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

VOLUME XXV.

LONDON, ONTARIO. SATURDAY, FEBRUARY 28, 1903

LONDON, SATURDAY, FEB. 28, 1903.

PUBLIC LIBRARIES. ment on public libraries. He terms it tell us, nearly all the books taken by sorry. But blame not the RECORD. given a semblance of vitality through Sometimes, when the editor in chief is the energetic and persistent puffery of

not looking, this particular scribe into our friends of the printing depart- mind debilitated by literary swill to ment, are not thrown into the waste. give heed to the message of a master. But still we may say that our inabil- all make-believe. It is not the one who paper basket.

ity to see eye to eye with our friend is forages here and there for sustenance more convincing argument than the nor does he care to know, that the know that distinguished men have stand that the book which he passes by spoken in favor of the multiplication of is not a thing of pages but the blocd

And if we do not respond to their tention and strength. recipient of a miscellaneous assortment

decent regard for architectural propri- waether it be in the sewers of the police court or in psychological studies. eties, it is an ornament to the city. Indiscriminate reading, we are told by We can point it out to our friend from Cardinal Vaughan, is perhaps the most our enlightenment. Among strangers insidious form under which the poison of thing. We must await his good pleasure; we can dilate upon our worth and rationalism and unbelief is injected into progress, and quash all objections by the soul. Without attracting attenthe argument of the myriad books that tion, men, and women too, take up books minister to the intellectual needs of or magez nes that lie about, and, as it our town. It fosters both personal and wire, cisually turn to the cleverly writcivic pride, to say nothing of the taxes. ten and highly spiced articles against their faith. Their minds have no tincture as the harbinger of the millenium, and of philosophical or theological training ; exult in the vision of the time when boys and girls will delve into scientific works, and the toiler and idler haunt its portals ; but all this is the exclus-

ive property of distinguished men. We cannot, we must confess, grow enthusiastic on the question of libraries. We cannot view this senseless scattering of books otherwise than as the breeding of superficiality. We regard it as a menace to the intellectual growth of a community. The habit of desultory reading, which is apt to be accen-

tuated by the public library, is a foe to

library begets a taste for good reading. fact they are rather superior people, The Catholic Record. Here have heard this in addresses, but albeit addicted to practices supposed Madly it tosses the boat, frightfully we do not believe it. If to our mind there is one way more than another of unfitting one to appre-ciate the good in literature, it is the frequentation of libraries. To be brief: if we rely on what librarians tell us, nearly all the books taken by their patrons are fletion. And by fic-tion we mean not the great novels, but the frothy, ephemeral kind that are given a semblance of vitality through the hireling critic. But we do not We have received a note from one of it is the frequentation of libraries. To lers and dreamers. And, furthermore, our friends criticizing us for our com- be brief: if we rely on what librarians when they acquire the habit of not taka narrow-minded arraignment, and their patrons are fletion. And by fie- begin to give us some proof that their a narrow-initiated arrangiment, and tion we mean not the great novels, but beautiful plans are not designed either wonders why the California income the frothy, ephemeral kind that are trattactattention or for self-adoration.

On our desk is a communication ennot looking, this particular series in wonder at this. One cannot expect a titled "The Woes of the Organist." titled "The Woes of the Organist." The town hall the first night and the with a request to have it published. Darish church for seven nights more were taxed even to their standing-room We cannot. There are possibly in He may talk about its beauty, but it is this fair land of ours organists who have much to suffer, but we do not know them. Perhaps, after all, their woes are ity to see eye to eye with our friend is not a conclusive proof of our narrow- who can be thrilled by the words of a imaginary. For some good people not a conclusive proof of our narrow-mindedness. We may of course be guilty of it, but until we are shown a say, in the liver. But, to be exact, one are closed and without a pastor, while more convincing argument than the nor does he care to know, that the say, in the liter. But, to be exact, one are closed and without a pastor, while the third, a German Methodist house, words are but the receptacle of an in-third of their complaining is due to the third, a German Methodist house, held revival services all week with a stand that the hook which he passes hy collections and the remainder to pure selfishness : and the remainder to pure ance. bibraries. They have sounded the praises of the beneficent book-seatter-ing iron-master, and called upon us ob-scure mortals to echo them. And if we do not respond to their cussedness. They read lachrymose in mind, something out of the commor. But like the trains such on of by Mark And if we do not respond to their invitation, put it down, if you like, to temperament, narrow-mindedness or any other defect which may please your fancy. We are not easily offend- whose doors are barred against the soul- honor us with their acquaintance make any other detect which may please your fancy. We are not easily offend-ed on the matter of epithets. Our cuticle also is hard and thick, and we have during our experience been the recipient of a miscellaneous assortment people who have work to do. And we human kind who are allowed to gang But we are by no means averse to may be certain of seeing young men their own gait. Watch him in the of certificates of character. But we are by no means averse to public libraries. When erected with a may be certain of seeing young men and women for whom dirt will be dirt church. He makes the celebrant wait be has finished a voluntary or CREV. C. A. MARTIN. until he has finished a voluntary or until the quartette has sung about

giving us the peace that we despair of ever getting. He revels in this kind of and, therefore, if there be any white man's burden in this matter, it rests on our shoulders.

PERILOUS JOURNEY.

AN ISLAND MISSION IN WINTER-A SICK CALL UNDER DIFFICULTIES.

During the past week the people of Kelly Island were treated by their zealous pastor, Father Schoendorff, to a series of lectures for non-Catholics. they possess no antidote to the poisonous draught .. Faith and chastity are zealous pastor, Father Schoendorf, to a series of lectures for non-Catholics. While the island is delightful in sum-mer it is equally bleak and dreary in the snow-bound winter. I shall not attempt to describe my getting to the island in a little row boat, with a small sail above to catch the helping wind and with runners beneath like a sleigh. The lake was frozen for about a mile or equally gifts of God that need careful guardianship; for they that love the danger shall perish in it. To read without necessity matter calculated to create doubt or to sap faith is a sin against religion and the first command-The lake was frozen for about a mile or more out from the shore. Over this ledge of rough ice we pushed the boat, myself and Uncle Sam's two faithful mail carriers. As we came to the end We have all seen in certain newsof the ice ledge we piled into the little papers that column reserved for the bark, and there we were, afloat in an open boat, with the heavy winter sca purpose of answering the queries of

"* * * The wind is increasing

The mission was a very grateful one. capacity: and what is more, as many as three-fourths of the four hundred pre-sent were generally non-Catholics. The sent were generally non-Catholics. The last night many Catholics kindly left the church to make room for their non-

The closed churches are a congrega

cause.

SOCIALISM AGAIN.

We print elsewhere in this issue another letter from our esteemed cor-respondent, Mr. O'Donnell, of Frontenac, Kan. We have time only for a

tenac, Kal. We have this only for a few comments on it. 1. When the priest preached against the sin of theft he did what the Social-ist of the Karl Marx type could not the sin of the factor is philosophy there consistently do, for in philosophy there is no such thing as theft, no such thing as sin. All events in the comedy or tragedy of human existence are mere links in the endless chain of evolution over which men, individually or collectively, have no control whatever. When the incorrigible pilferer approved of what you would call the priest's "double refined ethics," he showed that he was intellectually right and that he knew his life did not square with his knowledge. If the sermon failed to reform him, it was not through lack of knowledge on his part.

Now, if, as you imply, we said, 'Divil a word of a lie,' do you pro-pose to let what we said rest as lightly on your conscience as the pilferer let on rest on his? the serm

(2) If the beast of burden is an intelligent, free agent he is bound by the principles of ethics or the moral law, and if teaching him those principles is a fruitless task, it is much to be re-cretted. If he intends to disregard

would they have been saddened by his ment determined that the outrage shall eated at the earliest opportunity,

expressed, cannot free themselves hem-their undue burdens and protect them-selves from invasion of unsatisfactory selves from invasion of unsatisfactory do nothing, knowing all the while that do nothing at a new Sovereign must them to take care of themselves under the accession of a new Sovereign must them to take care of themselves under any other system of government. You admit that the ballot is a most efficient weapon, and that those who desire remedial measures are in the majority. Surely a little thing enough. We live You then ask, Why do they not exer-cise their rights and have their own

way? If, having the power to have their If, having the power to have their own way, they yet do not have it, the reason must be that they are not in-telligent enough to use the means in their hands. And if they are not in-telligent enough to use "the most efficient weapon," the ballot, what hope one you have that they will be intelcan you have that they will be intel-ligent enough to do any better with any other weapon under any other

any other weapon under any other system of government? All you say on this point goes to prove the utter imbeeility of the American people, because under the most favorable con-ditions they cannot take care of them-selves. Then you should advocate a caretaker who would pay no attention to their imbeeile wishes, but govern them and drive them, and them, rule them and drive them, and compel them to be happy in spite of themselves. Suppose that is imperialism. Reason as we may, we always come back to the conclusion that a people that cannot take care of themselves under the most favorable con-ditions and with the most efficient means in their hands cannot take care of themselves under any less favorable conditions, and that there is, therefore, no hope for betterment in any condi-tions that the Socialists have to offer. You say the voter has no choice, he must vote for the man set up for him, eat the dish cooked for him. So long as the voters have the employing of the cook they should dictate the dish to be

et before them. But granting for a moment all you say But granting for a moment all you say on this point, we ask, What hope can you have of better cooks under a Social-ist regime? Under our present system, parties, conventions and platforms are necessary. They are equally necessary under any other system of free govern-ment. ment.

Your reference to abuses and atroci-ties has in it a sophism, because all the ties has in it a sophism, because all the time you quietly assume that none of these things would take place under a Socialist regime. Socialism has a free hand at least once. It was in France, and it led to the Reign of Terror and an emperor.—N. Y. Freeman's Journal.

THE ROYAL DECLARATION.

We are sorry to have to revive a controversy which necessarily causes the bitterness of a religious quarrel to mingle with the common pleasantness iningle with the comment of English public life. Unhappily it is of English public life. Unhappily it is of English catholicism was gagged because all men knew that it was already too late to act, and too late to protest. We had to stand by in help-iessness while the central tenets of Catholicism were publicly insulted from the steps of the throne. We recognized the steps of the throne. We recognized the steps of the throne. We recognized the situation and no word was spoken by The Tablet until the thing was done. by The Tablet until the thing was done. There was no machinery within the constitution for altering the terms of the Declaration without the co-opera-tion of Parliament, and the statute required that the ceremonial insult should be offered by the King to the religion of millions of his people be-fore Parliament assembled. The deadlock was complete. Moreover, apart from the futility of the protest, there was another consideration which had weight, and it concerned the King. We pointed out that his Majesty might with some show of reason have approached his Catholic subjects in some such terms as these : You knew of this thing long ago; you knew for more than sixty years that this declar-ation would have to be made at the beginning of a new reign, and for sixty leave the years you acquiesced and did nothing Is it quite fair, when by your negligence to turn and it is too late, suddenly to turn and attack me when I cannot help myself That plea seemed reasonable, and we felt stopped from speaking one word of reproach until the outrage had been With that silence, however, in our judgment the limit of concession was reached, and it would surely be to our everlasting shame if we now acquiesced in Mr. Balfour's poor plea that, the in Air, Bandid been spoken, there is no longer a practical question before the country. The Declaration has been made, and will not spoken, there has been made, and will not be called for again until the beginning be called for again until the beginning of another reign, and so why not wait until another sovereign ascends the throne—when his ministers of the day, with equal gravity and equal grace, will explain that really there is no practical question before the country, Declaration can be altered because the only by Parliament and must be made efore Parliament can meet to alter it It comes to this: There is no practical question during the present reign, be cause the Declaration has already made, and when a new reign begins there will still be no practical question,

fall. 5. Our point concerning the ballot is this: If a people, living under a sys-tem of government that recognizes their will as the law and gives them the ballot by which their will may be expressed, cannot free themselves from their undue burdens and protect them-the repeated at the earliest opportunity, that is upon the first opportunity which legally presents itself? Surely the nation has been reminded solemnly enough that the ways of Death are beyond reckoning, and that the suddenly. Are the Catholies of the

Surely a little thing enough. We live in a free country, and the will of the majority prevails. The People chooses that none but a Protestant Sovereign should rule over England. That is the aw, and we as a minority acquiesce. All we ask is that Parliament, while requiring the Sovereign to belong to the Protestant faith, should keep its hands off our religion and leave the King to profess his own.

1271

Surely it does not pass the wit of man to devise a formula which should be descriptive of Protestantism without at descriptive of Protestantism whole doe the same time selecting Catholic doc-trines for explicit denunciation. We have not the slightest wish to dispute the right of the majority of the electors to insist that the King shall be a Protestant. Our quarrel now is not with the Protestant succession. What we object to is the picking out of the central tenets of the Catho-lic faith for special repudiation at the most solemn moment of the Sovereign's

That is a gratuitous outrage which has nothing whatever to do with the Protestant succession. Suppose the majority of the electors desired to have none but redhaired men for their Kings, surely it would be possible to embody that odd restriction in a statute without holding up all the people who happened to have black hair to public odium. We should be quite content, for instance, to see the amendment drafted by Lord Llandaff made part of the law of the Liandain made part of the law of the land. By that amendment the formula by which the Protestantism of the King would be secured would run thus: "I, A. B., by the grace of God, King of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely, in the presence of God, profess, testify and declare that I do unfeignedly believe in the doctrines of the Church as by law established in this realm, and I here in the doctrines of the realm, and I by law established in this realm, and I do reject all doctrines opposed to or in-consistent with the tenets of the Church." Why will not such a formula suffice? For our part, in the name of those principles of tolerance and religious liberty which the Catholic Church is so often left to champion in this country, we protest against the whole of this belated and foolish policy of religious tests. Why deny to the king that liberty of conscience which is not refused to the poorest of his sub-jects, and is freely granted to the most powerful of his ministers? If, however, the Protestant majority, using its con-stitutional rights, insists on tests, if the stitutional rights, insists on tests, if the inherent intolerance of the creed which

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tuated by the public library, is a for to thinking and concentration. We be-lieve that if the young were debarred from every library except that which is in the school-room there would be fewer in the school-room there would be fewer nails. There are hints on etiquette and cases of mental anaemia. This, of advice for the young person who is worried about home and "her young course, is our opinion; and we never see boys and girls flocking to a library man."

ment.

ARTIFICIAL ADVICE.

Miss Mary Billcox bids us gurgle and without thinking that they are therethe world will gurgle with us, or words by handicapping themselves for to that effect, and entreats us to be their struggle with the world. serene, to hitch our waggon to a star, They are weakening their power etc. At times, we have it on reputable of attention and debarring themauthority, a middle-aged specimen of selves from the acquisition of a discrimthe male sex, who signs himself inating taste in books. They may be "Rachel," indites soulful suggestions come versatile and adepts at quoting for the benefit of perplexed male and all kinds of literary chatter, but these things are of little value on the mart female idiots.

If they really wanted advice they of the world. What counts is the could get it at home without paying power to think, which takes time and a cent. But they crave for gush and toil and application : not the reading moonshine. Thanks to them the childof many books, but the mastering of Less woman discourses sapiently on how the few. The influence of the one-book to bring up children : the newspaper man is as potent now as ever. He is man, whose society horizon is bounded always in demand in every department by press functions and poker parties. of human activity. He grasps the fact writes authoritatively on etiquette : and that there is as much room in the world the hard working scribe intent on getas ever, and he is willing to pay the ting up copy dispenses doses of symprice for it. The dawdler and book pathy to those who are misunderstood or and magazine sucker may bewail the encompassed by uncongenial surroundlack of opportunities, but he knows the

plaint is the offspring of incompetency. ings. The whole business is artificial And we say again that this indiscriminfrom top to bottom. The average young ate reading-this warping and befoul man who has work to do, and a liver ing the mind with all manner of printed in working order, does not trouble words-is the fruitful matter of incapthis column. The young woman with any claims to common sense receives

Says Cardinal Newman :

ables.

the advice she needs from her "I will tell you what has been the mother. Should she desire to hitch practical error of the last twenty years: not to load the student with a mass of undigested knowledge, but to force upon him so much that he has rejected all. It has been the error of distracting anything to a star she ought to be sure that it is a star, and not something ignited by an overheated self-conceit. The one trouble with the uncon and enfeebling the mind by an unmeanin genially surrounded, and not like other profusion of subjects; of implying that people, is too much time on their hands. a smattering in a dozen branches of study is not shallowness which it really is, but enlargement which it is not : of considering an acquaintance with the lowned means of thisses and persons A little work with head or hands, coupled with a spice of modesty, would reduce their swelled headedness es of things and personsthat all this was not dissipation but

Wo may be told that the public

hems in the island, we turned over our boat to let the water out and then pushed it over the ice home. I thought of St. Paul, but happily had humor enough to be humble. Thank God we arrived at the island safe and so and, and I hope none the worse for a wave bath. The following description of a sick - call to Put-in-Bay, made by Father Schoendorff shortly after his arrival here, was written for a Sandusky publication. It suggests that the United States is still a mission

country in more ways than one: "The change of pastors fell in Janu-ary. Arrived at Marblehead, the newcomer, a stranger to the lake regions, beheld in the misty distance a dark strip of land, bleak and storm-beaten, in a sea of floating ice-his parish, his new home, 'The Pearl of the Lakes.' As he got into the little rowboat that January afternoon, and with pole in hand, started to make his way through hand, started to make its way through those four miles of wind-tossed ice, beinfi unused to the lakes, he hardly realized the meaning of the dock hands' rough salute: 'I wouldn't cross for \$10!' till it was too late to turn

"But heaven ! how he realized it three days later when he received

sick call from Put-in-Bay—a man dy-ing ! Put-in-Bay, twelve miles up the lake and a flat-bottomed rowboat to carry him thither ! It was 10 o'clock in the morning when he started. Th lake is choppy ; an ominous wind is rislake is choopy ; an omnous what is ris-ing. With grim determination he sets out, bearing the 'consolation to the dying 'on his breast, fearful only that he may be too late for his mission of mercy. * * * Crash ! the ragged mercy. * * * Crash ! the ragged ice cakes dash against the boat. He fights the floating block with the long The boat turns and circles and pole. The boat turns and circles and drifts about in the sullen wind that pierces the novice sailor. Minutes nave passed into weary hours and the winter sun is already sinking in the crimson west. On a ledge of ice the kneels and with frozen hands ails the water from his boat, heavy, lashed half full of water. An appalling would reduce their swelled headedness and make them of some use. Advice, we fear, would be wasted on them. In away! * * *

gretted. If he intends to disregard those principles and shuts his ears against them it would be afoolish loss of time to attempt to teach them to him or discuss them with him. Human society by the right which it has of selfpreservation must look carefully after him and prevent him from doing it harm.

(3) You think that when a heavily burdened man is tendered assistance he is not likely to stop to ask his would-be helper what his religious belief is. True, he might not stop to ask that question. But if he knew his would-be helper's principles, and knew that they were applied to him they would increase his burden and render him absolutely helpless and hopeless until the proper link in the endless evolution-ary chain would come round, if ever, the burdened man would hesitate and say, Why do you offer to help me while you believe all help, human or divine,

is impossible ? If the would-be helper would go If the would be helper would go a step further in Socialism and say, My plan is this, I will put a dynamite bomb between your load and the small of your back, light the fuse, and your load and you will separate; the burdened man would needed a superstant of the motion ould prefer to seek some other metho of relief, that is, if he did not contem plate suicide. Socialism of the atheis tic, evolutionary type is social suicide. You fall into a sophism when you assume that the Socialist would-be helper can that the Socialist would be helper can relieve you of your burden. You con-found a promise with the execution of it. They are very different things. (4) Had Robert Emmet proposed atheistic, evolutionary Socialism to the account of exercising of exercising

Irish people as the means of escaping from their yoke, they would have treated him as a lunatic, and their sympathy for him would be of an entirely different character from what it is not there is now. The Irish people, being Catholic, would have known that any movement based on atheistic principles would be in an-tagonism with their Faith, and they will here scone of it. You say Emmet would have none of it. You say Emme

there will still be no practical question, for the sufficient reason that it will then be too late to prevent a repetition of the outrage. At present the law arranges that the Catholics of the Emwas an infidel. That we know not ; but of one thing we feel certain, had Emmet should be insulted periodically based his movement on infidelity and proposed a republic whose foundation was to be a negation of Catholic Chris-tianity, the Irish people would not have raised a hand to help him, nor this, and this only: are the Govern-

now. The king's inness and the data imposed by the coronation ceremonies were a sufficient justification for in-action during the late session. With the reassembling of Parliament those reasons disappear. We earnestly in-vite the Catholic Peers, therefore, to the comparison to the best take counsel together as to the best way of bringing the question to an im-mediate issue. We cannot help the mediate issue. We cannot help the Protestant succession, and if we acquiesce in that, as we needs must, it ought not to be impossible to devise a formula which, while satisfactory to the Protestant feeling of the country, should Catholic religion alone. -London Tablet.

.....

A PROTESTANT UNIONIST ON ORANGEISM.

Here is an illuminating extract from Mr. T. W. Russell's admirable book, "Ireland and the Empire" (page 266): And who are these people who fight these squalid battles on the streets of Belfast in the name of Protestantism? Protestants, forsooth! If the truth be told, they rarely enter a church truth be told, they rarely enter a church door; they never subscribe a sixpence for the furtherance of any form of religion; they bellow on the streets about the Pope and about the Protest-ant religion. The public house is their temple, the publican is their high-priest. They preach a gospel of hate and of hatred that would disgrace a range of savages.

race of savages. "This is the spirit which disfigures the great Northern capital, and dis-credits the entire province. Its grossthe entire province. Its grosser exhibitions are almost entirely confined to Belfast, Portadown, and one or two similar centres; but the spirit of the thing is everywhere throughout the province. It takes innumerable shap but hatred of Popery, and even It takes innumerable shapes; Papists, is everywhere.

Oblivion is the dark page whereon memory writes her light-beam charac-ters, and makes them legible; were it all light, nothing could be read there any more than if it were all darkness.-Carlyle.

Titus, a Comrade of the Cross A TALE OF THE CHRIST FOR THE CHRISTMAS-TIDE.

memory of wondrous dreams, but can-not tell clearly what they were like. He was also praising and blessing God,

and ascribing equal praises to the Nazarene, Whom he called the Son of

Nazarene, Whom he called the bon God, and the Consolation of Israel." God, and the Consolation of Israel."

the high priest, looking sternly at his favorite servant. "No disciple of the

I am not a disciple," replied Mal-

The speaker was the venerable An-

that it will be exceedingly diffi-

Thou knowest nothing at all !'

favorite servant.

blasphemer shall serve me.'

Caiaphas ground his teeth.

2

BY FLORENCE M. KINGSLEY.

CHAPTER XXII.-CONTINUED.

