roman Missal and Breviary. In Latin and English, 50 cents. Catholic Record Office, London, Ont.

SEND FOR OUR CATALOGUE

and Price List of small Musical Instruments, Strings and Fittings. We carry everything in music and musical instruments. Orders by mail receive prompt attention. Wm. McPhillips, 189 Dundas Street, London, Ont. Our Violin Strings are acknowledged the best.

Sacred Pictures.

Beautiful Artotypes for framing, superior to Steel Engravings in execution. Size 22x28. Post paid, 50 cents. No. SUBJECT. 1909 Christ's Entry into Jerusalem. 1910 Christ Preaching by the Sea. 1911 Madonna. 1912 Christ Preaching by the Sea. 1913 Sacred Heart of Jesus. 1914 The Last Supper. 1915 Christ and the Rich Ruler. 1916 Christ Blessing Little Children. 1917 Christ Before Pilate. 1918 Madonna of San Sisto. 1919 Madonna of San Sisto. 1920 The Good Shepherd. 1921 Madonna. 1922 Christ in the Gethsemane. 1923 The Holy Night. 1924 The Holy Night. 1925 The Holy Night. 1926 The Holy Night. 1927 The Holy Night. 1928 The Holy Night. 1929 The Holy Night. 1930 The Holy Night. 1931 The Holy Night. 1932 The Holy Night. 1933 The Holy Night. 1934 The Holy Night. 1935 The Holy Night. 1936 The Holy Night. 1937 The Holy Night. 1938 The Holy Night. 1939 The Holy Night. 1940 The Holy Night. 1941 The Holy Night. 1942 The Holy Night. 1943 The Holy Night. 1944 The Holy Night. 1945 The Holy Night. 1946 The Holy Night. 1947 The Holy Night. 1948 The Holy Night. 1949 The Holy Night. 1950 The Holy Night. 1951 The Holy Night. 1952 The Holy Night. 1953 The Holy Night. 1954 The Holy Night. 1955 The Holy Night. 1956 The Holy Night. 1957 The Holy Night. 1958 The Holy Night. 1959 The Holy Night. 1960 The Holy Night. 1961 The Holy Night. 1962 The Holy Night. 1963 The Holy Night. 1964 The Holy Night. 1965 The Holy Night. 1966 The Holy Night. 1967 The Holy Night. 1968 The Holy Night. 1969 The Holy Night. 1970 The Holy Night. 1971 The Holy Night. 1972 The Holy Night. 1973 The Holy Night. 1974 The Holy Night. 1975 The Holy Night. 1976 The Holy Night. 1977 The Holy Night. 1978 The Holy Night. 1979 The Holy Night. 1980 The Holy Night. 1981 The Holy Night. 1982 The Holy Night. 1983 The Holy Night. 1984 The Holy Night. 1985 The Holy Night. 1986 The Holy Night. 1987 The Holy Night. 1988 The Holy Night. 1989 The Holy Night. 1990 The Holy Night. 1991 The Holy Night. 1992 The Holy Night. 1993 The Holy Night. 1994 The Holy Night. 1995 The Holy Night. 1996 The Holy Night. 1997 The Holy Night. 1998 The Holy Night. 1999 The Holy Night. 2000 The Holy Night.

Wm. McPhillips

189 Dundas Street, London, Ont. Our Violin Strings are acknowledged the best.

SEND FOR OUR CATALOGUE

and Price List of small Musical Instruments, Strings and Fittings. We carry everything in music and musical instruments. Orders by mail receive prompt attention. Wm. McPhillips, 189 Dundas Street, London, Ont. Our Violin Strings are acknowledged the best.

Sacred Pictures.