"I have seen Him," answered Prisca. "And I always longed to speak with Him, that I might thank Him for the healing of my Stephen. But I dared not; the sin in my heart was too great. I had almost put it under my feet, till I

saw Him in Capernaum." "He is the Sinless One," said Mary thou question others concerning the thing, as I hade thee ?" gravely. "But didst thou never hear Him say that He had come to this world, out of heaven above, to save those that "'Tis regarded as a veritable miracle in Bethaoy," he said; "I made the most careful investigation, even as thou sinned

Said He that ?" cried Prisca eager

ly. "And how save them ?" "He hath said, not once but many most careful investigation, even as thou didst command me, questioning many discreet and prudent persons concern-ing the matter. I also examined the tomb in which he lay. The man was unquestionably dead, and had been buried four days; but how the Nazartimes, that 'whosoever believeth in Him, should not perish, but have ever-"The simplife, '' said Mary simple Thou art sure that He said ene was able to restore him to life, ex-cept by the power of God, I know not ;

He hath said it-not once, but many times," answered the mother of Jesus "And what is it that I must believe?" nor could any one tell me." "Keep thy senses, man! Let not the evil one prevail over thee!" said

asked Prisca, trembling in her eager "That He came down from God, to

seek and to save that which was lost; and that He is able to accomplish that for which He came," answered Mary. "How could I help but believe that?

chus, looking down upon the ground. "But the thing is beyond my under--did He not save my Stephen from worse than death !" Clasping her thin standing." "Enough !" said Caiaphas, with an impatient gesture. "Leave me and prepare the council chamber. Let it be in readiness within an hour." hands, she cried out joyfully : " I believe that He is able !" Then she

closed her eyes and lay so quiet that Mary thought she slept. Presently stole into the room, and stood beside the bed, looking down at his What thinkest thou ?" he asked in

a low voice. " Doth she mend ?" At the sound of his voice, the sick

nas. He was the centre of an excited woman opened her eyes. "I have been a great sinner above most," she said group in the council chamber of the high priest. "If we let Him thus faintly. "But He came to save me, and I am at peace. Thou wilt find Titus-give him this. She will tell alone, as we have been doing for a three years now, all men will believe on Him, and the Romans will come and take away both our place and nation ; Then the dark eyes closed again, and thee al

and deservedly so. He should have been dealt with long ago—'twas my ad-vice then, and could have been easily followed in the bedienies bet and for the last time. The two sat beside the bed and watched the quiet sleeper through the long hours of the night. followed in the beginning ; but the matter hath now assumed such an as-Just at dawn, the pale lips moved, and Stephen, stooping down, caught two words : "Stephen—Jesus." Then the cult to bring about His death." stopped altogether. She "I am not in favor of putting the faint breath had entered into everlasting life. After the simple funeral, which took

Man to death," said Nicodemus, in his mild tenes. "For in my opinion He hath done nothing worthy of death." place, in accordance with the Eastern ustom, at evening of the same day, ard from the lips of Mary broke out Caiphas, passionately, " nor dost consider that it is expedient Stephen

the story of Titus. He was greatly moved. "Poor mother !" he said. "No wonder she for us that one Man should die for the mother !'' he said. "No wonder she wept, with such a burden on her heart. She was a timid soul and lived always a people, and that the whole nation per-ish not." Nicodemus looked at him for

ment in silence. "Thou art the high priest," he said solemnly. "Jehovah speaketh through thy words ; but God life of terror." Then he told the mother of Jesus all that he knew of his father's evil life. "He is all I have left now," he said forbid that we put an innocent Man to death. For my part I will have noth-ing further to do with this thing." bitterly when he had finished.

Dost thou mean that ?" said Mary. " Dost thou mean that?" said Mary, "No! A thousand times no!" cried Stephen impetuously, as he caught her meaning. "Didst thou hear my mother's last words? In that moment art one of His disciples," said Annas with a sneer. "Thou art therefore out of place in the council of the San when with her dying breath she coupled my name with His, I knew what I must do. I shall give my whole life to Him." hedrim. Go hence, and join thy illus-trious Master, the carpenter, and His followers Whom He hath gathered from

do. I shall give my whole life to Him." "Though shalt indeed," said Mary, gazing away over the hills with a solemn the refuse of the earth." Nicodemus made no reply ; but he look in her deep eyes. "But I know not what the future hath in store for arose and passed out of the council chamber in dignified silence. "Let Him go !" said Jochanan. Him. He hath bitter enemies ; some-times I fear for His life." And she "Let Him go !" said Jochanan. "Tis not meet that we lose time in discussing what is sufficiently obvious turned to Stephen with a tremulous

quiver of her sweet, firm month. "Is He not the Beloved of the Father ?" said Stephen simply. "And is the Father not able to save Him from the hand of His enemies ?" "He shall make His enemies His to all the rest of our number." As he spoke, he glanced around the circle, and a little murmur of applause fol-But there was one who did not join in

footstool,' even as it is written," answered Mary in a firm voice, " and He shall triumph gloriously." Stephen regarded her with awe. Joseph, and he was a native of Arim-

"To silence she said

selves unfriendly to the Church of the serves unif-nearly to temple beareth wit-ness to the fact; we must not forget it, nor blindly risk being crushed by the iron hand of Rome. We must rather

nor blindly risk being crushed by the iron hand cf Rome. We must rather seek to ally ourselves to them in every way in our power. If this man Jesus can be convieted of plotting against the Government, our work will be prac-tically done. We can then deliver Him over into the hand of Pilate, assured that He will be dealt with after His de-that He will be dealt with after His dethe people?" "The people all cried aloud, "Hallelujah! and Hosanna to the Son of David!" All Bethany hath gone mad over the thing; such a wonder hath never been heard of." serts. To-morrow, especially, let Him be watched closely; in such a case as this, the Sabbath laws must be relaxed so that we shall be enabled to perform this work—which is assuredly one of "Tisa palpable ite, and hath been invented by this fellow and his followers to make an uproar at feast time ! Didst then emotion robe.

At this moment a loud knocking was heard at the door of the council cham-ber. Caiphas looked astonished. "Who dareth to interrupt us in our deliberations!" he said aloud. "But The man looked gravely at his master.

deliberations !" he said aloud. "But stay ! It must be something of im-portance !" And he beckoned to one his brothers-in-law to open the door. The man returned almost instantly, and said in a low voice : " 'Tis one of the followers of the Nazarene. He would speak with the high priest."

Caiphas hesitated. "Wilt thou not command that He be brought before us ?" suggested Annas. "It may be that he hath repented him-

self of his folly in joining the Man ; he might in that case be disposed to give ssistance. " Let Him be brought in," said Cai-

phas. There was a silence in the chamber, broken only by the footfalls of the man who now entered. As he stopped and hesitated at sight of the imposing as-semblage it could be seen that he was of low stature, and of a singularly sinister cast of countenance.

"We have dealt gently with this thing too long already; the Man must be put out of the way, and that speed-Annas smiled genially as his eye fell upon the new-comer. "Wilt thou not come forward and ac-

quaint us with thy desires ?" he said in his most honeyed tones. The man looked at him. "Art thou

the high priest ?" he asked hoarsely. "I am the high priest, fellow ! What wouldst thou with me ?" demand-

ed Caiphas impatiently. But Annas touched him warningly, "Thou hast come, my good man, to speak with us in regard to the Nazar-

ene ; is it not so ?" he asked. The man's face brightened, and an evil light shone in his eyes. "Aye!" he said in a loud voice, "I have! I can no longer abide His presence. hath been made known to me that thou art His enemy, therefore am I come."

"Ah!" said Annas softly, "thou wouldst fain return to the bosom of the thou Church of thy fathers, and cease thy wanderings in by and forbidden paths; am I not right?"

am I not right?" "I care not for the Church!" was the bold reply, "any more than the Church careth for me. But I want

money; what wilt thou give me if I be-tray Him into thy hands?" Caiphas started to his feet, while joy sparkled in his eyes. "What will I give thee?" he exclaimed. "Why, what wilt thou give me if I be-

But Annas checked him, saying in a We have long suspected that thou low voice: "Let me manage the fellow, my son; I understand this sort as thou " Thon art therefore st not." Then he went on judicially "It were worth no great sum, assuredly, my good man, since we already know where He is to be found. Still, thou mightest be of assistance to us, and we are disposed to be generous. What sayest thou to twenty pieces of silver?'

supest thou to twenty pieces of silver?" The man looked down. "Tis too little he said, sullenly "Thou knowest not His haunts as I do." "True," said Annas smoothly. "I will even increase the amount by half. Deliver Him into our hands safely, and at a time when there shall be no uproar of the people, and we will give thee thirty pieces of silver -'tis a goodly

and not to be despised. The man shuffled uneasily on his feet, the applause. He was 'Joking steadily upon the floor at his feet, his fingers busying themselves uneasily with his evidences of wealth on every side. But

long beard. The name of this man was Joseph, and he was a native of Arim-Caiphas, in a fury of impatience, was

him. "Nay, I am not a beggar! I want only what is justly due me." Then looking full into the eyes of Annas, he hissed: "Thou shalt have Him! Do not doubtit; forl hate Him, Donot doubt ti; forl hate Him, about with the grandeur of a king. Didst thou see how even the children and the women approached Him feareven as Thon dost !" After that he turned and went swift-

lessly?" "Tis true," said one who had hither-"Tis true, "If He be a king, He ly, away, without once looking behind to been silent. "If He be a king, He is a king apart from the kings of this earth. His followers be humble men. CHAPTER XXIV.

Philip turned himself about, and as

"I would have speech with Thee for

"He will not receive us, then !" said

Nay friend-thou art over-hasty,

"We have spoken with the Master

s ever merciful and hath compassion

Master doeth us honor.

And the Greeks, looking earnestly in

had longed for. They bowed in lowli-est reverence before Him, and Jesus, lifting up His face to heaven, said :

"The hour is come that the Son of

the gate.

Thy

land.

Thy name.'

earth

heard.

dious voice, filling all th

glorify it again.'

of the sunlit sky above them :

'It thunders," said one of a group

of Jewish rabbis who stood by, envious

ly watching the scene. "An angel hath spoken to Him,

murmured others beneath their breath

but for your sakes. Now is the judg-ment of this world ; now shall the prince

be lifted up from the earth, will draw all men unto Me."

"We have heard out of the law that the Christ abideth forever," said one of the rabbis: "and how sayest Thou,

that the Son of man must be crucified

And Jesus made answer: "Yet a little while is the light among

you. Walk while ye have the light,

that darkness overtake you not; and he that walketh in darkness knoweth

not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light." Then He went away and was seen no more of the multitudes that day.

And the Greeks departed out of the

Who is this Son of man?

And the Master answering said: This voice hath not come for My sake,

"I want to go home, mother! Why must we stay here so long?" and the child tugged impatiently at his mother's earth. His followers be humble men. One of them is known to me. He hath a Greek name-Philip. Let us seek Ilim and inquire further of this matter." And forthwith they all entered into the

"Nay, my child, thou must be patient. We have not long to wait now. See, here is a cake for thee; eat And forthwith they all entered into the eity and sought the temple. For there they hoped to find the man Philip. As they passed into the court of the Gentiles, the quick eye of Rufus caught it while I tell thee again why here, for thou must remember this day to thy latest breadth." ight of the man of whom he had spoken

about to pass into the inner court, whither these foreigners could not come. Starting forward hastily, Rufus "Tell me," said the child, between his mouthfuls, looking up into his touched him on the shoulder and said in a low voice: "A word with thee, mother's face. "When thou wert a babe, my Gogo,

thou wast nigh unto death; and this good friend." Jesus healed thee." "Thou hast told me that many times!

his eye fell upon the swarthy face of the Greek, he drew back a little, and said somewhat coldly; "Ah, Rufus, 'tis thou! What wilt Give me another cake; I am hungry.' "Yes, my son, I have told thee many d it not been for this Jesus times, for h thus, for had it not been for this Jesus, thou wouldst even now be lying in the grave—and I should be childless! My child! My love!" And the mother embraced the little form with passion thou?

a moment," replied Rufus. "I and certain of my countrymen-like myself ate tenderness. "Why dost thou hold me so tight converts to the religion of the Jews have come up to the feast, and to-day we saw the Man who is called the prophet of Nazareth as He entered into the city; and certain strange things concerning Him have come to our ears. Sir, we would fain see this Jesus for mother ?" asked the boy, shaking the curls out of his eyes. "Oh! see that lovely bird !" "Never mind the bird, child, but

listen! This Jesus is a king-the Messiah. To-day He is coming along this road, and thou shalt see Him." ourselves, that we also may learn of Him. "A king! Will he wear a crown? Philip looked troubled. "Friend

"I know not. It may be. We shall see. But look at the people !--thou-sands upon thousands of them! We have a good place here. We shall be thou art a Gentile notwithstanding that

thou hast turned from idohatry to the true faith. I know not whether this may be. And yet—stay! I will con-sult with another of our number. Wait here: I will return speedily." So saynear Hin ' Nay, I like it not ; I care not to

see a king. I would rather play. Let ing, he turned away and was quickly lost to view in the crowd which filled us go home !" "Hark! Dost thou hear that ?"

cried another woman who stood near. "They are coming! What is it that

he place. The Greek beckoned to his compar ions, "Thou wert right, mine Apelles," he said bitterly: "these Jews cannot forget that we are but strangers withthey are saying—' Hosanna ! Hosanna to the Son of David. Blessed is He to the Son of David. Blessed is He that cometh in the name of the Lord ! Hosanna in the highest!' Ah, 'tis a blessed day! To think that we should Apelles in a tone of deep disappoint-ment. "Let up depart out of this place, and I care not whether I ever relive to see it! But see the people running! They are stripping down the palm leaves !

Why do they do that, mother ?' "Why do they do that, again questioned the little one. "Thou shalt sit on my shoulder and "Thou shalt sit on my shoulder and turn

and can see further than I. thou?" "I see many people coming-and was a Gentile. 'Tis a name that I hate! Man riding upon a mule," replied the

But see! he is returning. child. "Yes! yes!" said the other woman "I see also. Can it be He? The people are shouting and throwing the concerning thee," said Philip, "and since it is unlawful for thee to come to Him in the inner courts of the temple, He will even come forth unto thee. He nalm branches before Him! See! they strip off their garments, and lay the

also in the road !' And now the procession was close at hand; and the whole multitude of the on the lowliest," he added. The proud, sensitive face of Apelles flushed at these words, but Andronicus disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saymade answer: may be that even we, Gentiles though

"Give thou the triumph, O Jehovah, we be, shall yet render Him some ser-vice which shall be acceptable unto to the Son of David ! Blessed be the kingdom of our father David, now to Him. be restored in the name of Jehovah. made no answer. Then, lifting up his eyes, he said: "The Master is at sed be He that cometh the King of Israel, in the name of Jehovah! peace and salvation are from God above! Praise be He in the highest heavens ! From the highest heavens send Thou the direction to which he pointed, saw approaching them the Jesus Whom they

ow salvation now salvation !" "Look at Him, child! 'Tis the King—the Messiah! Shout now with me—Hosanna to the King! Hosanna to the Son of David!"

to the Son of David!" "Hold thy peace, woman! Art thou mad, that thou teachest thy innocent babe to blaspheme?" The woman, startled by these harsh words, turned about and fixed her eyes, large with fright, upon the speaker. She saw that he was a Pharison and man should be glorified.

answer; he was pressing forward into the throng which surrounded the

these

"Hearest Thou what

Master.

Then looking searchingly into the earnest faces before Him, He continued, Verily, verily I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die. it beareth much fruit. He that whither I go. v clasping the little one closer to loveth His life loseth it, and He that hateth His life in this world shall commandment I give unto you, That ye breast, she said : "I know not what thou sayest. He is the Saviour of my child; therefore I praise Him." But the man paid no need to her love one another, even as I have loved keep it unto life eternal. If any man you.

said, "that we may again speak with Him

But the Jews believed not, for their eyes were blinded to the light, and their souls were filled with bitterness and envy.

FEBRUARY 28, 1903.

Yet because of the voice from heaven ome even of the rulers believed ; bu they durst not confess it because they loved the glory of men more than the glory of God. Verily, they

CHAPTER XXV.

"Yonder is a man bearing a pitcher. Dost see him? He is about to turn up the street." "I see Him," said Peter looking

"I see Him," said reter looking earnestly in the direction in which John was pointing. "Let us follow quickly, lest he escape out of our sight." So the two followed the man, who presently paused before the gateway of

house, seemingly that of a well-to-do amily. The two entered boldly in after family.

the pitcher-bearer, who turned to stare at them with amazement. "We would see the master of the "We would see the manual waithouse," said Peter authoritively.

The man made obeisance. here for a moment, good sirs, and I will fetch him," he said, looking curiously at the two.

sought it, but edged ability Presently he returned, followed by an elderly man. "If thou art the master of the house." carriages at whose faces they led, a c the prevailing

said Peter, fixing his eyes upon him, 'I have a message for thee." The man bowed his head. "Speak,"

he replied, "and I will listen." "This is my message," continued Peter. "The Master saith unto thee, 'Where is the guest chamber, where I shall eat the Passover with My dis-

"'Tis the word I received in my dream," murmured the man, as if to himself. "Lo, I have prepared the chamber, and it is ready. Follow Me.'

They followed him, and he showed them a large upper room, furnished with everything needful for the feast. And hey made ready the Passover.

And when it was evening Jesus came with His disciples, that they might eat of the supper. As they reclined, at the table, Jesus being in the midst, He looked about upon the twelve and said : "With desire I have desired to eat this Passover with you before I suffer. For say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

adom of God. And as they were eating, He said: "Verily I say unto you, that one of you shall betray Me." And they were all astonished and ex-

said Rufus, smiling at the impetuous young man. "We have directions to wait here until the follower of the ceeding sorrowful, and began every on Nazarene hath made sure of the matter. of them to say unto him : "Lord, is Nevertheless He reminded me that

Now John, who was especially beloved by the Master, was next to at the table. Peter, looking at him attentively, motioned that he should ask Jesus who it was of whom he had

spoken. And John said very softly, so as to be heard by no one save the Master, "Lord, who is it?"

And Jesus, in the same low tone, made answer : "'Tis he to whom I shall give a morsel of bread, when I have dip it in the dish.'

Then breaking from the thin cake of bread before him a fragment, he rolled up, and dipping it into dish gave o Judas Iscariot. As Judas accepted this little token Philip bowed his head gravely, but

of friendship from the hand of Him Whom he had once loved, all the awful passions of his soul broke their bonds He started up, his eyes blazing with an evil light. Jesus looked at said, still in a low voice : " What thou doest, do quickly." And unable to bear the look in those

eyes, Judas slunk out of the room and hurried away in the darkness, mutter-

ing fiercely to himself. When he had gone Jesus said to the eleven: " Now is the Son of man glori fied, and God is glorified in Him. Little children, yet a little while I with you. Ye shall seek Me; but

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thou must go forth even as thy morrow thou must go torth even as thy mother bade thee, that thou mayst find the young man David, and acquaint him with all that hath happened. As for me, I am going up to Jerusalem. Something tells me that He will have need of me And so it happened that in the morn ing early, Stephen set forth alone on his journey, bearing with him the little tunic wrought by the mother of Titus.

and the silver chain which had belonged to his own dead mother. And when he departed Mary blessed him and kissed him; and he wept, as he bade her fare-well, for he was but a lad after all, and the world was wide and lonely.

CHAPTER XXIII.

speedily. See to it ; for he leadeth away much people after him." Caiphas was striding up and down speedily. away much people after him." "Moreover, being a dead body, which hath no longer any right on top of the earth, he defileth every man with whom he cometh in contact," said the floor of his own private apartment, his hands clasped behind him, his head bent forward on his breast. His eyes were blazing with an angry light beneath his brows, and now and then he muttered fiercely to himself. "Blas-phemer ! He shall be crushed ! Have another, piously. Blas-" Let the man Lazarus alone !" said Joseph of Arimathea, unable to re-strain himself any longer. "I know him well; he is an honest man and just. I have also seen him since his resurrection from the dead—if so it I not vowed it-I, Caiphas, the high priest ? He shall not defy me longer !"

Hearing a slight sound outside, he strode rapidly to the door of the chamber, and flung it open. "Ah, Malchus! 'Tis thou. Enter!

"Ah, Malchus! 'Tis thou. Enter! Well what hast thou to say?" The man bent his head humbly. "Most worshipful master, I went as I was bidden to Bethany. When I reached the place, I had not the slightest difficulty in finding the abode of Lazarus; the streets were thronged with people going and coming to the house, which I found to be one of the house, other of the town, albeit humbler cottages of the town, albeit comfortable and tidy."

I care not what sort of a place it," interrupted Caiphas irritably.

I saw the man Lazarus-alive and l," continued Malchus. "He was well.' the garden of his house talking to

the people." "Talking to the people, was he !" "record the high priest. "The country sneered the high priest. "The country is full of orators nowadays. And what

power to put any man to deatu. The eyes of several present flashed dangerously, at this reference to the Roman supremacy and the national de-gradation. But Annas hastened to say "He was telling the story of his resurrection. He said that the four days which he passed in the tomb were as a sleep. He hath still a faint blandly " The Romans have not shown them_

ready imposed.'

Thou hast spoken wisely," said An-

nas. "The man had evidently reached the proper limit of his days ; it is more

blasphemously through the flesh.

The matter can be

er to put any man to death.'

bout to burst out int " Now as to the case of this fellow Annas again spoke, and this time his Lazarus, who is making quite an up-roar on his own account," continued cold, even tones had a shade of sternness in them: ' continued Jochanan, "what think ye? It see the to me that he were better off in

He

As he

"Thou must decide quickly, for we " what think ye ? It seemare considering other plans. Wilt thou have the thirty pieces or wilt thou not? tomb from which he was taken. If he were indeed dead, then was it the will of God, and he should have remained Thy Master is doomed in any event.' The man was silent for a momen 50. We shall not be doing unlawfally if we carry out upon him the sentence of death which Jehovah had himself allonger; then he said slowly :

longer; then he said slowly: "Woll, I will do it; 'tis a small sum, but I am a poor man; I must look out for myself. I have wasted many months in following this Jesus. I thought Him the Messiah; but He is not—He is not—He is not.' And his saying?" he shouted angrily. "Bid them hold their peace!" The Master turned, and looking upon him, said: "I tell you that if these should hold their peace, the stones would immediately cry out." "And when He was near, He beheld voice died away into an inarticulated

than probable that his body is now ani-mated by a devil, which thus speaketh murmur. "Thou hast done right and wisely, the city, and wept over it saying. If thou hadst known, even thou, at least in this thy day; the things which beboth for thyself and for us," said Annas warmly rising and approaching the miserable wretch, who was trembl-ing in every limb. "Thou shalt have should be put out of the way, and that long unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee food and wine before leaving the palace. But first, what is thy name? and what are thou to the Nazarene?"

My name is Judas Iscariot. I am in on every side, and shall lay thee even with the ground, and thy children within thee. And they shall not leave in thee one stone upon another; be-cause thou knowest not the time of thy one of the twelve who are always Him," replied the man, is so low a voice that Annas could hardly catch the words. "One of His immediate followers!" visitation. And when he was com-

said Annas, rubbing his hands, and looking about the circle of attentive into Jerusalem, all the city was moved saying, Who is this? And the multiwas. He hath not a devil ; and believing what he doth, he justly praiseth God for his deliverance, and glorifieth tude answered, This is Jesus, the prophet of Nazareth of Galilee." listeners with a triumphant smile. Ah, this is better than I thought; i As the procession passed within the city gates, and the sound of the chantwith Him his Saviour from the tomb.' is indeed well! Now, my good man, it is important that the Nazarene should discussed later," said Annas smoothly. "Can any one here inform me of the where-abouts of the Nazarene ?" suspect nothing of all this-thou seest ing and acclamations died away, one of a group of men in foreign dress who had that, of course, for thou art a shrewd "He hath come even to-day toBethany,

that, of course, for thou art a shrewd fellow—therefore attend strictly to what I shall say. Go back to Him and attend Him as usual, till such a time as thou canst safely—mind, I say safely, with no disturbance, nor outery to arouse the people—deliver Him into our hands. We will take care of the rest. And the silver shall be paid thee immediately thereafter. This is a tot of earth. Know ye aught concerning Him?" where He sojourneth with the same Lazarus," said Caiphas. "I was in-formed of the fact as I entered the council chamber. He undoubtedly pur-poseth to be in Jerusalem for the feast. He must be seized in secret, that there the immediately thereafter. This is "I have heard, mine Apelles, that he the earnest of the larger sum which is indeed and in truth the Prince long be no uproar among the people. And there must also be some evidence securod against him, which shall bring him under Roman jurisdiction. For, as ye know, this tribunal hath not the And he pressed a coin and. at it greedily, mutter-ter being stabilish and their scriptures. Even now they look to see Him establish His throne in Jerushall be thine." into the man's hand. He clutched at it greedily, mutter-

ing something unintelligible. But Annas was content. "Here, salem. I would fain see Him, and stand in His presence."

Malchus!" he sold cheerfully, opening the door of the chamber. " take this

"I also, my Andronicus," said another. "But how many that be? We are Gentiles—albeit converts from the door of the chamber, "take this good fellow and see that he hath an bundance both of food and wine."

bundance both of food and wine." the pagan faith of our fathers to the At this, the man turned fiercely upon one only and true God. Would this

And He took bread and blessed it would serve Me, let him follow and brake it, and gave to the disciples and said: "Take, eat; this is My and where I am, there shall also My servant be. If any ma will the Father honor.' If any man serve Me, hin Body, Which is given for you. This do in remembrance of Me." Here He paused for a moment, evi

And He took the cup and gave thanks, and gave it to them, saying, "Drink ye all of it. For this is My Blood of the New Testament, which is shed for many for the remission of sins. This do ye, as often as ye shall drink dently lost in thought ; then again lifting His face toward the cloudless spring heavens, He said in a tone of pathetic patience: "Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify it, in remembrance of Me. But I s unto you, I will not drink henceforth But I sav this fruit of the vine, until that day when I drink it new with you in My Then sounded forth a great and meloinfinite space Father's kingdom.'

Then Peter said to Him: "Lord, where is it that thou art going?" For "I have both glorified it, and will he was perplexed and sorrowful, as The Greeks were awe-stricken at the were they all. Jesus answered him : "Whither I go, prayer and at its wondrous answer. In-stinctively they covered their taces with their hands, and sank upon the

hou canst not follow Me now, but thou shalt follow Me afterward.

shaft follow Me afterward." "Lord, why cannot I follow Thee now?" insisted Peter anxiously. "I will lay down my life for Thy sake." Jesus looked at him sorrowfully, as He answered: "Every one of you shall be offended because of Me this night. be offended because of Me this night. For it is written, 'I will smitche Shepherd, and the sheep of the flock shall be scattered abroad.' But after I am risen I will go before you into of this world be cast out. And I. if I

The Story of Morning Tiredness Is told by impure blood, poor digestion, slug-gish liver and tired nerves. It is a warning of very serious trouble ahead, and should promp ensible poople to take a bracing tonic like Ferrozone, an energetic invizorant and re-builder. Ferrozone will give you a sharp appe-tite, promote good digestion and sound sleep i ti will feed and energize the enfected organs, strengthen the nerve and vital forces and re-gulate the heart. Ferrozone changes that tired feeling into vigor, strength and ambition. and does it quickly. Remember the name. ard insist on having only FERROZONE it's the bast tonic made. Price 500, per box, or six boxes for \$250, at Druggists, or N. C. Poison & Co. Kingston, Ont.

temple, communing earnestly together of all that they had both seen and Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' worm Exterminator. The greatest worm de-stroyer of the age. "Let us tarry in Jerusalem," they

"Though all men should be offended because of thee," declared Peter pas-sionately, "yet will I never be of-fended !" TO BE CONTINUED.

huma by a Euro

UABY 28, 1903.

may again speak with

believed not, for their ed to the light, and filled with bitterness

the voice from heaven e rulers believed; but confess it because they risees. Verily, the of men more than th

PTER XXV.

man bearing a pitcher. He is about to tarm " said Peter looking

direction in which John Let us follow quickly, at of our sight. ollowed the man, who d before the gateway of gly that of a well-to-do o entered boldly in after

er, who turned to stare nazement. see the master of the eter authoritively. de obeisance. "Wait ent, good sirs, and I will said, looking curiously

returned, followed by an

he master of the house," ing his eyes upon him, age for thee." ed his head. "Speak," nd I will listen."

continued y message," continued Master saith unto thee, guest chamber, where I Passover with My dis-

vord I received in my ured the man, as if to I have prepared the it is ready. Follow

ed him, and he showed pper room, furnished with edful for the feast. And iy the Passover. was evening Jesus came

ples, that they might eat As they reclined, as being in the midst, He pon the twelve and said : I have desired to eat this you before I suffer. For , I will not any more eat it be fulfilled in the king-

y were eating, He said : unto you, that one of you fe.' ere all astonished and ex-vful, and began every one

ay unto him : " Lord, is who was especially be-Master, was next to him Deter, looking at him notioned that he should it was of whom he had

aid very softly, so as to be one save the Master, s it ?"

in the same low tone, made is he to whom I shall give ead, when I have dipped

ing from the thin cake of him a fragment, he rolled ping it into dish gave it riot.

accepted this little token from the hand of Him once loved, all the awful s soul broke their bonds. o, his eyes blazing with an lesus looked at him, and a low voice : "What thou ekly."

to bear the look in those dunk out of the room and in the darkness, muttero himself.

ad gone Jesus said to the ow is the Son of man gloriod is glorified in Him. en, yet a little while I am Ye shall seek Me; but cannot come. t I give unto you, That ye ther, even as I have loved

FEBRUARY 28, 1903

CFLEBRITY.

Settala, as he was called—just as one says Verdi, Mazzoni, Schiaparelli, or any other leader of arts or sciences—

well his own early poverty and the cruel treatment he had received, not to exercise authority now that he had it, eccived his patients from 4 to 5 o'clock n the afternoon. Settala was a famous His reception room was connected hysician. with the entrance of the house by an electric bell, and throughout the whole hour this bell rang continually

An unliveried servant, properly grave and dignified, met each caller at grave and dignined, met each carlet at the door, ushered the visitor into the waiting-room of the great man, and quietly announced the name. This rather dark outer room, very simply furnished, carpeted in green, was not at all elegant—in fact, could scarcely at all elegant—in fact, could scarcely be called in good taste. Some bronzes and groups of brie-a brac scattered here and there, however, indicated that the owner of the house was neither in-sensible to the beautiful, nor unable to

chatting with a friend.

be sure.'

others lack.'

we poor suffering women would not be able to live,"

The Countess, leaning over, said

But he is not old, dear, hardly more

Settala disposed of his patients rapid

interesting change for them.

the surprise he felt at her manner. Slowly taking a sheet of paper from his desk he said, "Your name?" "Sylvia Foligno." "The address?"

procure it. About a dozen people were in the "The address?" She gave it to him, and then repeated her question, "When do you think you will be able to come?" room, most of them of the aristocratic

said with dignity : " My model can not go to the hospital. We are poor, but not destitute. Whatever your charges may be they will be paid with-ont comment. When can you come?" For a moment, but only for a moment

Settala hesitated, his usually immobile countenance showing for that instant

clientele that was his, not because he sought it, but as a result of his acknowl-"I have so many matters to attend to that I can not say exactly within the edged ability and fame. There were ladies who had left their next day or two.

next day or two. She was not satisfied, and replied: "I must know with certainty. I am a school teacher, and will have to obtain carriages at the door, young gallants whose faces gave evidence of the life they led, a celebrated singer, who was the prevailing fad, a banker whose leave of absence for the day of your

the prevailing fad, a banker innos name was a synonym for wealth, a recently elected Deputy, each anxious to have him pass upon his or her case, yet fearing to have him pronounce it serious. Within that cheerless room visit.' He raised his head and looked into her eyes. Every trace of timidity had disappeared from her face, and she spoke calmly, without a tremor in her voice. Her womanly feelings had been hurt by his suggestion. He had fallen from the pedestal, and she now treated with him the very atmosphere seemed impreg-nated with all the pains of life and its with him as a mere man. "I will come to morrow at noon." From time to time the office door

would open quietly, and those who waited would catch a few words uttered Turning to go out, Sylvia cast a quick, comprehensive glance around the room. It was not like the usual physic waited would catch a lew words uttered in a dry, monotonous tone, as the doctor dismissed his patient. The next in turn would pass in, and the door would be as quietly closed. Reclining upon a couch of green velvet the Countess Narducci, was chating with a friend. room. It was not like the usual physi-cian's office. It contained not a thing but books and stiff furniture. The spring had come and all the air was full of the fragrance of flowers, but not a flower adorned the tables, and, though chatting with a friend. "I have come," said she, "to ask Settala whether I am to go to Levico this year, or to Recoaro. If it were not for him I would worke D medical and scientific fraternities sought him as a member, not even a diploma hung upon the walls. Standing at the threshold she bowed slightly and said, "I thank you." He arose, went to the door, opened it, and bade her good day. In the walting from there were still medical and scientific fraternities sought for him, I would make Recoaro my permanent address for the season, for the Fabianis and Segris will In the waiting-room there were still be there, and they are agreeable and In the watting-room there were suff two or three persons, and the Princess Luigi had already sent in her card. The clock showed that it lacked ten congenial people. But you can not trifle with Settala." You can not even persuade him. minutes of 5, but Settala sent her word You know the face he made that day when I said I did not care to know any-

that he could see no one else that day. II.

when I said I did not care to know any thing about the Salsamaggiorris. He gave me such a piercing look that I was quite abashed. He is a regular bear, but a precious bear, without whom Over the side of a white bed furnished with the best coverings in the house, Settala leaned with a look of intense interest. The shadow of a woman that lay there awoke with a groan of pain as the physician examined her. He ques-tioned her briefly, with the acumen of omething laughingly. The other made an eloquent little grimace and added : "I really believe that his heart is made an experienced practitioner. The woman answered in monosyllab of stone, but when he was young even he was as amenable as any of them, you

an experienced practitioner. The stek woman answered in monosyllables, breathing laboriously the while. His visit was a short one. He rose and looked toward Sylvia, who, stand-ing at the foot of the bed, had been silently awaiting his decision, her eyes and her pallid face giving evidence of her anxiety. With a movement of his head Settala

than forty; at any rate, he is a splen-did man, and never tires one." "Yes, I agree with you—not fine, in a purely esthetic sense, but he has an original, masterful way about him that suggested entering another room. Sylvia preceded him into the apartment whose few pieces of furniture revealed the care of a patient hand. She turned Accustomed to the homage and adula-Accustomed to the nomage and adula-tion of the men of their world, the abruptness and asperity of this man, who seldom smiled, and every line of whose face betckens strength, was an

toward him, awaiting his opinion. "It is a serious case," said Settala. His voice was as strong as usual, but a softness had crept into it. She gasped for breath, then asked,

ly, for his time was too precious to waste a moment of it. When the Coun-"The day after to-morrow," he answered, and rapidly gave his directions.

waste a moment of it a triumphant smile tess passed out with a triumphant smile on her face, a fragile little girl who until then had remained hidden in a until then had remained the outrance "Will you save her ?" she asked, and all her soul was in the question, the soul of a loving daughter who had suffered much and who, while she hoped, orner, timidly approached the entrance The doctor, stand-

settela merely answered, "I do not before he had gone, in response to a telegram, to another city to perform an

all her own, as she sat at ease upon the most comfortable chair, her feet rest-ing upon a hassoek, coquettishly arrang

ing from time to time the little cap sh

wore upon her questionably blonde hair. "Be calm," she kept repeating.

"I once assisted at a similar operation upon a cousin of mine who died in these

arms a couple of hours afterward-but

he married ?"

THE CATHOLIC RECORD.

her hands together, endcavoring to re-press the outburst of gratitude that she felt would be an insult to his great V. exercise authority now that he had it, and force the world to pay a heavy interest for his former suffering. She surprised him by the way she received his dictum. With an energy entirely unexpected she recovered from the blow to her sensituities, arose and aid with dignity: "My mother can not go to the hospital. We are poor, The doctor curred away with a suffering. The doctor turned away with a strange frown upon his intelligent brow. Accustomed to obsequiousness and adu-lation, for the first time in his career latio, for the homage of this little woman? The doctor curred away with a

Was it the homage of this little The doctor came again. The danger The doctor came again. The danger was past, but it was necessary to keep a watchful eye upon the sick woman during her convalescence. Sylvia re-turned to her school, and during her absence Madam Eleanora dropped in, from time to time, to do what she could

for the mother. "She is not so well to day," said the doctor after one of his calls, as the widow was obsequiously escorting him to the door.

May I confide in you ?" she said.

but the words were scarcely uttered when she regretted them. "Why?" quietly asked the professor. "Has the patient had a convulsion? Speak freely, the doctor should know everything." everything." "Alas, I am in a cruel predicament !

I have promised Miss Sylvia not to say anything. What can I do? Strange things have bappened."

"Speak without fear—I will keep your confidence." With many sighs, excited gestures,

perate character, a bad man who is worse than a vampire, living upon these worse than a vampre, fiving upon these poor women. Miss Sylvia is an angel. She teaches all day, and at night does embroidery, but she can not work miracles, and all the expenses fall upon her shoulders. Well, he knew about the sickness and the doctor, and consequently came here the other night, created a scene, almost threw his nother into convulsions, and threatened Miss Sylvia until she was forced to give him all the money she had laid by at such a sacrifice and had saved even

at the expense of her food." With a curt nod Settala left her, cutting short the conversation, and pressing his hat upon his head, passed rapidly down the stairs. "Well, he is a character," said Madam Eleanora, taken aback. "I am afraid I did wrong to tell him. He did

not seem pleased ; but then geniuses not seem pleased; but then geniness are all strange. Anyhow it is not the first time they have lost their heads in my presence." At this moment the sick woman called, and she answered, "I am here," but before entering the room stopped at a mirror in the hall to arrange a rebellious curl.

IV.

Settala sat in his coupé thinking, and the subject of his thoughts was the use-lessness of visiting Madam Foligno any more. Nevertheless, putting his head out of the window, he gave some direc-tions to the driver, and soon found him-self at her house, and he couptinged to self at her house, and he continued to

visit her for two months longer. The vacation had commenced now and Sylvia was always at home, but the trouble and hardship of her life sharpened the thin little face until it seemed like alabaster in its white transparency. One day, out of hearing of the woman, Settala said quietly, "It will be necessary for your mother to go to the sountry. Pure air is the best

restorative.

She did not reply. "Do you understand ?" said the pro fessor, purposely accenting his words. "I understand, but we can not do

it.' It was the truth, but it cost her a bitter pang to say it. He remained leaning against the wall, a far-away look in his eyes. The day before he had gone, in response to a telegram, to another eity to perform an operation, and though he had returned operation, and though he had returned ever! with a well-filled pocketbook, he had The

He meant no insult, nor had he spoken harshly; merely in the business-like tones that he used whenever a similar case arose. He remembered too well his own early proved to the provide t rell!" well, he will have to speak him-rell!" self," she said aloud, her energetic nature fully aroused, but in her heart

A carriage stopped at Madam Fol-igno's door. Madam Eleanora ran to the window and put out her head, adorned with a double crown of curl-papers. "Mercy on us?" she cried, "it is the professor! Wheever would Mr. Nebbs says that there has grown up papers. "Mercy on us: she crick, "it is the professor! Whoever would have thought it? It is the first time he ever came so early! I can not show myself to him in this state. Sylvia, greet him for me, and tell him ho greet him for me, and ten him now dep pleased I am. He knows very well the embarrassment he causes us poor women in coming so early." But the step of in coming so early." But the step of Settala sounded in the hall, and she the gift of faith, should recklessly cast it away, to the peril of their own souls and the scandal of others. cognize the class of people whom Mr.

made a precipitate retreat. "To-day," murmured Sylvia, as she passed her tremulous hand across her Nobbs refers to when he says: "Then there are others w A short visit satisfied the sharp

A short visit satisfied the sharp eye of the doctor, and gently shaking the hand of the convalescent woman, he said: "Well, I am, at last, content with your condition." themselves Protestant, but are only protestant in their blind hatred of all things Catholic. They spurn all religious authority, and simply hold a rebuking connection with the Protestant cause."—Sacred Heart She smiled a thankful acknowledgment, and made a sign to Sylvia, who followed him, samewhat pale and in-Review.

wardly trembling. In beginning she had recourse to a subterfuge : "Madam Eleanora requested me to give you her MOTHERS SHOULD EXERCISE GREAT CARE she said. compliments," she said. "Who is Madam Eleanora?"

"Our neighbor, the lady whom you

with many sighs, excited gestures, and languishing looks, she began: "I do not know if you are aware of it, but poor Madam Foligno has a son, a des-perate character, a bad man who is have met here several times. some time, and mothers cannot be too careful in making a selection. The so-called "soothing" preparations, invaryoung woman with one of those search-ing glances with which he had the power of disconcerting his interrogatiably contain opiates and other harmful drugs, which stupify the little one, and

pave the way to a constant necessity or the use of narcotic drugs. Un with her accustomed truthfulness she for the use of narcotic drugs. Un-doubtedly the very best, and the very safest medicine for little ones is Baby's nswered : "Friend, no, but I owe her great deal of gratitude. She has a answered : kind heart.

Own Tablets. They are mildly laxative and gentle in their action, and cure all stomach and bowel troubles, relieve "Then I will tell you that I can not bear her

Struck by the contrast between that all stomach and bower troubles, perieve simple fevers, break up colds, prevent croup, and allay the irritation accom-panying the cutting of teeth. When these Tablets are used, little ones sleep naturally, because the causes of irritarude declaration and the illusions of the other, she bent her head. "Why do you laugh?" he said pre-

sently She hesitated.

"No, do not say it. It is not neces-sary, I know." What a power of divina-tion that man had! He never was sur-

tion and steeplessness are removed in at natural way. Experienced mothers all praise this medicine. Mrs. H. H. Fox, Orange Ridge, Man., says: "Baby's Own Tablets are the best medicine I tion that man had! He never was sur-prised at anything! Trying to control herself, Sylvia then slowly said: "We have to thank you for all that you have done. Now that manna is so near recovery we can manage to take care of her ourselves." How well she remembered that day in the office of a celebrated professor when she was summarily dismissed ! Settala, his hands clasped behind his back, his mind buried in a brown study,

listened to her with half-closed eyes She continued, nerving herself with the tales she had heard of his implacable

Miss Jones' voice Greatly important A startling improvement is noticeable in Miss Jones' singing. Her voice is stronver, and sounds clowers and sweeter taan before using Catarrhozone, which is a wondertui ald to singers, sponkers and ministors. CataRHI-OZONE INIALER insures absolute freedom from Colds, Coughs and Catarrh. clears the nose and throat, and prevents hoarseness and huse. mercenariness: "Pray tell me how much we-" She could not continue, the words were falling like molten lead upon her heart. Colds, Coughs and Catarin Coansenses and husk-iness. Cataribozine makes the voice brillian-sed endning, and is uncommoully well recom-mended by Perina Donnas, members of Paril -ment, Lawyers, Doctors and thousands that used taily. Batter try Catarincone. Price \$1.00; trial size, 250. Druggists or N. C. Polson & Co., Kingston, Ont. HAMILTON S PILLS CURE CONSTIPATION. "May is FILLED WITH MISERY."-This le A complete change had come over the doctor. Something seemed to be struggling for utterance, something that had been on his mind for some time. He would like to have opened his arms and strained the fragile, pallid HAMILTON'S PILLS CURE CONSTITUTION. "MAN IS FILLED WITH MISERY."—This is not true of all men. The well, sound of lung, clear of eye alert and buoyant with health, are not mistrable, whatever may be their icolal condition. To be well is to be happy-and we can all be well by getting and keepirg cur bodies in a healthful state Dr. Thomas' Eclectric Oil will help all to do this. There are a number of variation of corps little woman to his breast to answer : "Pay me by making me happy! Give me the faith that I need; warm the spent embers of this heart of mine; give your pure love to this man who, until now, has loved only celebrity!" But he resisted the impulse. still possessed sufficient generosity still possessed sufficient generosity to refrain from endeavoring to join the unselfish young life of this innocent girl to his incurably hard, cold char-acter, to sacrifice her, in her angelic sweetness, at the altar of his egotism. Perhans he would have been in time

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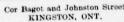
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ook bread and blessed it. and gave to the disciples, 'Take, eat; this is My is given for you. This do

took the cup and gave gave it to them, saying, all of it. For this is My New Testament, which is New Testament, which is y for the remission of sins, as often as ye shall drink brance of Me. But I say vill not drink henceforth of the vine, until that day tit new with you in My

gdom." er said to Him: "Lord, hat thou art going?" For plexed and sorrowful, as

vered him : "Whither I go, ot follow Me now, but thou Me afterward."

Me afterward." hy cannot I follow Thee ted Peter anxiously. "I any life for Thy sake." ted at him sorrowfully, as : "Every one of you shall because of Me this night. ritten, 'I will smite the nd the sheep of the flock tered abroad.' But after will go before you into

all men should be offended hee," declared Peter pas-'yet will I never be of-

BE CONTINUED.

y of Morning Tiredness y of Morning Tiredness ure blood, poor digestion, slug-tired nerves. It is a warning of ouble ahead, and ehould prompt e to take a bracing tonic like onergetic invigorant and re-zone will give you a sharp appe-too digestion and sound sleep : d energize the enfected organs-s nerve and vital forces and re-int. Ferrozono changes that to vigor, strength and ambition. uickly. Remember the name-avian only FARROZONE; it's the de. Price 50c. per box, or six 0, at Druggists, or N. C. Polsco m, Ont-syrup; nothing cousls it sa a

syrup : nothing equals it as a ne; the name is Mother Graves ninator. The greatest worm de-

to the inner room. The doctor, stand-ing at the threshold, with his hand on the knob, surveyed her from head to foot and bade her enter. He sat down in his usual place at the the sat down in his doctor with the her stat down in his usual place at the her sat down in his usual place at the her sat down in his usual place at the ebony inlaid desk that stood between the windows, while his hand impatiently stroked the beard that hung to his

The girl, modestly garbed in black, breast. her poor little cape scarcely holding together, so frequently had it been mended, toyed with the tassel of her "Well?" said the doctor, with an im-

patient accent. Still she remained silent.

briskly-she was dismissed.

briskly—she was dismissed. She realized his intention, yet, though dazed by his words, she raised her voice, and said bravely: "I do not understand about it, sir, but my mother has been suffering for a long time with a tumor. Now the physicians say that an operation is imperative, and that you along can perform it, with any hope of alone can perform it with any hope of

Europe?

would be advisable even to attempt an operation." He sat down again, but continued gazing with calm indifference at the pathetic little figure seeking so earnestly to save her mother's life.