Beautiful Artotypes for framing, superior to Steel Engravings in execution. Size 22x28. Post paid, 50 cents. No. SUBJECT. 1909 Christ's Entry into Jerusalem. 1910 Christ Preaching by the Sea. 1911 Madonna. 1912 Christ Preaching by the Sea. 1913 Sacred Heart of Jesus. 1914 The Last Supper. 1915 Christ and the Rich Ruler. 1916 Christ Blessing Little Children. 1917 Christ Before Pilate. 1918 Madonna of San Sisto. 1919 Madonna of San Sisto. 1920 The Good Shepherd. 1921 Madonna. 1922 Christ in the Gethsemane. 1923 The Holy Night. 1924 The Holy Night. 1925 The Holy Night. 1926 The Holy Night. 1927 The Holy Night. 1928 The Holy Night. 1929 The Holy Night. 1930 The Holy Night. 1931 The Holy Night. 1932 The Holy Night. 1933 The Holy Night. 1934 The Holy Night. 1935 The Holy Night. 1936 The Holy Night. 1937 The Holy Night. 1938 The Holy Night. 1939 The Holy Night. 1940 The Holy Night. 1941 The Holy Night. 1942 The Holy Night. 1943 The Holy Night. 1944 The Holy Night. 1945 The Holy Night. 1946 The Holy Night. 1947 The Holy Night. 1948 The Holy Night. 1949 The Holy Night. 1950 The Holy Night. 1951 The Holy Night. 1952 The Holy Night. 1953 The Holy Night. 1954 The Holy Night. 1955 The Holy Night. 1956 The Holy Night. 1957 The Holy Night. 1958 The Holy Night. 1959 The Holy Night. 1960 The Holy Night. 1961 The Holy Night. 1962 The Holy Night. 1963 The Holy Night. 1964 The Holy Night. 1965 The Holy Night. 1966 The Holy Night. 1967 The Holy Night. 1968 The Holy Night. 1969 The Holy Night. 1970 The Holy Night. 1971 The Holy Night. 1972 The Holy Night. 1973 The Holy Night. 1974 The Holy Night. 1975 The Holy Night. 1976 The Holy Night. 1977 The Holy Night. 1978 The Holy Night. 1979 The Holy Night. 1980 The Holy Night. 1981 The Holy Night. 1982 The Holy Night. 1983 The Holy Night. 1984 The Holy Night. 1985 The Holy Night. 1986 The Holy Night. 1987 The Holy Night. 1988 The Holy Night. 1989 The Holy Night. 1990 The Holy Night. 1991 The Holy Night. 1992 The Holy Night. 1993 The Holy Night. 1994 The Holy Night. 1995 The Holy Night. 1996 The Holy Night. 1997 The Holy Night. 1998 The Holy Night. 1999 The Holy Night. 2000 The Holy Night.

Wm. McPhillips

189 Dundas Street, London, Ont. Our Violin Strings are acknowledged the best.

SEND FOR OUR CATALOGUE

and Price List of small Musical Instruments, Strings and Fittings. We carry everything in music and musical instruments. Orders by mail receive prompt attention. Wm. McPhillips, 189 Dundas Street, London, Ont. Our Violin Strings are acknowledged the best.

Sacred Pictures.

Beautiful Artotypes for framing, superior to Steel Engravings in execution. Size 22x28. Post paid, 50 cents. No. SUBJECT. 1909 Christ's Entry into Jerusalem. 1910 Christ Preaching by the Sea. 1911 Madonna. 1912 Christ Preaching by the Sea. 1913 Sacred Heart of Jesus. 1914 The Last Supper. 1915 Christ and the Rich Ruler. 1916 Christ Blessing Little Children. 1917 Christ Before Pilate. 1918 Madonna of San Sisto. 1919 Madonna of San Sisto. 1920 The Good Shepherd. 1921 Madonna. 1922 Christ in the Gethsemane. 1923 The Holy Night. 1924 The Holy Night. 1925 The Holy Night. 1926 The Holy Night. 1927 The Holy Night. 1928 The Holy Night. 1929 The Holy Night. 1930 The Holy Night. 1931 The Holy Night. 1932 The Holy Night. 1933 The Holy Night. 1934 The Holy Night. 1935 The Holy Night. 1936 The Holy Night. 1937 The Holy Night. 1938 The Holy Night. 1939 The Holy Night. 1940 The Holy Night. 1941 The Holy Night. 1942 The Holy Night. 1943 The Holy Night. 1944 The Holy Night. 1945 The Holy Night. 1946 The Holy Night. 1947 The Holy Night. 1948 The Holy Night. 1949 The Holy Night. 1950 The Holy Night. 1951 The Holy Night. 1952 The Holy Night. 1953 The Holy Night. 1954 The Holy Night. 1955 The Holy Night. 1956 The Holy Night. 1957 The Holy Night. 1958 The Holy Night. 1959 The Holy Night. 1960 The Holy Night. 1961 The Holy Night. 1962 The Holy Night. 1963 The Holy Night. 1964 The Holy Night. 1965 The Holy Night. 1966 The Holy Night. 1967 The Holy Night. 1968 The Holy Night. 1969 The Holy Night. 1970 The Holy Night. 1971 The Holy Night. 1972 The Holy Night. 1973 The Holy Night. 1974 The Holy Night. 1975 The Holy Night. 1976 The Holy Night. 1977 The Holy Night. 1978 The Holy Night. 1979 The Holy Night. 1980 The Holy Night. 1981 The Holy Night. 1982 The Holy Night. 1983 The Holy Night. 1984 The Holy Night. 1985 The Holy Night. 1986 The Holy Night. 1987 The Holy Night. 1988 The Holy Night. 1989 The Holy Night. 1990 The Holy Night. 1991 The Holy Night. 1992 The Holy Night. 1993 The Holy Night. 1994 The Holy Night. 1995 The Holy Night. 1996 The Holy Night. 1997 The Holy Night. 1998 The Holy Night. 1999 The Holy Night. 2000 The Holy Night.