"Pray say what I can do for you. It is nearly 5 o'clock and there are others

With sudden resolution she moved toward him, blushing deeply, while her timid blue eyes looked questioningly into his expressionless countenance, and said: "It is not for myself I come,

but for my mother." "I am sorry, but I do not treat people by proxy." Her weak, trem-bling voice, her timorous hesitancy, disconcerted him somewhat, but he knew too much and had seen too much of life not to steel his heart. He rose highly about the disminsed

arms a couple of hours alterward—but she was an aged woman, much older than your mother. There is no call for worry. Yon will see whether I am a prophet or not. I have seen so much of sickness in my life! It is strange, but whenever I meet Professor Settala I am all unperved—be is so much like a all unnerved-he is so much like a young man to whom I was betrothed-who-well, let me confess it, who was the hero of the only real romance of my

Settala did not move an eyelid. What was the homage of this poor mite of humanity to him whose praise was sung by all the medical fraternities of Europe 2

I can not guarantee anything. It will be necessary for me to see the patient before deciding whether it would be advisable even to attempt an

earnestly to save her mother's life. "Pardon me, but we are not able to pay much—can—would you tell me hew much you would want? I wish you would say as little as possible." Her white lips uttered the words brokenly, and every word served the outbast to the

III. The doctor did not wish any one in the room during the operation, and had with him the only things he would need, confreres obsequiously agreed with him. He was comparing the adulation he rete said, ether and water.

Madam Eleanora, a young widow, still full of illusions, who occupied apartments on the same floor, pitying the isolation of the mother and daughceived with the unrewarded, unostentatious heroism displayed by this little woman. He toyed lightly with a basket con-

taining some half-finished work that stood on the table. "Embroidery?" He left the phrase unfinished, remem-bering what Madam Eleanora had told ter, had offered her services, and Sylvia, with tearless eyes, and pressing her hands upon her rapidly beating heart, hands upon her rapidly beating heart, prayed earnestly, scarcely daring to breathe, while they waited. "Be quiet, be calm," said Madame Eleanora, in an expressionless monotone

The work was an imitation of some delicate designs of the sixth century. "It is very fine," he said quite earnest-ly, and then suddenly added: "There is a room full of it at my house. It was presented to me from time to time, and presented to me from time to time, and I threw it away as refuse. I have a particular antipathy for such foolish-ness. There is one piece portraying flowers in a bursting basket, edged with evergreen, and under it the letter 'S'; another was embroidered by a woman in a hospital, a discourse 'To the benefastor of humanity,' and under it in medallion, an assortment of surgis her secret. it, in medallion, an assortment of surg-ical instruments and the like, a horrible thing!" His laugh of scorn and dis-dain gave the sting of a scourge to his

words. Sylvia gazed at him with a look of well, let me confess it, who was

pain in her eyes: "That work must have cost time and fatigue. It was a good intention poorly "He was just like the professor-his

eyes, his hair, his carriage were the same. What a fine man the professor is—and to think that he is such a celexpressed. "Oh, good intentions! Do you not know that the way to hell is paved with

ebrity that dukes and ministers are crazy about him! Tell me, Sylvia, is The door of the bedroom opened

know that the way to hell is paved with them?" "And perhaps heaven also," she re-joined. How well a smile became that delicate, though prematurely aged face! But she immediately became serious again. "I ought to speak," she thought, "since he does not take the initiative. He has been coming now for over two months; it is sufficient." The question had been bothering her for some time. The door of the bedroom opened, yielding to the pressure of a firm hand, and Settala stood upon the threshold, his sleeves rolled up to the elbow, wiping his hands upon a towel spotted with blood. Madame Eleanora ran toward him, her hands mined with a tragic conturn or some time.

Madame Eleanora ran toward him, her hands raised with a tragic gesture. "Oh, professor, what agony! How has it come out? Do tell us. You do not know how I have suffered!" With the sad experience that poverty gives in close figuring she felt that the debt was increasing too rapidly, was becoming large, frightening, colossal ! The poor can ill afford to be cured by a

with a well-filled pocketbook, he had upbraided the people on account of the slight he considered they had put upon him in not asking him to dine, while his great ladies smile at its occupant from their carriages, elegant cavaliers greet him smilingly, but the professor scarcely notices them. There is one

ly notices them. There is one person, however, to whom Settala raises his hat in respect-ful salutation, in sunshine and in rain— a demure little woman who prays and labors, struggling bravely with the misfortunes of life. And whenever she hears maligions when branding Sattala hears malicious voices branding Settala as a strange mixture of pretentious genius and narrowmindedness, Sylvia genius and narrowmindedness, Sylvia would like to show them a small sheet of paper which he had sent her the very evening of that day on which he left her, and upon which his nervous hand had written a receipt for fifty lire. And as she showed it she might most. lire. And as she showed it she might have said that charity so delicately given did honor to the giver. But this is her secret. R. F. SAPORITI.

CATHOLICS AND PROTESTANTS IN NEW ENGLAND.

The Rev. S. B. Nobbs, writing in the The Rev. S. B. Nobbs, writing in the Bapist Watchman on the "Religious Outlook in New England," discusses the change which has comes about in the religious complexion of this section of the country. Viewing the population as a whole, he notes "a decided rever-sion to a type of church life which the founders of the state had outgrown, and which they never could have imagined which they never could have imagined would be dominant in Massachusetts," and he asks :

"Could the early settlers in Boston dreamed of a day when the churches of the Puritans would be utterly out-numbered by the churches of Rome numbered by the churches of none whom his soul abhorred? Could Dr. Bentley of Salem have imagined, when he offered to act as pastor to the few Catholies then to be found there, that the time would come when the Catho-lies would outnumber the membership of the Dwitzn churches fifteen to one, of the Puritan churches fifteen to one,

of the Puritan churches fifteen to one, and outnumber Protestants of all sorts put together three to one?" Mr. Nobbs asserts that in the meeting of Puritan and: Catholic, here in New England, there has been loss suffered on the Catholics as well as on the Protest-ide. This we believe to be true allow white lips uttered the words brokenly, and every word seemed to cuther to the 'wery heart. He put up his hand, interrupting her: "Bring her to the hospital, and I will perform the operation for nothing." know how I have suffered !'' Without paying any attention to her the doctor turned back into the room again, and after he hatter, passed will perform the operation for nothing.'' Now how I have suffered !'' debt was increasing too rapidly, was becoming large, frightening, colossal ! Settala. Before she could form the words, however, the professor suddenly turned,

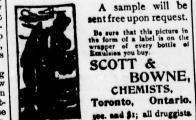
sumption. "Eat plenty of pork," was the advice to the consumptive 50 and 100 ST. JEROME'S COLLEGE vears ago.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th. 1900. litor of THE CATHOLIC RECORD

Te the Editor of THK CATHORIC 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. Its matter and form are both good: and a traly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend is to the faithful. Bleesing you, and winking you success.

e faithful. seing you, and wishing you success. Beliove me, to remain. Yours faithfully in Jesus Christ. Yours faithfully in Arch. of Larissa † D. Falconio, Arch. of Larissa

Matter intended for publication should be alled in time to reach London not inter that

LONDON, SATURDAY, FEB. 28, 1903. ATROCIOUS PROCEEDINGS OF

THE FRENCH ATHEISTIC GOVERNMENT.

The Atheistic Government of France has not succeeded as yet in driving religion out of the country, though it has certainly succeded in concentrating the wondering eyes of Europe, and indeed of the world, upon its efforts in that direction. Premier Combes has undertaken with

a will the task of abolishing religion, and so far as the closing of schools wherein there was a religious teaching is concerned he has undoubtedly been temporarily successful, as he forcibly closed within a few days two thousand five hundred schools wherein religion was inculcated, but he has not done more than was effected by others before him, whose tenure of civil authority seemed less precarious than his own. Not a generation had passed away since the Christian religion had become established as that of the great Roman Empire, when Julian, an apostate like Mons. Combes, was installed as the autocrat of that Empire, and he too had determined to re-establish Paganism on the ruins of Christianity. Like M. Combes, Julian made an effort to abolish Christian schools : not, however, by closing them entirely did he endeavor to effect his purpose, but by making them inferior to the Pagan schools by prohibiting Christian professors from teaching the classics. But Julian passed away after a short reign, dying in a battle with the Persians and acknowledging in his dying words the utter defeat of his plans. So will it be with Premier Combes, for notwithstanding that he is backed by a majority in the present Chamber of Deputies, he

and navy come from the most thoroughly Catholic provinces of Brittany, Vendee, Loire, Charente, etc. Surely it is not prudent in the Government to do violence to this Catholic spirit by such anti-Catholic decrees as have issued from it during the past year, yet this has been done, and even the authorities have flaunted their Atheism before the faces of the soldiers.

With the connivance of the Government a group of officers belonging to a Masonic military club took upon itself to pass resolutions congratulating Premier Combes on his re-election to the Chamber of Deputies with a strong majority at his back. Manifestations of partizan politics

are very much out of place in an army, and it was but natural that a protest should be uttered against the obnoxious proceeding of the Masonic club referred to. This was done at a meeting of subaltern officers of the thirteenth army corps under command of General

Tournier. When this matter was brought to the General's notice, he paid but little attention to it, and was satisfied with inlicting but a slight punishment on the officers who had been guilty of a minor breach of discipline. Under the provo-

cation, the violation of discipline was slight, and the Government would have acted wisely in allowing the incident to pass without further notice, but instead of doing this, General Tournier has been removed from his command. Thus the indignation of the subaltern officers has been increased instead of

diminished. But why should this indignation not be punished? And why should not the General who countenanced it or punished it so lightly be cashiered ? We maintain that no Government has

the right to contravene the laws of God or to force Atheistic principles upon its subjects. It is therefore mon strous that an attempt should be made

to enforce Atheism upon the army. The Freemason officers who congratulated Premier Combes on his re-election were certainly blamable for introducing politics into the army, and deserved punishment in the first instance. It is, therefore, a most arbitrary measure to punish those who protest against their conduct, and to let the first offenders go scot free. In a nominal Republic this inconsistency is specially glaring, as it is a violation of the first principle

liberty on which the Republican form of Government is founded, which is the fullest possible liberty of the people. It may well be predicted that this gross violation of the liberties of the people will result in disgusting all friends of liberty with the administration under which such violation takes place. The leaven, indeed, has actually begun to work, and even now many true Re-

publicans have loudly expressed their indignation and disgust at a government which can perpetrate such atrocities. General André is the first War Min

ister who has undertaken to crush out all respect for religion in the army. He is said to have taken Oliver Cromwell for his pattern ; but Oliver Cromwell had a population to deal with which was somewhat in sympathy with his re-Catholic sentiment which is without ligious views, and he could mould the cannot long withstand the force of minority of his army all the more read-

RELIGION AND SCIENCE. The Presbyterian Record is a little \$4,000 for his other co-laborers. nonthly periodical published in Monreal under the auspices of St. Andrew's Presbyterian Church. In its issue for February there is a short article by by Rev. M. P. Talling entitled " Protestant element in the R. C. Church.' The Rev. Mr. Talling has discovered

an article which appeared in the Contemporary Review of December 1902 entitled "Catholicism versus Ultramontanism," of which he says that ' the author while eloquently advocating the spiritual interest of the (Catholic) Church, condemns her threefold policy of political aggrandisement, of antaganism to science, and of foster-

ing superstition." The same writer expresses these three blameworthy things, which he and Rev. Mr. Talling profess to have found in the Catholic Church, in other words thus:

"The things which surprise and pair the educated Catholic of to-day are the divorce between religion and science and the scandalous liaison between politics and theology in the upper classes, and the intimate union between uperstition and piety among the lower

Rev. Mr. Talling has no hesitation n announcing his discovery that there is a Protestantism " within the Church, among Catholics themselves, who draw strong contrast between Catholicism to which they wish to be loyal, and the perversion of the Church against which they throw all the weight of their resistance.'

It is not to be denied that the spirit of pride and worldliness is constantly at work, and is endeavoring to gain control over human souls, and that it makes special efforts to gain Catholics who ought to know better than become blinded by its allurements.

The very fact that the writer of the article to which Mr. Talling refers makes a distinction which has no existence in fact between two kinds of Catholicism, one of which he calls " Cathclicism." and the other "Ultramontanism," is enough to show that he is no true Catholic. His ideal is a " Protestantized Catholicism " which he calls "Catholicism," but which has no claim to the name, and this even the Rev. Mr. Talling is aware of, since he himself calls it a "Protestant element in the Roman Catholic Church."

Even to St. Peter, the chief of the Apostles, Christ said "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not : and thou being once converted confirm thy brethren.'

It is therefore by loyalty to St. Peter and his successors whose office it is to confirm the brethren in the faith that cennine Catholicism is to be known. and not by such sneering allusions to Ultramontanism as the so-called Catholic writer quoted by Rev. Mr. Talling makes.

Let us now consider the three things which the "Protestant Catholic " writer in the Contemporary Review, and the Rev. Mr. Talling, specially blame in the Catholic Church. The first is "antagonism to science

or "the divorce between religion and science." This is surely a serious accu ants in the Mormon territory are

000 for the poor of Paris, \$6,000 for his their religious sentiments, as it chief assistant, and the remaining extended to those whose

But we need not enumerate furthe chievements of modern times in which the single fact that when the Empire Catholics have figured prominently. We shall only mention a few of the most useful discoveries and inventions for which science is indebted to Catholic clergy or monks or laymen. Our decimal notation, the basis of our arithmetic, is derived from a Catholic saint and monk, John Damascene, who was a professor at the court of Abdel-malek at Constantinople.

Copernicus, a Prussian priest, was the discoverer of the system of the universe which is called after him " the Copernican system." Grimaldi, a Jesuit, discovered the diffraction of light, and to Father Secchi, a Roman Dominican, much that is known of recent spectroscopic science is to be attributed.

Trigonometry was invented by Cobassila, Bishop of Thessalonia, Analytic Geometry by Descartes. Differential and Integral Calculus, powerful modes of mathematical investigation, owe their origin to several continental Catholic mathematicians of eminence, among whom we may name Cavaliere, Fermat, Legendre, though it must be added that the Protestant Sir Isaac Newton made the practically identical discovery which is known as the method of fluxions and fluents.

We need not continue on this line, but it will suffice to state that the Catholic Church has always been the patron of the sciences, arts and literature. We may mention as another evidence of this Dr. Louis Pasteur, who metamorphosed the science of medicine and who was alike the friend of religion as he was also befriended by the clergy. The second accusation of Rev. Mr. Talling that the Catholic Church is guilty of a liaison with politics is simply absurd. In our own Canada there is no body of clergy who interfere less with politics than the priests of the Catholic Church, though where assaults have been made upon the Catholic religion the priests have not hesitated to stand up in defence of right and justice.

How has it been with the Presbyterian clergy? Only a few years have passed away since a deputation of them had to be plainly told in effect by our Governor-General, Lord Stanley, that their attempted interference with the province of Quebec's settlement of the Jesuit claims was an unjustifiable impertinence,

One word in regard to superstition. There is no more superstitious class than Presbyterians have been under the influence of the teachings they have drawn in from infancy. They have recruited the ranks of the Christian Scientists, the Spiritualists, the Mormons, the Dowieites to a greater extent than any other sect we know of ; and it is well known that both in Scotland and Massachusetts they kept up the tragical farce, of witchburning longer than any other community except perhaps

the witch-finders of wild Central Africa. In the same paper, the Presbyterian Record, in which Rev. Mr. Talling's article is found, there is a practical ackowledgment of the ease with which Protestants in general become absorbed by the superstitions of Mormonism. We are told on page 49 that " Protestbrethren and all honest and intelligent

made to reduce these theories to action. This indicated clearly how deeply the evil was rooted. This was the result of deviating from the teachings of Christ, re

ligious instincts were weakened. deviating from the teachings of Christ. The Holy Father in a luminous manner reminded the world of the origin of authority and society, showing also that according to the principles of reason all authority comes from God This will be readily understood from was established in 1852, the popular vote stood, for the Empire 7,824,189, while the votes to the contrary num and that there are mutual rights and obligations to be observed by rulers bered only 253,145. We may leave out and subjects. The most weighty and of consideration the 63,326 votes which important question that confronts our age, and which is a menace to the stabilwere declared null, as they could not have changed the result, and they ty of the civil order, is the ponderous truggle going on between Capital and would probably have been cast in nearly the same ratio if they had been val-Labor. ze all the e conflicting interests is to idly given. e found only in the great principles of

The present French Republic was es-Christian justice and Christian charity. tablished under exceptional circum-One of the greatest works of stances, and it is not to be wondered at is the wonderful encyclical on this subect which has attracted the considera-tion and admiration of all thinking men. that for a considerable time there should still remain among a large proportion The principles so masterly evolved of the people a love for the days of the monarchy, whether under the form of an the rights of every one-be he owner or laborer-and have given a strong Empire or a Kingdom. The existence impulse to various organizations direct. ed to the relief of the moral and mater. of such a feeling could not under any theory of statesmanship be an excuse

al condition of the working In a like manner Leo XIII. for the persecution of a great body of himself the loving father of all human the people, even if they do not conity. The soul of Leo is eminently restitute a majority. ligious; his aspirations are heavenly The lapse of years has shown that the

all his efforts and energies are directed to the glory of God, the welfare of the Church and the salvation of souls. Innajority of the French people are favorable to the permanence of the spired by a most filial devotion towards the Blessed Virgin he has sedulously Republic, and the Catholic party have nonestly accepted the situation. This worked to spread, and to engraft and should be enough to satisfy the most instil more deeply into the minds and hearts of the faithful the love for the rabid of Republicans, and they would Mother of Jesus Christ. He seems to transfuse into his various acts all the be satisfied if they had really the peace and prosperity of their country at treasures of sweetness of his noble heart. The advice of Pope Leo XIII. heart. He spared no time nor hard work to frequently given to the French people repress abuses, to eradicate vices, to to accept the Republic heartily and to advance religion and Christian works

work for its prosperity likewise contributed greatly towards its acceptance. mankind. embraces the world. Animated by the zeal of St. Paul he has constantly enand there is now little lingering desire among the people for a restoration of deavored to propagate the light of the gospel of Jesus Christ to the peoples of all nations; and his especial efforts the monarchy, whatever may have been the case a generation ago, though it all nations; and his especial efforts were directed to unite into one great may be admitted that the falsity of body all the believers in our Lord Jesus the pretences of the ultra-Republicans Christ so that the words of our Lord that they are lovers of liberty while would be fulfilled : " Fiet unum ovile they are in reality greater tyrants than et unus pastor." However, human strength alone is unable to accomplish the monarchs ever were, may have dissuch a high object. The grace of the gusted a certain portion of the people Almighty is absolutely with Republicanism and the hollow pro-Therefore in another sublime encyclical, whilst explaining the wonderful action fessions with which it is accompanied in of the Holy Ghost in the soul of man, he its noisest upholders. inculcates and incites the faithful fer

The people are beginning to perceive vently to God in order that th the fallacy of such Republicanism as Holy Ghost "descendeth upon all and teacheth all truth" and illumithat of Premier Combes and his colleagues, and the Catholic spirit nate the intellect and move the will which is inherent in the majority of fidei," until we all meet into the unit Frenchmen, and which has been some-Frenchmen, and which has been some-what dormant for many years, is being day when this admirable union would roused to action, and there is a fair take place and when we could celebrate the return of the sheep to the one fold prospect that, when next the opposing forces of religion and impiety shall the marvelous spectacle of this great Venerable Pontiff who in his hoary age, meet in conflict at a general election,

fall of life, and with youthful vigor, leads the Church of God through the atheism will be overthrown. The Catholic party achieved success most perilous storms to the harbor both in Germany and Belgium as soon safety, who sheds the light and solves as the opportunity offered itself, when as the opportunity offered itself, when it was once aroused from apathy, and is revered by millions of Catholics and is revered by millions of Catholics and who is respected and admired by all there is good reason to believe that it mankind. No wonder then will achieve a similar victory in France whole Catholic world rejoices and gives thanks to God that He, in his inscrut-able wisdom has spared Leo XIII. to when the proper time for action will occur.

the Church for so many years. The Catholics of this beloved Domin THE APOSTOLIC DELEGATE'S TRIion of Canada, second to none in their BUTE TO LEO XIII. filial attachment to the Vicar of Christ,

Ottawa Citizen, Feb. 21. Twenty-five years ago, Leo XIII., who now so gloriously rules the Church of God, was elevated to the chair of St. Peter. This long reign, as rare as it was unexpected, fills the hearts of all the faithful throughout the world with unspeakably joy; and even our separated

FEBRUARY 28, 1903.

The solution, that will harr

to promote the happiness of kind. His love and ardent charity

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No one can remain indifferent befor

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Baltimore, Jan this city, there if figure in it than bons, Archbisho name is known th world, but there faithful who have any more thous life and pe Baltimorea and the pallid a features, the bla tume, and especi peeping from und have become everyday life. H 11 and 12 o'clock a firm and rapid down Charles further than then homeward Protestants and Cardinal, a

these salutations does not reco faces. The Cardinal seventy years, much of him the his appearan decade ago. A changes in his every day in th In work h

self, and he ha former years. id as th ever, i from Europe tw to have gained energetic temp should ever be plump, live as almost perfect hiefly, no doub cise of mind and air and almost

habits. The Cardinal iastics, rises Mass is said us his thanksgivi glances at the r ecretary, atten which is very any one, excep 10 o'clock; b callers-people imaginable sort

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doubt predominant throughout the ily on this account : but General Andre country, though in some of the large will find it a more difficult task to cities Atheism, under the less obnoxious mould the French army to an Atheistic name of Anti-clericalism, is rampant pattern, and failure must result from and temporarily predominant. his efforts in this direction. Sooner or But General André, the Minister of later the Government which bids defi-War in M. Combes' Cabinet, has under-

ance to the liberties of the people and taken a new task which out-Herods deprives them of freedom of worship of even that which the Premier is en-God must be swept away under the deavoring to perform. This task is storm of indignation which will be nothing less than the abolition of religraised on account of its atrocious proion from the army of the nation. ceedings. There are many causes which have

· brought about insubordination in the IS METHODISM DECLINING? army. It would have been wise in the Government to have taken warning The Rev. Dr. J. A. Buckley, editor from these manifestations by removing of the Christian Advocate of New York,

these causes, all of which have been caused an instense sensation at a recent acts of tyranny on the part of the authmeeting of Methodist ministers by a statement to the effect that Methodism is on the whole declining throughout A captain of artillory imposed excess-

ive drill upon his company, and as a the United States, and that the falling protest the whole battery with one ac- off is especially remarkable in some of cord remained out of barracks all night. the Eastern States. These remarks were elicited from the This was not a question of religion. nevertheless General André thought enthusiastic statement of a previous proper to punish it with unwonted

speaker, the Rev. C. D. Thompson, severity. A like severity was shown editor of the Chicago North-Western Christian Advocate, that there had toward sixty students of the Polytechnic School who refused to comply with been a million and a half converts to the demand of their mathematical pro-Methodism within the last four years. fessor that they should furnish written Dr. Buckley declared that this statetheses in accordance with the new regument is inaccurate and not borne out by genuine statistics which prove his lations issued by the War Department. own statement to be correct. In his As a matter of course, discipline opinion the actual state of affairs should must be maintained in the army, and no one should complain if in some isolated be looked at, and it is a grievous miscases severe punishment had to be take to give an optimistic coloring to

meted out to those who are guilty of inthe facts. subordination ; but when such cases Several other clergymen spoke on become frequent it is a sure indication the subject, most of whom maintained that the authorities themselves are at that Dr. Buckley's views of the case fault and incompetent to fulfil their were inacccurate, but he brought forduties, and this is what is occurring at ward statistics which seem fully to justify his statement so far as the

the present moment. A large percentage of the army is United States are concerned. Similar thoroughly Catholic in spirit, and, inpessimistic statements have been made deed, the bone and sinew of both army | many times during recent years.

but is it truthful?

Well, during the past century, many wonderful discoveries have been made, but we find that Catholics have been to the fore in making them.

wonderful discoveries coming from Pro- cott." testants such as Mr. Edison, but the

fact cannot be ignored that in this department of science, Catholics stand in names of Galvani, Volta, Ampere, Tesla, etc., are so closely associated with it as to form an important part of its vocabulary, while Lord Kelvin, an honored the case.

Catholic, is admitted to be the chief among those who have applied electricity to machinery, and a young Italian Catholic with, it is said, a mixture of Irish blood in his veins, is at this moment sending messages through the air to all parts of the world by means

of the greatest of modern electrical devices, wireless telegraphy. Meantime, where are the very learned Presbyterians in this department?

The study of aeronautics has not as yet succeeded in bringing forth an airship perfectly under human control and which is proof against all storms; but the nearest approach to this was made by the young and devout Brazilian Catholle, M. Santos-Dumont, who won the \$20,00 prize offered by M. Deutsch "for a dirigible balloon." M. de Blowitz, the Paris correspondent of the

London Times, said of M. Santos-Dumont's achievement:

"The 19th of October, 1901, promise to be a red-letter day in the annals of human progress. . . I can fortun-ately testify to his (the aeronaut's) entire success

Here we may remark that M. Santos Dumont's achievement was not accomplished for lucre's sake, for he distrifew other cities; independently of buted the prize he gained thus : \$10,-

and in some places are becoming fewer, which means that the religious system dominates the social, commercial, and industrial life, and makes the place undesirable for settlers who are not of In electricity, we have indeed many that faith. It means exclusion, boy-

-There is good reason to believe that it is rather owing to the ease with which Protestants change their faith the very foremost rank. The very that the sects disappear when they reside for a while among the Mormons, and not because they are boycotted, as the Presbyterian Record explains to be

> SIGN OF A REACTION IN FRANCE.

Notwithstanding the strength of the Combes Government in the present French Chamber of Deputies, recent advices show that the violently aggress ive measures it has adopted against religion are resulting in a reaction throughout the country against its atheistic rulers.

It is well understood that the statements of Premier Combes to the effect that the Catholics, and especially the clergy, are endeavoring to subvert the Republic and restore Monarchy, are a mere subterfuge to which he has recourse for the purpose of throwing odium on the priesthood and all faithful Catholics.

It is true that, especially in the beginning of the Republic, there; were among the majority of good Catholics a

strong preference for a monarchical Government, arising in a great measure out of the evil traditions connected with the memory of the Republic of the

eighteenth century ; but this feeling was of the very strong with the majority of the people outside Paris, Marseilles, and a

people, without distinction of creed, or DONATUS, Archbishop of Ephisus, race, or nationality, show their apprec a tion and gladness.

Leo XIII. has been the bright light which illuminated the last part of the nineteenth century, and which continues to shine as brightly in the beginning of the new era. Leo XIII. is admired for the loftiness of his intellect, the strength of his character, the nobility of

heart and for his love of everything which is just, and right and goo is one of the leading spirits of his age. Nothing has escaped his keen and deep intuition for the good of the Church and the welfare of humanity. He has ever ready to lend his powerful influence wherever necessity required it. He has been as firm as a rock against injustice, but at the same time free from all harshness. He knew the strength of the lion with the meekness of the lamb.

With the profound keenness of his intellect he saw all the dangers which threatened the very foundations of society, and proposed opportune remedies. The materialistic, positivistic and rationalistic ideas made great inroads into the philosophic world so that many of the acutest minds, in some points at least, were led astray. In a masterly manner the Holy Father showed the importance of sound philosophic teach-

ing and indicated the right path to be followed, persuaded that the true philosophic principles form the most solid foundation of other sciences.

His activity was not confined to any special direction but had the characteristic mark of universality. Dangers threatened domestic and civil society. Legislation, with some nations, tried to deprive the hallowed institution of marriage of its sacredness and to debase it to the level of a mere civil contract. Leo raised his voice and in his beauti-Lee raised his voice and in his beauti-ful encyclicals denounced this attempt as contrary to the teaching of Christ, Who had elevated marriage to the dig-nity of a sacrament; and no one can the carriage with him, as the wind was ignore how strenuously he has com-batted and is still combatting the bitterly cold. Finding, however, that she was going in a contrary direction. he instructed his coachman to drive attempt to destroy the indissolubility her home and he would walk on. This marriage tie Theories subversive of all social order

was done, the coachman finally over-taking him within about a hundred were widely propagated. Dreadful at-tempts, which shocked the world, were vards of the school.

A Lenten Suggestion. "Do you do any spiritual reading?" asks the Sacred Heart Review in a lay sermon that is both practical and timely for the first week of Lent.

Apostolic Delegate.

"You are a man of principle and con science, no doubt," our contemporary goes on to say, "and a man of faith, though not very lively. You experience that the practice of son virtue which is difficult and disagreeable to you gradually strengthens virtue and renders its practice less difficult and disagreeable till finally you learn to love it. Many who have no taste for music, by persevering practice become quite proficient, and earn to love it. In an effort of this kind, motive is everything. Now suppose that, in view of the great importance of the work, you resolutely adopt the practice of reading a chapter in some good religious book, or what peris best of all, a chapter in the New Testament, every day, or at least on Sundays, and persevere in it with a sincere desire to improve your spiritual condition, and see what the result will be. It is certainly worth trying."

giving The Kindness of a Catholic Duke pectoral cro also upon or ring. For The following incident, character-istic of the Catholic Duke of Norfolk, ring. occurred, says the London Daily Chron-icle, the other day. A children's con-cert was given in St. Wilfred's school kiss the r allegiance Church in at Angmering, Sussex, in which the bers of the Duke takes a keen interest. He made Protestant this ceremo a special journey from London to be ent, and, on arriving at Angmer ing station, his carriage was in read-iness to convey him to his destination esidence i his Eminen about a mile away. Observing a woman carrying a large parcel alight from the train, he immediately invited her into and three

colored hu low stairs nost perfec throughout and coming A card so usually can well acqua dinal will Ascendi

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se theories to action. arly how deeply the his was the result of

teachings of Christ. a luminous manner ld of the origin of the principles of ty comes from God mutual rights and observed by rulers e most weighty and that confronts our menace to the stabil-ler, is the ponderous between Capital and on, that will harmon-cting interests is to e great principles of nd Christian charity. t works of Pope Leo cyclical on this sub-racted the considera. In of all thinking men. masterly evolved h means to safeguard y one-be he owner ave given a strong organizations direct-the moral and mater-

workin working man. Leo XIII. has shown father of all human Leo is eminently re-ations are heavenly; energies are directed d, the welfare of the lvation of souls. Inlial devotion towards n he has sedulously and to engraft and to into the minds and hful the love for the Christ. He seems various acts all the etness of his noble

me nor hard work to o eradicate vices, and Christian works the happiness e and ardent charity d. Animated by the he has constantly gate the light of the prist to the peoples of his especial efforts unite into one great ers in our Lord Je e words of our Lord " Fiet unum ovile However, human unable to accomplish t. The grace of the bsolutely necessary. er sublime encyclical the wonderful action in the soul of man, he cites the faithful ferin order that the descendeth upon all truth " and illu t and move the will. us omnes in unitatem Il meet into the unity glorious would be the dmirable union nen we could celebrate sheep to the one fold main indifferent before pectacle of this great who in his hoary age, with youthful vigor, of God through the orms to the harbor of s the light and solves estions of our age, who llions of Catholics and l and admired by all onder then that the orld rejoices and gives at He, in his in s spared Leo XIII. to

o many years. of this beloved Domin econd to none in their to the Vicar of Christ, their brethren, unde the hierarchy, to offer Father a solemn service hat He is in Hisbounty r a long time to come ed vigor of mind and ather, Pope Leo XIII. advancement of d the welfare of man-

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particularly, the visitor often finds his Eminence walking in the corridor, with JAMES, CARDINAL GIBBONS. CHARACTERISTICS OF A FAMOUS FRINCE book in hand — going occasionally to the window, where he stands in medi-tation. He listens attentively and answers directly and to the point; there is no needless expenditure of words. The Cardinal has had a large experi-

OF THE CHURCH. New York Sun.

Baltimore, Jan. 24 .- To visitors to Baltimore, Jan. 27. 10 Visitors to this city, there is no more interesting figure in it than James, Cardinal Gib-bons, Archbishop of Baltimore. His name is known throughout the Catholic ence with newspaper men, and under-stands what is news and the value of it perfectly—also when to keep news and orld, but there are thousands of the faithful who have never seen him and any more thousands who know little inis life and personality. To Baltimoreans, the slender figure

when to let it go out. To those writers who treat him well and respect his con-fidence he is cordial and often frank,

and his public utterances are closely

pleasantly enough. The little room on the right, at the top of the stairs, facing Charles street,

is the Cardinal's study, in which he frequently receives visitors. It is very

The Cardinal, in addition to all his other labors, finds time to write books,

and some of his works have had an ex

traordinary circulation. Probably half a million copies of "The Faith of Our

Fathers" have been sold, and the work

has been translated into many lan-guages. He produces a book with great care, employing himself upon it at odd

He is a great impromptu speaker;

but usually writes out his sermons in advance, and his memory is so retent-

ive, even at his present age, that after reading over his manuscript once or

twice he has it perfectly in mind.

simply furnished.

moments.

but woe to the correspondent or reporter who violates a pledge of discretion. and the pallid and ascetic but kindly Necessarily from his position, he must be careful in his speech. Great interests are confided in his discretion, and the pallid and accete but khary features, the black occlesiastical cos-tume, and especially the little skull-cap peeping from under the American high hat, have become a familiar feature of hat, have become a familiar feature of scanned, analyzed and commented upon. A single sermon of his has set the whole everyday life. Every morning between 11 and 12 o'clock, that wiry figure with country talking. When no harm can be done, he will converse freely and firm and rapid stride, is seen to pass a hrm and rapid strict, is seen to pass down Charles street, sometimes going no further than Baltimore street, and then homeward on the other side. Protestants and Catholics alike bow to Cardinal, and he always return these salutations with a smile, although does not recognize one-tenth of the

faces. The Cardinal is now approaching seventy years, but to those who see mach of him there seems little change in his appearance from what it was a decade ago. And there have been few changes in his habits. He still walks very day in the open air, but not so ar. In work he does not spare himself, and he has all the endurance of former years. He is as abstemious as ever, and as thin. When he returned from Europe two years ago he seemed to have gained flesh, but his active, energetic temperament forbids that he should ever become even moderately plump, live as long as he may. The almost perfect health he enjoys is due chiefly, no doubt, to the constant exercise of mind and body, the love of fresh air and almost unbroken regularity of

habits. The Cardinal, like all Catholic ecclesiastics, rises very early. His daily Mass is said usually at 7 o'clock. After his thanksgiving he has breakfast, glances at the newspapers and, with his secretary, attends to his correspondence, which is very large. He rarely sees which is very large. He rarely sees any one, except by appointment, before 10 o'clock; but then there are many callers—people upon business of every imaginable sort.

Many strangers passing through the city come to pay their respects. These include Protestants as well as Catholics --members of the Protestant elergy, with him. anthors, politicians, educators, doctors and even actors and actresses. A short A short time ago a little boy, who was playing with a popular star in one of the theatres, went to see the Cardinal and recited his whole part before him, much to the amusement of his Eminence.

As soon as there is a lull in the visits As soon as there is a thin in clock valk, the Cardinal goes out for a short walk. Dinner is at 1 o'clock, sometimes with a guest, a visiting Archbishop or other dignitary; then rest till 4 o'clock; then more visitors, another walk, tea and a quiet evening over books. Ten o'clock is the regular hour for retirement rule almost never broken.

This routine is changed only when the Cardinal is away or when there are ecclesiastical functions. His recreation at home is in reading. There is not much time during the day for books, but he is not without leisure in the evenings, especially during the winter; it is that he turns over the

pages of favorite writers. He likes the old standard authors Christmas and Easter. To a man of his years the singing of the High Mass, which at the Cathedral begins at 11 He reads the reviews and their o'clock, is somewhat trying, as it must be performed fasting from the night before, yet the Cardinal undertakes it publications, however, and keeps himelf well posted as to what is going on in politics, literature, science and daily history. Of the drama he knows little, here and not seldom in other places. The Cardinal takes, as a rule, t as he has never witnessed a perform-ance by professional actors; but it is an illustration of his kindness of heart vacations in the year. At carnival times he goes to New Orleans to see that in the early summer he attends a multitude of school entertainments and his brother, and he spends there a fortsits through the amateur plays given by the pupils, although some of them must be tedious enough. The Cardinal is an excellent traveller and makes many journeys in the course ices. Going from the whitry sufference of the en-ings of Baltimore at this season he en-joys the balmy atmosphere of the old Southern city. In the summer of recent years he has been in the habit of going of a years. These include trips to the various parishes in his archdiocese, journeys to attend important functions in other cities, and many journeys throughout the year to Washington on Long Island, where he passes a quiet weeks. At one time he went to Cape May. Other resorts with their business or to keep some social engage-ment. Clad in the scarlet robes of his Cape May. erowds and gayety do not tempt him. A pleasant feature in his life in his annual reception at New Year's. This rank, he appears sometimes at weddings or great dinners at the capital-usually brief apparition. He is the most in is held in the archiepiscopal residence personage connected with the Immediately after High Mass on the ortant Catholic University, and naturally has first Sunday in the year. much business there. Frequently he has business with the Government. to the left, as one enters from the street, the Cardinal stands for an hour and re-The Cardinal knew President McKinley well and greatly valued his friendship ceives the hundreds from all parts of the city who come to pay their respects. and has called upon President Rosser-velt in an official capacity, to talk over matters concerning the Philippines. In Rome the Cardinals live in state, Here he gives a very good illustration of his retentive memory for names and faces and of that democratic liking he has for meeting and mingling with the people. Cardinal Satolli, who was with him on one of these occasions, was sureach possesses his carriage and rides out in somewhat imposing array. Cardinal Gibbons also has his equipage and prised to see the throng and the general behind coachman, but is rarely seen behind horses, and few are aware that he has a coat of arms. The only mark of his rank when he is out of doors is the relaxation, freedom and good humor which prevailed, in contrast with the formality of all public assemblages in Europe. ittle skull-cap worn within his high hat Seven talents are not so good an en-dowment as tact. The Cardinal posand the red scarf. At home he changes his costume sesses this quality in a supreme de-gree, and it has often been remarked of him that in his speeches on public occacording to the 'ecclesiastical seasons; in Lent and at Advent the red cassock siving way to one of purple. The pectoral cross he constantly wears, and sions he may always be counted upon to say precisely the right thing. He figures frequently at delicate functions, also upon one of his fingers an amethyst ring. For Catholics it is etiquette to ngures frequency at definite interesting when an indiscreet word would do irre-parable mischief, and always with skill, wisdom and adroitness acquits kiss the ring as a sign of spiritual allegiance to the far-off head of the Church in Rome, and even some mem-bers of the High Church branch of the himself of the responsibility involved without offence to others or compromise Protestant Episcopal Church perform to himself. his ceremony. With this discretion goes much sim-With this discretion goes much sim-plicity of character, a dislike of parade or show, gentle manners, kindness of heart and warmth of feeling. He is amiable, yet also strong and firm. He makes up his mind with care, and is yery decided when a conclusion her The household in the archiepiscopal residence is not a large one. Besides his Eminence, there are Bishop Curtis and three priests. There is an aged colored butler, one or two servants be ow stairs and a page at the door. Almakes up his mind with care, and is very decided when a conclusion has been reached. He is supremely prac-tical and sensible, and, while he has given proof of his ability in many directions, there is perhaps no better one than is exhibited in his administraow stairs and a page at the doo throughout the day persons are going and coming. There are few formalities. A card sent up to his Eminence will asually cause him to decoond, though if asually cause him to decoord, though if well acquainted with the caller the Cartion of the prosperous and peaceful dinal will invite him to come up. Ascending the stairs, in the morning archdiocese.

THE CATHOLIC RECORD!

Lent has been observed as a time of fasting and prayer in the Catholic Church from the time of the Apostles, and stands upon the same foundation as the observation of the Lord's day, that is, upon apostolical tradition. It is mentioned by the early fathers

in innumerable places, and the trans-gressors of this solemn fast of forty days were severely punished by the canons of the primitive Church. We may prove the apostolic origin of Lent by a rule laid down by St. Augustine : That what is found not to have had its institution from any council, but to have been ever observed by the universal Church, that same must needs have come from the first fathers, the founders of the Church, that is from the apostles But the fast of Lent is not found to have had its institution from any council, but to have been observed in all ages from the very beginning, amongst all Christian people from east to west; therefore the fast of Lent is an apostolical ordinance and tradition. The fast of Lent was instituted that

we might yearly imitate the fast of our Lord for forty days in the desert. (Matt. iv. 2.)

Secondly, that we might more par-Secondly, that we hight more par-ticularly consecrate part of the year to God by prayer and fasting. Thirdly, that by this forty days fast, joined with prayer and alms-deeds, we might do penance for the sins of the whole year. Fourthly, that we might at this time enter into a kind of spiritual exercises and a retreat from the world and its pleasures and amusements, look more narrowly into the state of our souls, repair our decayed strength, and pro vide effectual remedies against our usual delivery is easy and deliberate and his voice penetrating, although not as strong as it was in former years. He failings for the time to come. Fifthly, that by this solemn fast we might celebrate, in a penitential spirit, the pas-sion of Christ, which we particularly commemorate in Lent, in fine that this strong as it was in former years. He writes rapidly and in a small, graceful, flowing hand. A sermon delivered by him is written upon a sheet or two of note paper, often without a break or bit because because the bit of might be a time of repentance and pre-paration for the great solemnity of Easter, and for the Paschal Communion. correction, just as it came from his mind; and it is delivered almost word

What is the origin of fasting ? Under the old law the Jews fasted by

for word as written. Not a few letters that he receives in the commandof God ; thus Moses fasted forty days and forty nights, on Mount Sinai, when God gave him the his daily correspondence are answered by himself, not by his secretary—letters Mount Sinal, when God gave him the Ten Commandments; Elias, in like manner, fasted in the desert. Jesus also fasted, and commanded His apostles to fast also. The Catholic Church, says St. Leo, from the time of the apostles have anigued fasting when from utter strangers, and those from persons inquiring upon some point of Catholic faith; seekers of knowledge outside the fold especially interest him. Non-Catholics are always sure of ex-treme courtesy in all their relations apostles, have enjoined fasting upon all the faithful.

Why has the Church instituted the His Eminence still hears confession.

fast before Easter ? 1. To imitate Jesus Christ, Who which is as arduous as any work that falls to the sacerdotal calling; nor is 1. To imitate seess christ, who fasted forty days. 2. To participate in His merits and passion; for as Christ could only be glorified through His sufferings, so in order to belong to Him we must follow Him by a life anhalls to the saceraotic learning, not is he absolved from the rule which binds all, from the Pope himself to the humblest layman, of undergoing the discipline of the sacrament of penace. On the first Sunday of every month Him we must follow film by a file at swering to His. 3. To subject the flesh to the spirit, and thus, 4, prepare ourselves for Easter and the worthy re-ception of the divine Lamb. Finally, On the first sunday of every month he takes his turn at preaching at the High Mass, and many persons not of the regular congregation at the Cathe-dral attend to hear him. On many of the great feasts he pontificates. The ception of the divine Lamb. Finally, said that its membership stood for to offer to God some satisfaction for our sins, and, as St. Leo says, to atone for the sins of a whole year by a short fast of the tenth part of a year. function is a stately and imposing one, with a crowded sanctuary and fine music in the choir. His Eminence enjoys the Gregorian music, but apparently he likes equally well the more picturesque and brilliant music of the modern com-Was the fast of Lent kept in early times as it is now?

Yes, only more rigorously ; for: 1. The Christians of the early ages abstained not only from flesh meat, but from those and brilliant music of the industration posers. The Cathedral choir is distinct-ly one of the best in the city, and on high days and holidays it is often augmented with special singers and a things which are produced from flesh, such as butter, eggs, cheese, and also from wine and fish. 2. They fasted full orchestra. The Cardinal almost invariably offici-

from wine and usin. 2. They have a during the whole day, and ate only after Vespers, that is, at night. How shall we keep the Holy season of Lent with advantage? We should endeavor not only to deny ates at the services on the festivals of

we should endeavor hot only to deny ourselves food and drink, but, still more, all sinful gratifications. And as the body is weakened by fasting, the soul, on the other hand, should be soul, on the other hand, should be strengthened by repeated prayers, by frequent reception of the holy sacra-ments, attending Mass, spiritual read-ing, and good works, particularly those of charity. In such manner we shall be able, according to the intention of the Querch to supply by our fasting the Ourch to supply by our fasting the Ourch to supply by our fasting

for repentance. Boston Herald, Feb. 2. The Very Rev. Canon William White of County Roscommon, Ireland, the head of the Catholic Church in the dis-

tricts embracing the celebrated De Freyne estates, widely referred to as the storm centre of the Irish land question, spoke in Boston College hall last evening before a fair-sized and very interested audience, upon "The Irish Land War." Congressman-elect William S. McNary presided and introduced the speaker, who has been ac corded a very cordial reception by numerous Irish and Catholic organizanumerous Irish and Catholic organiza-tions throughout the city and State.

Canon White treated the land question almost exclusively, and, unlike of the other Irish advocates who have presented the Irish question, he did not refer at length to the political issues. The speaker also exhibited a friendly regard towards King Edward, who the canon believes is a liberal minded statesman who will soon be found lending a helpful influence to the Irish land mat-The speaking was interspersed with a

musical programme of Irish numbers. He said that much has been accomplished for the cause of Ireland by the men who have been keeping her issues alive. He declared that it was a mis-take to think nothing had been done.

The agitations which have started in the old country at various times and which have been nobly financed by this country have been the means of chang-ing the whole face of the Irish question, Were it not for these agitations Ireland would today be in a much worse condi-tion than it is. Steadily the tenants have benefited more and more until now the tide of landlordism is at last

quite securely stemmed. The land of Ireland was for a great while given over to English settlers who were practically an English garri-son in Ireland. The object of England was that Ireland should exist for Engquite securely stemmed. land's benefit and use and the land

lords were the instruments to accom-plish this. Consequently the landlords were given unlimited power over the native Irish upon whom as tenants they could impose any rent they liked. Even though the tenants did pay the exorbitant rents, they were liable to eviction if the possession of their lands offered any advantages to the landlords. There have been instances of humane landlords who did not take advantage of the iniquitous laws, but such instances were conspicuous by their rarity. Many landlords claimed the right over the consciences of their tenants and also insisted on directing the vote of their tenantry in elections, and in this the landlords were not molested by the Government.