Wm. McPhillips

189 Dundas Street, London, Ont. Our Violin Strings are acknowledged the best.

SEND FOR OUR CATALOGUE

and Price List of small Musical Instruments, Strings and Fittings. We carry everything in music and musical instruments. Orders by mail receive prompt attention. Wm. McPhillips, 189 Dundas Street, London, Ont. Our Violin Strings are acknowledged the best.

Sacred Pictures.

Beautiful Artotypes for framing, superior to Steel Engravings in execution. Size 22x28. Post paid, 50 cents. No. SUBJECT. 1909 Christ's Entry into Jerusalem. 1910 Christ Preaching by the Sea. 1911 Madonna. 1912 Christ Preaching by the Sea. 1913 Sacred Heart of Jesus. 1914 The Last Supper. 1915 Christ and the Rich Ruler. 1916 Christ Blessing Little Children. 1917 Christ Before Pilate. 1918 Madonna of San Sisto. 1919 Madonna of San Sisto. 1920 The Good Shepherd. 1921 Madonna. 1922 Christ in the Gethsemane. 1923 The Holy Night. 1924 The Holy Night. 1925 The Holy Night. 1926 The Holy Night. 1927 The Holy Night. 1928 The Holy Night. 1929 The Holy Night. 1930 The Holy Night. 1931 The Holy Night. 1932 The Holy Night. 1933 The Holy Night. 1934 The Holy Night. 1935 The Holy Night. 1936 The Holy Night. 1937 The Holy Night. 1938 The Holy Night. 1939 The Holy Night. 1940 The Holy Night. 1941 The Holy Night. 1942 The Holy Night. 1943 The Holy Night. 1944 The Holy Night. 1945 The Holy Night. 1946 The Holy Night. 1947 The Holy Night. 1948 The Holy Night. 1949 The Holy Night. 1950 The Holy Night. 1951 The Holy Night. 1952 The Holy Night. 1953 The Holy Night. 1954 The Holy Night. 1955 The Holy Night. 1956 The Holy Night. 1957 The Holy Night. 1958 The Holy Night. 1959 The Holy Night. 1960 The Holy Night. 1961 The Holy Night. 1962 The Holy Night. 1963 The Holy Night. 1964 The Holy Night. 1965 The Holy Night. 1966 The Holy Night. 1967 The Holy Night. 1968 The Holy Night. 1969 The Holy Night. 1970 The Holy Night. 1971 The Holy Night. 1972 The Holy Night. 1973 The Holy Night. 1974 The Holy Night. 1975 The Holy Night. 1976 The Holy Night. 1977 The Holy Night. 1978 The Holy Night. 1979 The Holy Night. 1980 The Holy Night. 1981 The Holy Night. 1982 The Holy Night. 1983 The Holy Night. 1984 The Holy Night. 1985 The Holy Night. 1986 The Holy Night. 1987 The Holy Night. 1988 The Holy Night. 1989 The Holy Night. 1990 The Holy Night. 1991 The Holy Night. 1992 The Holy Night. 1993 The Holy Night. 1994 The Holy Night. 1995 The Holy Night. 1996 The Holy Night. 1997 The Holy Night. 1998 The Holy Night. 1999 The Holy Night. 2000 The Holy Night.

THOMAS COFFEY, Catholic Record Office, London, Canada. DIRECTOR OF OFFICERS.