Speaking of some of the recent land acts which showed a spirit of fairness for the tenants, Canon White told of the "congested district board" and said that its membership stood for the Right Rev. Bishop O'Donnell, the patriotic prelate of Raphoe. This Board deals with estates where the tenants cannot possibly live on their farms on account of smallness and bare-The Board has formulated the ness. right kind of plans for the betterm of a large number of people, and the work is a step in the right direction. The Board can already show many in-stances where they have undertaken the development of farms to such good advantage that at the close of the harvest season in 1901 they were enabled to pay the interest required by the Government and make a payment on the principal and offer the tenants an

his brother, and he spends there a fort night or so; but the holiday is a little broken with visits to neighboring places, where he usually preaches or takes some other part in public serv-ices. Going from the wintry surround-ices. It is such people as those on the De Freyne estate, said Canon White, who are fighting the battle of the rest of Ireland, and they seem about to win. The speaker then treated at length the details of the land conference in Dublin, and said a notable evidence of the change of affairs was shown in the changed attitude of the London Times, which has recently been advocating that the landlords be compelled to sell. Continuing, Canon White said that even the King himself, who is a liberal-minded statesman, is of the same opinion. He believed that the influence of the King would soon be felt in Parliament, and that he would be found behind measures helpful to the Irish land question.

THE LENTEN SEASON AND ITS CANON WHITE TELLS OF THE on Him for mercy; but nowhere does MEANING. WINNING OF TENANTS' WAR.

STORY FROM FATHER BRANNAN, OF TEXAS.

Since my summer vacation I have iven missions in the following places First, at Clarendon, Tex.; then Chil-dress, Tex., and next Denton, Tex., these three places being in the diocese of Dallas.

Denton is one of the great strongholds of the Baptists in Texas. There were rumors of war, and "blood was on the moon," so to speak, from all that I had heard; but happily I passed un-scathed, for the enemy was entirely

tranquil. Father Vernimont, the pastor, said that "on hearing that Father Brannan was to be here in the near future, the 'D, D's.' began arming themselves to do him up. One travelled ten miles with this determination; but before one lecture was finished all these pre-tended 'D. D's.,' who are not few, found themselves in a deep ditch. "Not one objection was brought for-

ward, though each evening the reverend missionary repeatedly called upon them to bring their objections forward. truth was too plainly told to be refuted. To many, who had received their in-formation about the Catholic Church from sensational books and lying preachers, these lectures were a new preachers, these lectures which a how is revelation. They admitted their irre-futable logic—which was plain to the poorest understanding. It was sur-prising that after two hours' lecturing the audience had forgotten all about time, and scemed still anxious to con-

tinue listening. "The reverend missionary made many friends here, who, no doubt, were not his friends when he arrived, but his strong convictions, his eloquence and broad - mindedness, soon won their broad - mindedness, soon won their hearts, especially those of the lawyers

and judges. "Truth fearlessly and, at times, vehemently told gains the heart of our better disposed Protestant friends. As a rule, the American people are honest, and when the truth is brought home to

and when the truth is brought home to them they will begin to think." From Denton, Tex., I went to Mar-shall, Mo. This is a strong anti-Catho-lie town, and was a hot-bed of the A. P. A. when that organization flour-ished for a brief season. The non-Cath-olics were a little slow in the beginning. As intelligent Protestant editor nut in An intelligent Protestant editor put in appearance to see what was going on, and the next morning wrote the following and published it in his paper. It is hardly necessary to say that it greatly exaggerates the abilities of the mission-

ary : "Those who have not heard Father Brannan at the Catholic church, preach-ing a mission there this week, have missed a great deal. We only got our first impressions Wednesday night, and so can scold ourself as well as others. said : so can scold ourself as well as others. His style is intensely dramatic as well as argumentative. Lawyers should especially hear him argue his case. He was a lawyer all his early career and into middle manhood, and stepped from sionary. the bar into the pulpit. He makes no attacks on any one, and argues along the line of high development of Christhe line of high development of Chris-tian thought, only, of course, as all de-nominations do, fits the argument to prove his side. Whether logically or conclusively he leaves the public to say. He is an actor, most entertain-ing, most moving, whather to term ost moving, whether to tears hter. Like Demosthenes, he ing, or laughter. believes in action—first action, second action, third action, as the three requisites of an orator. At least that forceful. He is a great friend of ex-Attorney-General Clark, of Texas; forceful. Colonel S. W. T. Lanham, the next governor of Texas, and other prominent men of the South, and his anecdotes of the days of the Confederacy are most vivid, animated with humanity and humor, and entertaining with the vigor and force and magnetism of lively, striking narration. He tells a story, makes an illustration, and points akill Withal, he is a man of the world, and worms. She then entered into herself shows to have moved easily among the leading men in camp and court and all public life. He is worth studying as a model for his master of rhetoric, oratory, logic, and effective presentaof his subject. No young men tion who are fired with a desire to use their tongues to persuade and convice, and their presence and magnetism to attract and sway others, such fail to hear Father Brannan." The night of the day on which this was published witnessed the largest congregation that was ever in church. One hundred and sixty extra chairs were provided, every seat was taken, the standing-room was all taken, the vestibule of the church was filled, and the audience extended from the steps to the street, and many front went home. This was one of the best missions I ever gave. My next mission was at Bridgeport, Tex. I have had many experiences in the missionary field in the last ten years, but none like the one at that place. The country around Bridgeport is filled with people who call themselves "Sanctified." In other words, they say they cannot sin. Arrangements had been made for me to preach in the school-house, the largest building in the town. I left Decatur in a snow storm and went across the country to Bridgeport in a buggy. I did not realize how cold I was until I tried to get out of the buggy. While I was thawing out a Catholic gentleman came, and when I got warm I went to the hotel. That night I had a fairly good audience, nearly all Protestant nearly all "Sanctified." My and nearly all "Sanctined." My com-ing was sudden, but that night the "Sanctified "brethren sent for three "Sanctified "preachers to "do me "Sanctified " preachers to "do me up," as they expressed it. They came, and next day I saw several men and one woman in the street, and a great number of people on the sidewalks, I went up to see and hear what was going on. I got there in time to hear the following from one of the preachers: another Lent? He has promised to "There is an 'old priest' in this town hear the sinner whensoever he shall call who said last night that all unbaptized

infants went to hell. Gentlemen, you allowed in this community! Come over to-night at the school-house and hear the pure gospel preached." I was not disturbed, except as to the school-house. Knowing there was only one, I was perplexed to know how we were but going to occupy it that night. hunted up the Catholic gentleman before alluded to, and asked him from before alluded to, and asked him from whom he got the school-house. He stated, from the trustees. Then I told him what the preacher had said, and knowing all the trustees were Protestands, I had about concluded that they did not propose to let the "old priest" talk any more. I sent this Catholic to see the trustees, not wishing to assert my rights until I was certain I had them. After some par-tering there was a comparing effected. leving there was a compromise effected. The "holiness" people were to have the room till 8 o'clock, and I was to have it afterwards. This was satisfac-tory. I reached there as they con-cluded. They all remained. There was not standing-room. The windows and doors were filled, and people were listening on the outside. Many of and doors were filled, and people were listening on the outside. Many of them had never before seen a priest. I suppose I got a "going over" before I arrived, judging from the scowling countenances which were turned upon me. A Catholic gentleman heard sev-eral of the women, who were sitting together in the rear of the building, referring to me, say: "Let's pray for him that the Lord may show him the truth"; "May the Lord have mercy on him," and other ejaculations of sim-ilar import. ilar import.

Two preachers sat at my right and one on the left. I began by denying the doctrine imputed to the Church, that that she taught that unbaptized in-fants went to hell, and explained the matter thoroughly. My subject that night was "The Invocation of the Saints and the Blessed Virgin Mary." Their attention was obtained from the start. After I had been talking about fifteen minutes I was startled fervorous exclamation on my left. "Glory to God!" was the expression, fervorous exclamation on my left. "Glory to God!" was the expression, and it came from the preacher on my left. In a few minutes more I heard, "The Lord be praised!" A little later, "Amen, brother!" I kept them listening intently for an hour and three-quarters. When I concluded tha quarters. When I concluded the preacher from the left came forward, extending his hand, and said, "My name's Kelly "-a name that would re-vive a withered shamrock saddled on a Protestant preacher! Then the other two came and gave me a hearty shake hands-Mr. Briggs and Mr. Templeton. hands—air, Briggs and air, rempeton Then I had to shake hands for a half hour with the people. This was a new experience. My enemies two hours before—and now all seeking an oppor-tunity to shake hands with the "old tunity to shake hands with the "old priest." A Protestant gentleman, the leading merchant of the city, attended every night, and when I was leaving he said: "We want you back here again; and when you come don't stop at the hotel, but come straight to my house, where you will have a good bed and plenty to eat." Some good, I hope, will come from this later on.-The Mis-

ST. MARGARET OF CORTONA.

LESSON OF PENANCE APPROPRIATE TO THE SEASON. (Adapted from "Miniature Lives of the Saints.")

God plants our feet on the road of

innocence, but if we wander from it we must travel afterwards on the road of penance, for there is no other. "Go where thou wilt, seek what thou wilt," " Go says St. Thomas a Kempis, " and thoa shalt not find a higher way above nor a safer way below than the way of the Holy Cross." St. Margaret of Cortona was born at

Alviano, in the diocese of Chiusi in Tus-cany, about the middle of the thirteenth century. At the age of sixteen she fell away from God and for nine or ten years Margaret led a life of shame. She was still in the bonds of sin when one day she saw the body of her partner in guilt, who had been murdered, covered with and resolved to do penance for her evil life. She returned to her father's house and he received the prodigal child. Margaret spent night and day in bewailing her past guilt, and with a rope around her neck begged pardon publicly in the parish church for the scandal she had given. Her stepmother thought that her penance compromised the respectability of the family, and persuaded the father to Margaret thereupon send her away. Margaret thereupon went to Cortona, and put herself under the care of the Friars of St. Francis, who, after a long trial to test the cerity of her conversion, admitted her into the Third Order, called the Order of Penance. She who had once lived in luxury, pampering the body, lived henceforth a life of heroic mortification in a narrow cell, but perfectly obedient in all things to her confessors, growing in holiness, in mastery over self and in perfect detachment from the world. She died February 22, 1297, and her incorrupt body still testifies to the efficacy of her penance and to the re-covered purity of her soul. How true are the words of the psalmist : " My father and mother have left me, but the Lord hath taken me up !" Margaret left her father's house for the world and was driven from it after returning to it, that she might find her true Father's house, who never sends the penitent away. She took ven-geance upon herself that God might not do so, and punished herself severely by continued fasts and repeated disciplines.

chbishop of Ephisus, Apostolic Delegate.

n Suggestion.

ny spiritual reading?" Heart Review in a lay oth practical and timely c of Lent.

an of principle and con bt," our contemporary "and a man of faith. y lively. the practice of some difficult and disagree. dually strengthens ders its practice less sagreeabl till finally ve it. Many who have nusic, by persevering e quite proficient, and it. In an effort of this everything. Now supew of the great import , you resolutely adopt reading a chapter in ous book, or what perf all, a chapter in the every day, or at least persevere in it with a pimprove your spiritual see what the result will

nly worth trying.'

of a Catholic Duke g incident, character-cholic Duke of Norfolk, the London Daily Chronday. A children's con-in St. Wilfred's school Sussex, in which the een interest. He made ey from London to be on arriving at Angmer-s carriage was in read-him to his destination ay. Observing a woman e parcel alight from the diately invited her into th him, as the wind was Finding, however, that in a contrary direction. his coachman to drive ne would walk on. This coachman finally over-ithin about a hundred

especially if we last writingly, and spre-a good intention. The torty days fast of Lent was pre-figured in the Old Law in the fasting of Moses and Elias, and above all of Chait The word Lent comes from the The word Lent comes from the Christ. Anglo Saxon, Lencten, meaning Spring. The Latin Quadragesima indicates the

In the

number of days. There is proof that Lent in the gen-eral sense of a fast preceding Easter has been known from the apostolic Thus Tertullian tells us that times. those days were set apart for fasting parlor under the Gospel dispensation." earlier writer, Irenaus, speaks of the fast before Easter and the general modes of observance which prevailed in different places. It is plain also from the early fathers that from very remote the Lenten fasting, whatever its duration may have been, was considered obligatory. The council of Gangra, in duration may have been and bee early part of the fourth century there are many references made to the fast of Lent, of about forty days. Originally the specific number of days of fasting was thirty-six. Finally, however, in the Council of Meaux, 840, the Church added the four days of fasting before the first Sunday in Lent, which now begins with Ash Wednesday. In early times the period of Lent was sanctified by many acts of piety. It

sanctified by many acts of piety. It was the season in which the faithful begged God's mercy for themselves and were therefore expected to show mercy to others. The money spared by fast-ing was given in alms and while the Church reconciled penitents at the altar the emperors released prisoners, masters pardoned their slaves and enemies became friends. It was a season of mourning, and hence the Church of mourning, and nence the Onfred always strongly discountenced festivit-ies of all kinds during Lent. Lastly the body was mortified in order that the soul might be invigorated and from very early times, Communions, sermons spiritual exercises generally were multiplied in Lent.

Any man who seeks a friend without imperfections is a dreamer of dreams.

The committee which managed the reception was in charge of P. A. Foley, chairmar, and John Cavanagh, secretary. The reception committee was in charge of P. Bruen, John Meledy and Edward Fitzwilliam.

LET US DO PENANCE.

Bishop Horstmann utters this admoni tion : " Let us all enter into the spirit of

the Lenten season. 'Unless you do penance you shall all likewise perish.' penance you shall all likewise perish. Amid the cares, troubles and excite-ments of worldly life we forget the soul. We know we are sinners, and have much, very much, for which we must satisfy God's justice. Our holy Mother the Church orders us under worldr do sin to do penance during of sin to do penance during penalty of sin to do penance during Lent. If we cannot do so by bodily mortification, then we must by mortification of soul, by watchfulness over our senses, by restraint over our words, additional prayer, especially by ufferings and death meditation on the of our Lord, by fidelity in attending e Lenten devotions, by hearing Mass, if possible, on week days, by receiving Holy Communion more frequently, by almsdeeds, by gaining indulgences, and by other pious practices. ' Now is the aumsdeeds, by gaining inductions, and by other pious practices. 'Now is the acceptable time; now is the day of salvation.' 'Harden not your hearts !' Who knows whether God will give us

In Honor of Scottish Saint.

Preparations are being made by the Catholic community of Glascow, Scotland, for the thirteen hundreth anni-versary of St. Mungo, which takes place this year. The chief celebration will be held in the Cathedral of that city.

Seek to mingle gentleness in all your rebukes ; bear with the infirmities of others; make allowance for constitutional frailties ; never say harsh things if kind things will do as well.

6

Sacred Heart Review. THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXXIX.

In a late paper I notice that I have inadvertently said that only three Popes have been canonized in one thousand one hundred years. It should have

been eight. We have have seen that the Catholic Church denounces excommunication against those who shall molest the Jews in the exercise of their religion; that Church this provision was enforced with peeu-liar energy by Innocent III, and Gregory IX., the latter the founder of interacted, but the explicitly and interacted unbaptized and the suspicious watchful-ness maintained over the baptized Jews Inquisition ; that before them St. Bernard had been so powerful a champion of the Jews that a Rabbi applies to the words which Moses uses of Jehovah Himself, declaring : "The Abbot of Clairvaux hath spoken good concerning Israel"; that when the Jews were banished from other countries, they were always sure of a refuge in the papal states; that the shocking slander mputing ritual murders of Christians to them, which is even yet renewed by various Catholics and Protestants no less, has been repeatedly refuted and denounced by the Popes; and that Rome is the one Catholic city in which no Jew has ever been murdered or robbed on account of religion, and in which (unless possibly sometimes whe the Popes have been in exile) no syna-gogue has ever been destroyed. So much for the relations of the Cathprinciples.

olic Church in general to the Jews. How about the relations of the elder, or Dominican Inquisition, founded 1229, and subsisting in various countries even after the Spanish Inquisition had been set up ? Mr. Henry Charles Lea shall answer us as to this, who com-plains of the Catholic Church that, whereas she did not assume to summon Jews or Saracens before her courts, she summoned Christian heretics, even when, as in the case of the Waldenses, summoned belief was infinitely nearer Catholicism than that of Jews or Moors. The Nation has sufficiently answered this censure of Mr. Lea, which, for r all his learning, marks him out as a sciolist in Catholic principles, as appears still more flagrantly from the singular uninhis notions about the

meaning of "Article of Faith." The Nation points out to Mr. Lea that for the Inquisition to have cited Jews or Mussulmen before it, to give account of their religion, would have been in violation of fundamental Catholic doetrine. The Church can require account of their belief only from men whom Christ has made subject to Now, in her own view, He authority. Now, in her own view has given her authority only over the baptized. A Christian state, she holds, may lawfully punish Jews for sacrilege or insult to Christianity, but neither Church nor State can lawfully compel to embrace it. Therefore the them question whether their belief is more or ing with which Catholic Church courts have no concern. As I have remarked in the Methodist Review, Dr. thing James Martineau's accusation of the Inquisition, that it burnt multitudes of for refusing to apostatize, is a blunder and a slander of the first magnitude. The late venerable Dr. Schaff, not long before his death, wrote to me expressing his deep regret that he ald have inadvertently copied this calumny into his Church History, and comising that it should be expunged

The Spanish Inquisition established wished permission to go home and get that he had his clothes at home and get the spanish inquisition established bernission to go home and get the spanish inquisition established bernission to go home and get the spanish inquisition established bernission to go home and get the spanisher thereapon turned mainly as a bulwark against secret Judaism among baptized persons of Israelitish blood was of course subject to the same limitations as all other Catholic courts. Sixtus IV. excom-municated two inquisitors, and Leo X. Two but neither Pape on any charge of agreed to. They do not be the son ainly as a bulwark against secret two, but neither Pope oa any charge of having cited, unbaptized Jews before got his clethes from a basket off the Llorente himself, throughout his

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON. First Sunday in Lent.

Jew, and become a professed Catholic.

enjoy Catholic rights and Jewish ex-emptions is of course something that

local accident. The

tion may be left to answer itself.

into an excessive readiness

A HARD CASE.

Andover, Mass.

court last Tuesday.

descent.

sume it.

and the same tim

That he could at one

SERVING THE DEVIL.

"Again the devil took Him up into a very high mountain and showed Him all the king-doms of the world, and the glory of taem; and said unto Him; All these will give Thee, if, falling down, Thou will adore me. Then Jesus saith unto him; Bigone, Satan, for ib is written; "The Lord thy God shalt thou adore, and him only shalt thou serve." St. Matt. iv. 9. never entered into the mind of the Spanish authorities. The banishment of the adhering Jews from Spain was no more an act of the Inquisition than their expulsion from England by Edward L, or from France by St. Long. by St. Louis, or than the demand for Matt. iv. 9.

thair banishment from Germany made by Martin Luther. King and Queen, This offer, my dear brethren, which the devil made to our Divine Lord, he repeats, in its measure, to each one of by Martin Lutner. King and Queen, inquisitors, grandees, peasants, all called alike for giving the option between baptism and withdrawal. The Crowd and the Holy Offlee were anias. He is obliged to promise wages to those whom he wishes to be his servants; he could get few, certainly, nated by the same spirit, and mutually if any, who would serve him on his own account.

Does the devil, then, ask us to adore or worship him? Yes, he does. He does not ask us to build churches in his were too distinct acts of authority, proceeding on two entirely different principles. The former was the exertion honor, or to say prayers to him, it is rue; he knows that he cannot except principles. The former was the exercion of a prerogative then undoubted, though never exercised by the Popes, of expelling aliens, among whom non Chris-tians seem to have been almost always reckoned, from a Christian territory. that. But he does ask us to be his servants, and to obey his commands; that. e wants us to take him for our master, though he does not care much whether we acknowledge him to be so. He asks The other was the exercise of a right for the substantial part of worship, our The other was the exercise of a light equally unquestioned, of calling bap-tized heretics and apostates to account. The fact that almost all the cases of heresy in Spain consisted in a relapse of baptized converts into Judaism, was simply a local accident. The few money, our labor, our time and our life; if he gets that, may he not well be content?

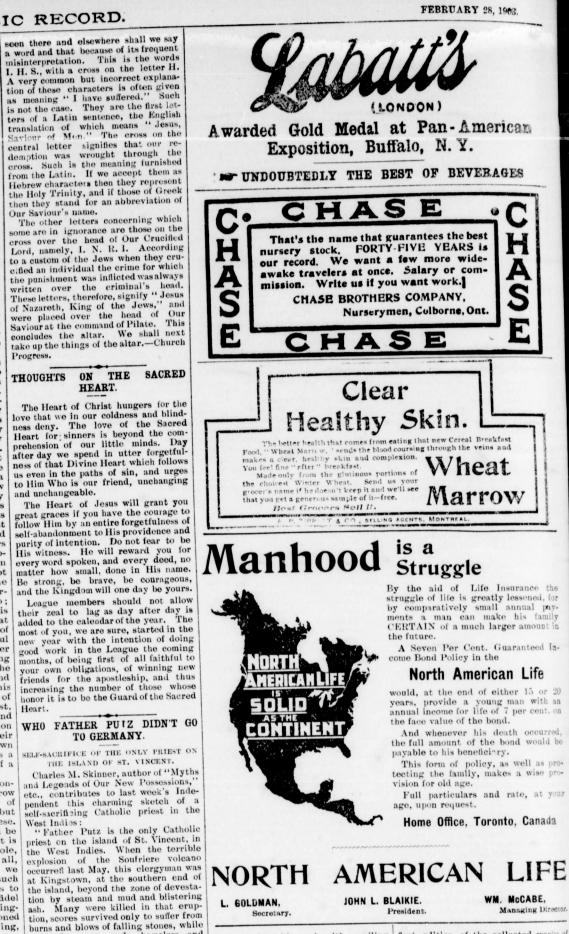
But does he offer us all the kingdoms of the world? Oh, no? He is not so foolish as to offer his whole stock in simply a local accident. The lew Spanish Lutherans were treated in just trade for what can be got for a trifle. He named this price to our Saviour be-cause, though he did not know fully the same way, and on just the same The language of the Spectator and of what He was, still he valued His services the New York Times concerning the new Jewish encyclopedia is so precise-ly identical, as to beget the suspicion highly, and thought them worthy any sacrifice to obtain; but for us very little out of his treasury suffices. Despising us, he only promises us what he has good reason to think will be that the encyclopedia means to imply that Jews have the right to be Jews he has good reason to think will be enough; a little sensual pleasure, a passing fame or notoriety, or even a few dollars, is the price which he generally names for our allegiance. Thirty pieces of silver he found to be all that was and Christians at once, if they find it convenient, (as they often are supposed to do) and that therefore any attempt of the Catholic Church in Spain to exercise jurisdiction over Catholics de-scended from Israel was a persecution needed for one of the Apostles; what wonder that he is not disposed to bid very high for us! Once the newspapers of the Jewish race. Such an assumptold us of a young man who shot an inno-Jewish blood, in Spain, was found in cent passer-by simply to get reputation every rank (unless it were the peas-antry) from the throne and the archias a desperado. Fortunately, he did not live to shoot another one ; he met the fate he deserved on the scaffold. Perepiscopal seats down. A large part of the early Spanish Jesuits were Jews by haps he thought that a grand thing too; but I question much whether, in his It was not Jewish blood that destroyed a man, but considering the secret heart, it seemed to him at that hard alternatives of exile or baptism, it is not strange if a vague suspicion of insincerity often led the Holy Office moment worth while to be sent out of the world by an igominous and painful death, and to go before God with murder to as on his soul, even for the sake of being I may remark, as to the Spectator considered an humble imitator of the And

that I have never seen a sentence in it which did not imply, against all doc-trine and history, that Rome counts yet there are others following in steps, many perhaps here in this city of ours; Christians, so-called at least, bought with the blood of Christ, and trine and history, that Rome counts the profession of Judaism as in itself a eriminal offence, over which she has authority, and that the Inquisition has always punished Jews as being Jews. even having some knowledge of religion and its precepts, who would sell their immortal souls, and despise the crown of eternal life, to be distinguished as a CHARLES C. STARBUCK. burglar or a ruffian, or as a hero of : dime novel !

Now this is absurd, foolish, and contemptible enough certainly, to throw away salvation and the kingdom of A mother's love is so deep and strong heaven, not for a kingdom on earth, but that it has ever been referred to as the emblem of constancy. How terribly for such inglorious things as these. We think no doubt, that they would be and persistently the son must have no temptation to us; and, indeed, it is it hoped that there are few, on the whole, lacerated his mother's heart when she forbids him ever to come home or to appear within the range of her vision? om they would be. But, after all, what is the great difference, when we come to look at it fairly, between such Such a case came up in our police ourt last Tuesday, Judge Schwan things and those which do lead us to sin! Is the fame of a clever infidel gave the culprit a suspended sentence

of costs and thirty days, telling him to leave the city. He promised but said that he had his clothes at home and much better worth the loss of the kingdom of heaven, than that of an abandoned outlaw? Or is any fame worth having, if we must sin to obtain it? Or are the riches worth possessing, if them. His mother thereupon turned to the judge and said that she would to the judge and said that she would His mother thereupon turned

driven to distant settlements for shelter acquired by dishonesty, or if they take our hearts from the desire of true and food, their cabins burned, their little gardens blighted in the rush scalding, sulphurous vapor, the mills and plantations where they had worked riches ? Or is pleasure worth enjoying if it takes away the happiness of the soul and the peace of God? Is the miserable pittance which the devil offers us, scoria. The poor blacks were dazed laughing at us for our folly as he does with grief and pain and they were in work pred. The land was filled with



He went about his work with a smiling first edition of the collected works of He went about his work with a sairing face. In the greater suffering of the people he forgot his own. His dreams had faded, the clouds had fallen, but a ray from heaven pierced the darkness on that day and lighted a halo on the head of Father Putz."

INFORMATION FOR A BAPTIST. - the Christi. There were several editions and translations of the Imitation brought Freeman's Journal. A Mount Morris correspondent writes that the Rev. Mr. Gifford, D. D., a

FEBRUARY 28, 1903.

CHATS WITH YOUN

Gentlemen, do not conf-selves to this age, but refo-bond it to the newness of your not assimilate yourselves to t assimilate the world to you your mission.—Mgr. Pie. The Value of Method

A few simple rules adhere ously and unswervingly—rule body a recognition of what is the instances to which th tended to apply—these thin keystone of method. — Phor

Character Building Through The habit of holding the ily and persistently to the th good book not only increases of concentration, but also in

uality of the mind. quality of the mind. Inspiring reading is tha hite-building words abound, are things which unconscio cnaracter. The image of e word held in the mind lease the unconscious terms of the second press, its autograph, so to s and continually reproduces

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lifting thoughts. The boy so nurtured wil given the best means of mentality of the very high Success. The Good Merch

The Good Merchi The Rev. Morgan M. describes the good merch heartily commend his word tention of all men who wo their business on the bas honesty and real principle " The good merchant is

before all, a man of conscie sacred regard for the deceives no justice; he deceives no lying; he tells the truth a he is a one-price store ; better than another though ever so rich, he ow blar-all is openly, hon t'He is just with the w dollar

with the strong ; he takes mo one ; his counting-roo the sanctuary of fair deal ice; his industry and he in hand with him; he get one becomes the poorer rich; he does not boast nor justice and honesty-the. for men to see it ; his pro-ligion is not colored by the consecrates his life an to the service of God a man; he looks out for the employees—if they are I theirs ; he helps the w themselves ; he is, in fine force in the communit

The True Succ Many a poor cripple in obscurity, doing his himself useful, trying to sunshine in the darkness the home a little bright expecting special recognition name in letters of light oll of world-benefactors.

Ah, how shrunken thing, what a delusion, success of self-absorbed They who trample une entiment of human pi kindness, who brush a ities to help brighten o any obstacles to the a their ambition-whateve will cut sorry figures ' counts are balanced. La soldier into whose han when Galerius sacked th Persians, "a bag of filled with pearls," and to Gibbon, the historia preserved the bag, but contents," they will find spurned true riches, r grasp what is false.

the white light of the tribunal of justice, judged for what we se ave achieved, but for v by what we have tried t In the judgment of th

WM. MCCABE, by the famous typographers Nic. Keta-laer et Ger de Leempt, and presents

the very exceptional peculiarity ing its great attraction to the bibliophile to an item which it does not De Imitat celebrated

detailed and unfriendly history, no-where charges the Holy Office with with having ever summoned an unbaptized Jew to answer for his religion, although it punished several on the ch sacrilegious insult to Catholic charge sacrilegious insuit to Cathonic objects of devotion. The undisputed liberty of Jews, so long as Ferdinand and Jaabella suffered them in Spain, to practice their own religion, of course did not include the liberty to trample on the Host, or to tear down images of the saints. The Inquisition claimed the same right to punish such offences when committed by Jews as it would have claimed when so constantly comnave claimed when so constantly com-mitted by Huguenots; but whereas it claimed the added right of examining Huguenots concerning their faith, it never pretended to any such right against the Jews. Of course when a Jew was once hentized he coased to be Jew was once baptized he ceased to be a Jew, and became simply a Catholic Christian of Jewish descent.

So far is it from being true that the Inquisition claimed authority over Jews concerning their creed, that Mr. Lea points out that as soon as the Holy Office was set up in its severer Spanish form, the previously strong current o Jewish conversions to Christianity stopped short. The Spanish Jews no to Christianity yet baptized preferred their exemption from inquisitorial jurisdiction to all the advantages enjoyed by their Catholicized brethren, subject as these were to the constant suspicions of the Old Christians and of the Holy Office, that their outward Catholicity covered an inward preference for their former re-This suspicion, in multitude ligion. of instances, was no doubt perfectly well-warranted, although it often led the Inquisition into relying on the most frivolous proofs. Llorente' most frivolous proofs. Llorente's language makes it probable that he to say that at least two-third means to say that at least two-thirds of the thirty thousand executed by the Holy Office in three centuries were given over on the charge of having secretly relapsed into Judaism.

The common notion appears to that even the banishment of t from Spain was an act tion. Now the Inquisidhering Jews of the Inquisition. to have had no authority to tion seems to have had no authority to banish. It could sentence to death, imprisonment, confiscation, scourging, and church penances. To none of these punishments did the profession of Judaism subject a man, unless, and tions are accepting baptism, he had ceased to be Progress.

Out in the world without a mother's What star can ever shine in the that boy's life? Whither are love ! sky of that boy's life? Whithe we drifting?--Catholic Universe.

A WISE RULE.

Not infrequently we hear our young people entering serious objections to having their contemplated marriage announced from the altar. Some do not like the publicity thus given the event, while others foolishly fear the twitting of their friends. They desire no such parading of their private affairs, they say, and a hundred equally now ?

lame excuses. Like all the other laws of the Catholic Church, however, in this one as well there is much wisdom. So much indeed, that those who follow it seldom have cause to regret the fact. All faithful and obedient children, in fact, do follow it. And why? For the simple reason, first, because it is the law, and, secondly, because they appreciate its importance.

The law was promulgated by the Church for the protection of her chil-dren. It is public notice that the parties named are about to receive the Sacrament of Matrimony. Those who hear the announcement, if they have a knowledge which would invalidate the Sacrament, are bound to make this known to the priest. It serves, there-fore, as a mutual protection to the contracting parties, and this is undoubtse rule. It prevents decepedly a wise rule. It prevents decep tion, and thus avoids future disgrace tion, and thus avoids inture disgrade in so far as that can be done. It is also wise, therefore, to follow the rule. But as to the sincerity of the objec-tions so frequently heard. Are they honestly made? We fear not in the tions so frequently heard. Are they honestly made? We fear not in the overwhelming majority of cases. And why? For the very good reason that those who urge them strongest have as a rule well advertised the fact by insin-uation if not otherwise. If their objection be honest, how comes it that they are laying plans to have it gen-orally taked about. They issue cards erally talked about. They issue cards long before the event, are proud if they see their picture in the paper and a long account of the approaching event. This may be all very nice, but it does not fulfil the law of the Church. It does prove, however, that the objec-tions are not honestly made.—Church

worth the heavy price we must pay for it? Is anything worth loving and serving which puts out the love of God those heart tells us that it is not; for it is plainly written in them, as well as in God's law, that the only thing to make us happy is to love God and serve Him alone. Think of these things, then, my brethren; in this holy season of Lent. Thiak well, and make

Think of these tinnes, then, my brethren; in this holy season of Lent. Thiak well, and make your decision which master you will choose. Some time you must decide forever; why not

OUR RELIGION.

Before proceeding to a further con-sideration of this subject a word or two nore should be added concerning the ltar. In the centre of the altar is altar. what we term the tabernacle ; that the place in which is kept the Holy Eucharist, for the sick and for the ador-ation of the people. The interior is ined with costly material, as a rule, and on the bottom is a corporal.

Resting on the top of the tabernacle will always be found a crucifix. And unless it be there Mass cannot be said. For this there are several rea sons, one of which is that the Mass is the same sacrifice as that on Calvary Then the altar is covered with three linen cloths which having numerous significations among them to denote the cloths in which the body of Our Lord was wrapped when laid in the tomb. Sometimes we notice in the panel of the altar various figures. All have a particular meaning. But of one only

LIQUOB AND TOBACCO HABITS A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto.

References as to Dr. McTaggart's profession-standing and personal integrity permitted

W: Bir W. R. Meredith, Chief Justice. Hon. G. W. Ross Fremier of Ontario. Rev. John Potts. D. D. Victoris. College Rev. William Caven, D. D., Knox College. Rev. Father Feety, President of St. Michael's bilege. Orento.

ollege, Toronto. Right Rev. A. Sweatman, Bishop of Toronto Thos. Coffey, CATHOLIC RECORD, Londou.

Dr. Mo'Taggart's vogetable remedies for the ilquor and tobacon habits are healthful, safe, inexpensivehome treatments No hypodermic injettions; no publicity; no loss of time from business, and a certainty of ours. Consulta-tion or correspondence in vited.

hundreds were made homeless

Baptist minister of Buffalo, recently preached a sermon at the dedication of the Baptist church in that village, in

and

that God is nowhere except on the alta in the Catholic churches, and that this explains their large attendance at church on Sunday. He gave as author-ity Father Elliot, with whom he said he pence there, because it was the hope of his life to go back to Germany, his old home, and see his friends and kin it?

before he died. He had been separated from them for years, and as the pennies increased to shillings and the shillings from them for years, and as the at awesome intervals grew to pounds, he began to dream glad dreams of the day when he would actually set sail for the old country. His joy was near; for he had enough now for his steamer very poor compliment to the intelli-gence of his Mount Morris hearers when he thought to feed their credulity passage and lacking a few shillings for when he thought to feed their credulity on that kind of stuff. It has always been a mystery to us what motive a man can have in scattering such misin-formation. If the preacher had taken the trouble to read the little catechism the expenses of the trip. In a few weeks he would be in Germany; he weeks would sit at meat with old friends ; he would hear his native speech ; he would see smiles of welcome on remembered faces; he would breathe an air of freehe would throw care aside, and for the first time in years he would have

"In the day of shaking and thunder and darkness he learned that one thouses sand five hundred of the natives of the island had been slain, that the northern THE AUTHOR OF THE IMITATION third of St. Vincent was a smoking desert, that thousands of survivors, physician of Dublin, has devoted much time to the investigation of the authorsome barely able to move or be moved were retreating across the hills, a hungry, frightened army. Father Putz went to the bank, drew out every penny of his savings and placed the sum in the hands of the officials. 'Give this to the people who need,' said he. "The ship that had so often taken

him to Germany in his imagination slipped away in the night. The sun that should have risen among the lindens It was only still rose above the palms. the silent birds of the tropics that the silent birds of the tropics that stirred the leaves, not the singing larks and flute-throated starlings. Instead of happy days, days of friendliness and cheer, the priest saw before him months of duty, months of hardships, years, perhaps a lifetime, of imprisonment in his exile, the final, month the second starling the same lifetime, of imprisonment of his exile, the final,

Kempis. Some fourteen years ago, observes a writer in the Catholic World, he col-lected the results of his investigations in a volume which is allowed by even the secular authorities of the press to contain all that is likely to be ever known of the career of Thomas a' Kem-pis and the authorship of the Imitation of Christ.

months of duty, months of hardships, years, perhaps a lifetime, of imprisonment in his exile, the final, cruel disappointment of his hope. But there was no repining, no complaint. of Christ. It is well known to the reading sec-tion of the public that a great deal of doubt was attached to this authorship ever since its ürst appearance. The

swer: Q.—" Where is God ?"

A .- " God is everywhere."

Sir Francis Cruise, a distinguished

hip of the Imitation of Christ. Year

within the next few years with the pre-fixed name of the famous chancellor of the University of Paris, Joannes Gers It is, accordingly, no wonder that the authorship was a subject of contention. which he said that Catholics believe But the fallacies have all been clear-ly exposed by Sir Francis Cruise, and the inhabitants of Kempen, the native have paid the town of the true author, Dublin physician the high complim of calling one of their streets by his name. The immediate cause of the conad a conversation on an Atlantic teamer. What have you to say about ferring of this most exceptional honor We have to say that the Rev. Mr. was the stimulus given to the natriotism of the inhabitants of Kempen by the Gifford talked like a very ignorant man, or a lunatic; and that in either capacappearance in a German translation of a pamphlet on the Authorship of the ity he misrepresented Father Elliot, who, if he sees this, will very likely call him to account. The minister paid a

Imitation of Christ, which was published for Sir Francis Cruise by the Catholic Truth Society in 1898. This pamphlet has also appeared in a French dress.

The Work of Religion

God gave you the attributes of your nature through loving bounty. By them He meant that you should mount ever closer and closer to Himself, and taught to Catholic children we would thus share more and more in His per-fection and in His happiness. In this way your likeness to Him from initial is to grow developed and perfect. This is the work of Religion.—Arch-bishon Keene have found the following question and bishop Keane.

Good Dickstion Should Wait on Appr-Tite. - To have the stomach well is to have the pervons system well. Very delicate are the digestive organs. In some so sensitive are they that atmospheric changes affect them. When they become disarranged no benter regu-lator is procurable than Parmelee's Vogetable Pills. They will assist the digestion so that the hearty eater will suffer no inconvenience and will derive all the benefits of his food. after year the holiday excursions of Sir after year the holiday excursions of Sir Francis Cruise were directed to the in-teresting neighborhoad in which lived and died one of the purest and noblest sons of the Catholic Church, Thomas a' and will derive all the benefits of his root. A Pitt. For G ERNBOUS EATERS. - There ar many persons of bealthy appetite and poin digestion who, after a hearty meal. are subject to much suffering. The food of which the have partaken lies like lead in their stomacht Headache, depression. a smothering feells work of any kind. In this condition Parmi bee's Vegetable Pille will bring relief. The will assist the assimilation of the aliment, and digestion. Municapita Curra Curpt ConstIl^PATION.

HAMILTON'S PILLS CURE CONSTIPATION. HAMILTON'S PILLS CURE CONSTITUTION We have no hesitation in asying that D: ... D Kellogy's Dysenbery Cordial is without doubt the best medicine ever introduced for dysen-tery, diarrhoes, cholers and all summer com-plaints, sea sickness, etc. In promptly give relief and never fails to effect a positive cur-Mothers should never be without a bottle when their children are testhing.

h there is no appea will be approved as many successes will be ures. In imperishable chara

be inscribed on the such names unfamiliar to r whose owners nobly pe parts assigned to them orkers for humanity. fers — some blind, so handicapped by the l feet, or tortured by in -who, with a fortitude the martyrs of old, to ens and bravely made -the names of all th honored places.

This supreme court yond the reach of influ bribed by wealth .-

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Human Res BY JAMES CARDIN The slave of huma

express, his thoughts by his companions, can they have for one courage to speak and convictions? He is convictions? whose inspirations l whose cause he betray fear of man. "No Lord, " can serve t either he will hate the other ; or he will sus despise the other." de an enemy in th public or private dut ver run counter t vill hardly succeed in command that will liration of posterity. I cannot better clo

human respect the the following appro Scripture to the ear the reader : 'He that shall I and of My words, th shall be ashamed of I

come in the glory of the holy angels." It is not good to

FEBRUARY 28, 1903.

CHATS WITH YOUNG MEN.

Gentlemen, do not conform your-selves to this age, but reform it, and bend it to the newness of your life. Do not assimilate yourselves to the world; assimilate the world to you; that is your mission.—Mgr. Pie. The Value of Method.

A few simple rules adhered to rigor-ously and unswervingly—rules that em-body a recognition of what is needed in the instances to which they are in-rended to apply—these things are the keystone of method. — Phonetic Jour-

Character Building Through Reading. The habit of holding the mind steading. The habit of holding the mind stead-fly and persistently to the thought in a good book not only increases the power of concentration, but also improves the

of concentration, but also improves the quality of the mind. Inspiring reading is that in which bile-building words abound,—for words are things which unconsciously enrich

are things which unconsciously enrich enaracter. The image of each helpful word held in the mind leaves its im-press, its autograph, so to speak, there, and continually reproduces itself in up-

lifting thoughts. The boy so nurtured will have been given the best means of acquiring a mentality of the very highest order.---

The Good Merchant.

The Rev. Morgan M. Sheedy thus escribes the good merchant, and we eartily commend his words to the atheartily commend his words to the at-tention of all men who would conduct their business on the basis of sound honesty and real principle : honesty and real principle : " The good merchant is, above and

before all, a man of conscience ; he has before all, a many of the principles of a sacred regard for the principles of justice; he deceives no customer by lying; he tells the truth and prospers; better than another man's oath: though ever so rich, he owns no wicked dollar—all is openly, honestly earned. ollar-all is openly, honestly earned. "He is just with the weak as well as

with the strong ; he takes advantage of mo one ; his counting-room or store is the sanctuary of fair dealings and justthe sanctuary of fair dealings and joint in hand with him ; he gets rich, but no in hand with him , he goal field to a h one becomes the poorer because he is rich; he does not boast nor advertise his justice and honesty—there is no need for men to see it; his profession of re-tor ment of the poorer by the gain. igion is not colored by thought of gain; consecrates his life and his business to the service of God and his fellownan; he looks out for the welfare of his man; he tooks out for the wehare of his employees—if they are his help, he is theirs; he helps the weak that help themselves; he is, in fine, a great moral force in the community—a saint in

The True Success

success of self-absorbed men !

They who trample under foot every

feet, or tortured by incurable disease

-who, with a fortitude equal to that of the martyrs of old, took up their bur-

This supreme court of justice is beyond the reach of influence and canno

bribed by wealth .- Success.

Human Respect.

BY JAMES CARDINAL GIBBONS.

The slave of human respect must

whose inspirations he rejects, and

whose cause he betrays out of a servile fear of man. "No man," says our

Lord, " can serve two masters. For either he will hate the one and love the

other ; or he will sustain the one and despise the other." He who has never made an enemy in the discharge of his

public or private duties, and who has never run counter to public opinion,

will hardly succeed in leaving a record

come in the glory of His Father with the holy angels."

command the impartial ad-

honored places.

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LIFE

Persians, "a bag of shining leather filled with pearls," and who, according to Gibbon, the historian, "carefully MCCABE, anaging Direct

ected works of rinted withou r place of pub-the year 1473, ners Nic. Keta-t, and presents culiarity of owto the biblio-it does not con-

De Imitatione

which there is no appeal, many failures will be approved as successes, and cold iron. Take your vase of Venice many successes will be adjudged failglass out of the furnace, and strew chaff ever it in its transparent heat, and re-cover that to its clearness and rubrid ures. In imperishable characters, there will glory when the north wind has blown upon it; but do not think to strew chaff In imperisnable characters, there was be inscribed on the success roll of honor names unfamiliar to most of us, but whose owners nobly performed humble parts assigned to them. The unknown workers for humanity, the heroic sufglory ver the child fresh from God's presence and to bring the Heavenly colors back to him, at least in this world. fers — some blind, some crippled or handicapped by the loss of hands or

persons in judgment. They that say to the wicked man, thou art just, shall be cursed by the people, and the tribes shall abhor them."

"Who art thou that thou shouldst be afraid of a mortal man and of the son of man who shall wither like grass?" "But to me it is a very small thing

to be judged by you or by man's day." "Whoseever shall confees Me before men, I will also confess him before My Father who is in Heaven."—Catholic

Mirror. The Danger of Worrying.

If every business man could keep free from worry, there would be fewer early retirements from business, either

by death or as a result of broken health than there are are to-day, says an exchange. Worry is the great enemy of mankind,

and experience shows that, in a large majority of cases, it is unnecessary. There is, for instance, the merchant who worries about a note that is to fall due in four months. Although the money with which to meet it is not in noney hand, the payment is still a reasonable and, the payment is still a reasonable distance away; but likely as not he spends the intervening time worrying lest he shall fail to secure it, only to find that, at the propertime, the money

s on hand. There is another who begins to worry at the beginning of the year over the profits of the business, and keeps it up until he can get another hold on this kind of worrying at the beginning of the

following year. Then there is the one who worries for weeks over a debt that he has allowed to be made, possibly with a perfectly re-sponsible customer. He begins to think that the buyer can not or will not pay that the buyer can not or will not pay him, but he does, and so the worry was only wear and tear, pure and simple. And then there is the borrower of trouble, who worries lest this or that

thing may happen. Many a man, too, worries over the mistakes of the past, though he might just as well worry over the fact that he can not read Greek Brooding over trials, difficulties and disappointments is one of the most prominent and sure characteristics of retfulness, and an equally sure forerunner of business reverses. In many cases the mind seems to fasten itself upon the omnipresent troubles of the business. It thinks of little else from morning until night, and then, in the night-time, sleep often will not come. In many cases this state of things continues until its victim is obliged to forsake his business. "It is not work that kills, but worry," runs the old pro-

verb, and the best thing a business man given to worry can do is to turn over a new leaf and cultivate a cheerful dis-position, remembering Mark Tapley's assertion that there is no credit in Many a poor cripple who struggled in obscurity, doing his best to make himself useful, trying to reflect a little being cheerful except under trying cir-

cumstances. It is possible, with a little self-discip-line, to cultivate this cheerful disposi-tion, and there is nothing like it to help shine in the darkness, and to make the home a little brighter, but never expecting special recognition here or hereafter, will be surprised to find his one over the rough spots of business ame in letters of light upon history's life.

OUR BOYS AND GIRLS. Poverty no Barrier to Success.

roll of world-benefactors. Ah, how shrunken and pitiful a thing, what a delusion, is the so-called A Philadelphia newsboy whose face has become familiar to those who pass in the vicinity of Eighth and Chestnut sentiment of human pity, love, and kindness, who brush aside opportun-ities to help brighten our lives as so Streets, recently disappeared from his post of trade, and his absence brought many obstacles to the achievement of their ambition—whatever it may be— will cut sorry figures when their acforth a number of questions from hi patrons. To their surprise, they learned that he had become an architect, and counts are balanced. Like that private soldier into whose hands there fell, when Galerius sacked the camp of the had shown such aptitude for that pro-fession that he had been taken into the office of one of the best-known firms in the city. The money he had earned in selling newspapers had been spent in studying architecture in the evenings. -Success.

to Gibbon, the historian, "carefully preserved the bag, but threw away the contents," they will find that they bave spurned true riches, real success, to grasp what is false. In the white light of history, before the tribunal of justice, we shall not be judged for what we seem to be or to have achieved, but for what we are and by what we have tried to do. In the judgment of this tribunal, from which there is no appeal, many failures spurned true riches, real success, to Youth.

THE CATHOLIC PECORD.

greater part of the place to the little birds, who also came to put themselves at table and to eat, without the pigeons

troubling them for it. I admired their charity; for the poor pigeons were so afraid of bothering these little birds, to whom they were these little birds, to whom they were giving alms, that they kept themselves all huddled together at one end of the table. I admired the discretion of these little beggars, who came for their alms ends when they are that the these little beggars, who came for such alms only when they saw that the pigeons were at the end of their meal and that there was still enough left for them. At last, I could hardly prevent

myself from shedding tears at seeing the charitable simplicity of the pigeons and the confidence of the little birds in their charity. I do not know if a preacher would have touched me so deeply. The image of virtue did me great good the whole day.

The Poet's Little Joke. The Poet's Little Joke. An Arab king whose name is not re-corded, had the faculty of retaining in his memory any poem which he had once heard. He had, too, a mamelukc who could repeat a poem that he had twice heard, and a female slave who could repeat one that she had heard thrice. Whenever a poet came to com-pliment the king with an ode, the king would promise him that if he found his verses to be his original composition he verses to be his original composition he would give him a sum of money equal in weight to what they were written

upon. "The poet delighted, would recite his ode, and the king would say: "It is not new, for I have known it some years." Then he would repeat it as he had heard it. After that he would add: "And this mameluke also remembers it;" and the mameluke would repeat it. To make the proof seem plainer still the king would then say to the poet: I have also a female slave who can repeat it," and on his ordering her to do so she would repeat what she had thus thrice heard; so the peet would thus thrice heard; so the peet would go empty-handed away. Dr. E. W. Lane in "Arabian Society in the Middle Ages" gives the story of a poet who outwitted this king: The famous poet El-Asmai, having

heard of this proceeding and guessing the trick, composed an ode made up of very difficult words, and, disguising himself, went to the palace and presented himself.

He repeated his ode. The king, perhe repeated its ode. The king, per-plexed and unable to remember any of it, made a sign to the mameluke, but he had, too, retained nothing. Then he called the female slave, but she also was unable to repeat a word.

"O brother of the Arabs," said the king, "thou hast spoken truth, and the ode is thine without doubt. Produce, therefore, what it is written upon, and we will give thee its weight in money, as we have promised." "Wilt thou," said the poet, "send

one of the attendants to carry it?" "To carry what?" asked the king.

"Is it not upon a paper here in thy

possession ?" "No, my lord the Sultan," replied the poet. "At the time I composed it there was not a piece of paper near me upon which to write it, but only a fragment of a marble column, so I engraved it upon this, and it lies in the court of

the palace." He had brought it, wrapped up, on the back of a camel. The king, to ful-fil his promise, was obliged to make a heaver drain upon his treasury; and to heavy drain upon his treasury; and to prevent a repetition of the experience, in future rewarded his poets more justly.-Youth's Companion.

FATHER M'SORLEY ON CHRISTIAN WOMANHOOD.

Father Joseph McSorley contributes to the February Catholic World Maga-zine a learned and timely article on St. Frances de Chantal as a type of Chris-tian meanhaid. tian womanhood. They who would question the progress and success of the may certainly read these

them truly spiritual, and real degrada ion remains unknown." And the individual of to-day may look

for his inspiration to the great heroes of yesterday. Father McSorley writes that a most practical ideal is St. Chantal.

"St. Chantal is a lesson to her sisters of all time, because what the Kingdom of Christ will ever be calling for is women who are clear in judgment and strong in will; who fix their ambition immovably upon lofty ideals and yet are never un-faithful to daily routine; whose meek-ness is thorough, whose penance is practical and docile, whose generosity with Jesus Christ can be surpassed by no sacrifice a woman has ever made the sake of one she loved.'

WHAT'S IN A NAME? Freeman's Journal.

Episcopalians all over the country are showing much dissatisfaction with the adjective "Protestant" in the official title of their Church-Protestant Episcopal. Their desire is laudable. It would be more praiseworthy still if it were to get rid at the same time of all that the objectionable word implice. The theological meaning of the word in Western Christendom - where it was first used to characterize the varicolored tout ensemble of the sixteenth contury revolt against the Roman Cathelic has been irrevocably fixed to Church indicate all religious bodies that protest against and reject the authority of Rome. The schismatics and heretics of the East scorn the title and call themselves Greeks or orthodox. But non-Roman Catholic Christendom of the Western world is simply Protestant, Western world is simply Protestant, because it protests against that other part of the Western Christendom, the Roman Catholic. It is not much of a title, it is true, but it is of their own selection, and it will stick as long as the thing it designates exists. If the Catholic Church did not exist Protest-antism could not exist, because the essence of the latter is protest against, the former. the former.

Episcopalianism protests against the authority of Rome. It is therefore Pro-testant, and its founders in this country were consistent in giving their organization the title. We must admire the good taste of the

modern Protestant Episcopalians be-cause of their desire to scrub them-selves clean of it, but we must say that they do not show good consistency. There is but one way in which they can consistently get rid of it. It is by submission to the authority of Rome and a return to the old home from which their

prodigal son ancestors departed. An Episcopalian who is disgusted with the term expresses his feelings somewhat energetically in the following acrostic :

PROTESTANTISM, Poor profession, mere denial, Rising not above negation; Of no use in time of trial. Tearing Church, befooling Nation. Ever earping, smithag, snarling, Scenting wrong in all that's right, Truth thy bugbear, etrife thy during Always putting black for bright, Now protesting, now reviling. Tampering with the Church's name, Indolent, on error smithing Seemity dead to Christian above. Indolent, on error smilling. Seeming dead to Christian shame. Most un-Christian is thy fame. -G W. D.

THE EXAMPLE OF ENGLAND IN FAVOR OF LIBERALITY.

Commenting upon the new education al law recently passed by the English Parliament, a leading English periodial remarks :

cal remarks: "However defective in detail, the new law is honestly sound in principle, and for the first time securely en-trenches the denominational schools in the soil of England and publicly recog-nizes that, as far as the right to ele-nizes that, as far as the right to ele-nizes that, as far as the right to ele-nizes that as far as the right to ele-the right to ele-nizes that as far as the right to ele-the right to ele-th the solid of England and participation of the participation of the participation is concerned, all the children of the people are equally the common care of the state. That the new law is a vast improvement upon anything which obtained before is a matter for which we have to thank the

words with profit : "Amid the difficulties weighing heavily upon us nowadays we receive comfort and inspiration from the remembrance of those great renewals which have some the area weight of the activity of the attention of our remembrance of those great renewals

your most compliant,

-Sacred Heart Review.



tion is gone, another comes ; yea, and while the first conflict lasts, many others come on, and those unexpected. How can a life be loved which has such great bitterness, which is subject ets so many deaths and plagues ! And yet it is loved, and many seek

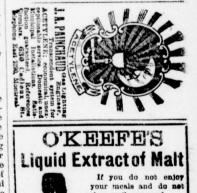
their delight in it. their delight in it. Many blame the world as being de-ceitful and vain; yet they are not will-ing to quit it, because the concupis-cence of the flesh too much prevails. But some things draw them to love the morel, others to denie it. the world, others to depise it.

Something to be Thankful For.

"During the past month," says the Rosary, "there was noticeable a won-derful activity among the Holy Name Societies of this country. Everywhere unusual efforts were made to celebrate the feast of the Holy Name with fitting



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everal editions itation brought rs with the preas chancellor of Joannes Gerson. Joannes Gerson. The tof contention. all been clear-ncis Cruise, and npen, the native , have paid the high compliment r streets by his cause of the conceptional honor the patriotf Kempen by the n translation of athorship of the

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Religion.

ttributes of your ng bounty. By you should mount to Himself, and more in His per-ppiness. In this Him from initial ed and perfect. Religion .- Arch-

LD WAIT ON APPE-b well is to have the ery delicate are the me go sensitive are hanges affect them. Parmeleo's Vegetable the direction so that for no inconvenience heits of his food.

neits of his food. REATERS.—There are y appetibe and poor arty meal. are subject of food of which able a smothering feesing is unfit for business is unfit for business the condition Parme-li bring relief. Tame-no of the aliment, and on will restore healthy that will miration of posterity. I cannot better close these remarks the following appropriate texts of Scripture to the earnest consideration of the reader : "He that shall be ashamed of Me and of My words, the Son of man also shall be ashamed of Him when He shall

URE CONSTIPATION. URE CONSTIPATION. In saying that Dr. J. ordial is without doubt introduced for dyssen-and all summer com-to. It promptly gives effect a positive cure. be without a bottle testhing.

An Opportunity Lost. It was a little Italian boy who was tending a peanut stand that grasped it, and proved to me that I had lost an opportunity to do a kind act.

opportunity to do a kind act. A blind man was walking along a street, feeling his way with a cane. As he came to a crossing, he stopped and seened afraid to go further. After passing by him, I turned to see what he would do. Just then the Italian boy saw him. Without a moment's hesita-tion, the boy left his stand, ran to the blind man, locked arms with him, as much as to say, "Come, I'll help you across." Instantly the man gave him-self up with confidence to the little boy's ens and bravely made the most of life, -the names of all these will occupy

ssuredly, be contemptible in his own eyes when he searches his heart and contemplates his distimulation and cowardice; for he uses his speech as if it was a searches his speech as if across." Instantly the man gave him-self up with confidence to the little boy's guidance. When he had taken the blind man across, he returned to his stand and continued selling peanuts as if nothing had happened. So an oppor-tunity was lost and a lesson taught. --James N. Spawn, Newark, in Success. it were given him to conceal, and not to express, his thoughts. He is despised by his companions, for what respect can they have for one who has not the courage to speak and act out his honest The Bird's Charity. He is odious to God

This charming winter scene is de-scribed by St. Francis de Sales for the edification of his penitent, St. Jane Frances de Chantal. It had snowed a great deal, so that the yard was covered with a full foot of snow. John went out into the middle of it and swept clear a little space amid the snow, and clear a little space amid the snow, and threw into it some grain for the pigeons to eat. They flocked all together to this dining room, to take their meal, and with admirable peaceableness and respect; and I amused myself looking at them. You could not builders the respect; and I amused myself looking at them. You could not believe the respect; and r analysis and believe the at them. You could not believe the great edification these little creatures gave me; for they never said a single little word, and those who had taken their repast soonest flew away a little to wait for the others. When distance to wait for the others. When they had cleared half the space, a quana of My words, the Son of man also ill be ashamed of Him when He shall ine in the glory of His Father with boly angels." 'I tis not good to have respect to

which have sometimes come to arouse souls from slumber and to save religion from decay. One such is that of three trom decay. One such is that of the second terms centuries ago — perhaps the most significant in history—when the stirring of God's spirit awakened so vast a host of saints and heroes that the age which had set in hopeless gloom under the menace of a general European apostasy gave place to the rising of a splendid dawn in whose brightness the Church stepped forth to combat with renewed strength, to resist, to check, and to beat back the destroying hordes that had er with a violence as much more dreadful than the barbar

should understand her power and her

of devotedness and fidelity, and deeper knowledge and purer love are to be given to God by a future race welded together in unity of belief and service; if man's upward growth is to continue itself in the things of the spirit too, and God's dearest plan to be fully realized; if all this is more than a sensele dream, then, as a necessary condition to its fulfilment, must woman thrill to her inmost being with an appreciation of the spiritual significance of Chris-tianity to her. To her, more than to any other, must religious frivolousness seem intolerable. A deep, heart-quaking sense of God; an intimate and affectionate personal acquaintance with Jesus Christ, His character and His thoughts; a vital grasp upon the truths He came to tell and to die for; a sublimely heroic practice of those virtues which Christianity has ever extolled and cultivated with peculiar care — these, if the world is to be saved, must be infused into the mothers

much help from heaven to stem the friends of religious and denominational deucation in England have succeeded tide of blashemy which is sweeping over the land." in gaining an important advance in Government recognition of their right o an equal share of the aid of the stat in the support of the primary educa-tion of their children. Considering the

WOWAN'S ILLS.

PROMPTLY RELIEVED AND CURED BY DR. WILLIAMS' PINK PILLS.

violence and persistency of the opposi-tion to the law, this certainly is a most notable triumph of justice, and it may Dr. Williams' Pink Pills are woman's best friend. They enrich the blood, tone up the nerves, and strengthen the vital organs to perform their functions regularly. They bring the rosy checks well encourage the friends of denomina tional education in this country. True, the circumstances here ifferent from those in England. We and shapely forms that tell can not depend upon the Government, health and happiness. To the growing girl they are invaluable. To the mother they ars a necessity. To the woman of hether state or general, to carry a law in opposition to popular sentiment. Bat our hope must be in influencing forty-five they mean relief and ease. Dr. Williams' Pink Pills are the best that popular sentiment. We believe there is a respectable portion of our medicine that science has devised for mmunity who are accessible to reason women of all periods of life. These pills succeed when all else fails. Thouand opposed to injustice. For their and opposed to injustice. For their benefit we must continue to present the claims of justice and equal rights with all the force and persistency which we can command. But for that portion of sands of grateful women endorse the truth of these statements. Mrs. John truth of these statements. Mrs. John White, Sahanatien, Ont., says: "It gives me pleasure to bear testimony to the great value of Dr. Williams' Pink Pills as a cure for the ailments that he community who are dominated by the community who are dominated by religious prejudice and who are inacces-sible to reason, a different course must be pursued. An appeal must be made to their pride or their self-interest. If you can make them feel that it is for their personal or party interest in politics to do justice to Catholic or denominational schools generally, all afflict so many women." I suffered great-ly and the periods were very irregular, but thanks to these pills I am now quite well and free from the pains that made my life almost a burden. I cheerfully give my experience for the benefit of denominational schools generally, all

their professed conscientious scruples will vanish at once, and they will be suffering women. Remember that substitutes cannot cure and see that the full name " Dr. Williams' Pink Pills for Pale People " humble servants. Let the Catholic body present a solid is on the wrapper around every box. If in doubt send direct to the Dr. Wilfront in demanding their rights, and the argument will be too powerful to be resisted. And we should think that liams' Medicine Co., Brockville, Ont., and the pills will be mailed, post paid, at 50c per box, or six boxes for \$2.50. a sense of shame, in view of our inferiority to England as well as other nations ---the matter of liberality, ought

A Sure Cure for Constipation. Some remedies cure this distressing com-plaint in a day, some in a month, but NERVI. LINK uever fails to cure in a few minutes. Just ten drops of Nerviline in a westered water-that's enough, and aw Sorveiline das cures Orsamps. Colica and the Stomach, and Sick Headache. It as five times the strength and enouid be in every household. Better buy a Soc. bottle and try it. Nerviline is all right. have a powerful influence even with the most hide-bound bigot in the country. You need not cough all night and disturb your friends; there is no occasion for you tuning ing or construction inflammation field and a static construction while you can get Bickle's Anti-Consumptive Syrup This medi-tungs and all thront and chees troubles. It promotes a free and easy expector stion, which immediately relieves the throat and lungs from viscid phlegm.

HAMILTON'S PILLS FOR THE LIVER.

sleep well, you need O'Keefe's Liquid Extract of Malt

The Diastase in the Malt aids digestion, and the Hops insures

sleep. One bottle every two . (in) 245 days in doses of a wine-glassful after each meal and at bed-time will restore your appetite, give you refreshing sle build up your general health.

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Girls who haven't the money to spend for new clothes, ribbons, feathers, boas, etc., had better go right round to their druggist or grocer to-day and for no cts. buy any color in these fast, brilliant fadeless home dyes, Maypole Soap. Soap. It washes and dyes at the same time

Maypole Soap Sold everywhere. 10c. for Colors. 15c. for Black.

A DAUGHTER OF NEW, FRANCE, BY MARY CATHERINE CROWLEY. An intensely interesting and romanic novel -thoroughly Catholic in tone-following closely the historical and biographical records of the early makers of Canadian history, with an account of the gallant Sleur Cadillac and his colony on the Detroit. Beaufiduly illustrated by Clyde O. De Land. Price \$1.50.

O. M. B. A.-Branch No. 4, London, Me ts on the ind and th Thursday of every much, as 8 colock, at their hall on Allen Block Richm rd Strees, T.J. O'Mears, Press leas, P. S. Boyle, Secretary

swept in upon h

much more dreadful than the barbar-ians' as the treachery of unnatural children is more fearful than the invasion of foreign foes." The question of woman's duties and woman's position is being widely dis-cussed. It is most important that we should undawtand her source and her

"If responsibility. "If religion is to grow young again, it must be with woman's aid. If ages yet unbern are to reveal new mysteries of devotidness and fidelity and fidelity.

HOME SAVINGS & IN BUSINESS AS & SAVINGS BANK AND LOAN CO. SINCE 1854 78 CHURCH STREET Assets, - - \$3,000,000.00. Interest Allowed on Deposits from Twenty Cents 3% Upwards. WITHDRAWABLE BY CHEQUES. OFFICE HOURS:-9.00 a.m. to 4 p.m. Open every Saturday SATURDAYS: -9.00 a.m. to 1 p.m. night from 7.00 JAMES MASON. 9.00 o'clock Managing Director.

and times, scattered throughout the FATHER SHERMAN'S ADDRESS. monasteries and colleges and libraries of the Old World. Would it not appear

SPLENDID AND CONVINCING LECTURE ON THE DIVINITY OF CHRIST. Catholic Columbian.

of the Old World. Would it not appear wonderfully prophetic in the light of the happenings of the last four years? Hundreds of years before Christ there were Greek scholars who, although not believing in the religion of the Jews yet translated the writings of the prophets of Israel. Fifty writers in Rev. Thomas Ewing Sherman, S. J., one of the powerful orators of the Church, has been delivering a series of lectures in Indiana. One of his most eloquent efforts is on the divinity of Christ, some excerpts from which are prophets of Israel. Fifty writers in different times wrote and translated these things, and they are extant to day herewith given. There is too much of agnostic doubt

these things, and they are extincted ay for anyone who can read Greek. And so, taking the sayings of all the prophets and classing them together, we are led to the inevitable conclusion that this Man is the one whose coming in our day. We hear it said : " Oh, yes, Christ was undoubtedly a good Man, a true Man, an ideal Man : He was undoubtedly higher than the rest of us by some process of evolution." Now all this is sham. It is worse than they foretold, and when He says "I an God " it is hard to disbelieve. I have yet to meet a man of legal training wh Now all this is snam. It is worse than sham; it is absolutely false and cannot be otherwise. I will go farther and say that Christ is either God or else He was the most vile impostor of all the ages. He was either a moral monstros-iter or the was Cod Alministre. The refused to recognize the force of all these circumstances. The next test is the character of Christ. First of all, who was He? My friends, how few are the fountains of wisdom in this world. Take a man in any walk of life and seek to make him a a leader of men. Take a lawyer, for instance. He receives eight years' schooling in the common schools, four ity or He was God Almighty. The simplest proof of this is in the fact that He Himself said that He was God, therefore He is God. Even His ene-mies admitted that He was a truthful man. Now if He was truthful He must first of all have been truthful about Himself. * * *

We see Him standing alone, against the power of the mightest priesthood the world has even seen. Every time He proclaimed Himself God He battled against this mighty force that swayed the nation. They could not see in this lowly man the Messiah they were awaiting. We see Him standing alone in the great concourse of the priests before Israel's altar and boldly an-nouncing that He was the Fountain of life. Kill Him ! Down with Him ! cry the priests, and daggers are drawn and the rabble hurls itself upon Him, but harmed Him not, and when the priests asked why these men did not kill Him, their reply was that no one had ever spoken to them as He had spoken. And

spoken to them as He had spoken. And again, when He said, "Abraham, your Father, rejoiced to see My day," in the hatred of their hearts they would have torn Him to pieces. "Thou art not yet fifty years of age, and yet thou hast seen Abraham?" they asked and His answer is, "Before Abraham was made Lam." and remember this declaration I am," and remember this declaration made in God's own temple. Oh, the depth of blasphemy ! Were it not true, a million deaths could not atone for it. There is no room for Agnosticism or Unitarianism in the light of Christ's own utterances. Either you must make of Him an outcast or you must believe He is a God. Therefore, He declared to His friends, to the Apostles, to the people and to the priests, that He was God. He spoke as God, He legislated as God.

Now the question is, does He sustain and that there is no conflict between the two. Think of the Sermon on the His claim ? First I would call your attention to the old arguments, the old doubts, and to what we call the higher Mount-how gentle-how sweet-how solemn, and yet think how it subverted criticism of to day, otherwise the fash-ion of tearing the Bible to tatters. But the whole existing order and we must go behind all these things and look deeper under the surface. We swayed the mightiest and most enlight-ened nations ever since. Whence did

THE CATHOLIC RECORD.

not suffered? Weak, cowardly nature, be silent, look at the Master, and be ashamed to complain. Let thy love for Him reconcile thee to thy cross; then though thou shalt suffer, it will be willingly.-Fenelon.

A WOMAN'S PRAYER.

O Lord, Who knowest every need of mine. Help me to bear each cross and not repine : Grant me fresh courage every day. Help me to do my work alway Without complaint !

O Lord, Thou knowest well how dark the ws Guide Thou my footsteps, lest they stray, Guide Thou ny footsteps, lest they sti Guide Thou ny footsteps, lest they sti Give me fresh faith for every hour Lest I should ever doubt Thy power, And make complaint !

Give me a heart. O Lord, strong to endure, Heip me to keep it simple, pure ; Make me unselfish, heipful true In every act, whate'er I do, And keep content !

Help me to do my woman's share, Make me courageons, strong to beat Sunshine or shadow in my life; Sustain me in the daily strife To keep content !

Anna R. Baldwin, in New York News,

DIOCESE OF LONDON.

CLERICAL CONFERENCES.

CLERICAL CONFRENCES. The clergy of the discess of London held their quarterip conference last week at Windsor. Feb, 17th, London on the 18th, and Stratford on the 19th inst. The conferences are held in these three dities to make it convertient for the clergy the districts in these neighborhoods to at-

tend. The examiners were for Windsor the Rev. M. Ferguson, C. S. B., for London Rev. G. R. Northgraves for Strattord Rev. E. B. Kliroy and Rev. John Ronan.

SEPARATE SCHOOL LIBRARY OPENED AT WALKERVILLE.

SEPARATE SCHOOL LIBRARY OPENED AT WALKERVILLE. The new library for Separate schools Nos. 1 and 2 was formally opened by His Lordship Bishop McEvay on Monday night. A number of promineent Catholic clitzons were present and assisted in the opening, among whom were Gaspard Pacaud, Dr. Casgrain. Rev. Father Frachon, C.S.B., and others. Fathers Meun-ier and Downey. of Windsor, were also present. After the opening of the library, in which there are six hundred volumes, the children of the schools gave a concert at which Bishop McEvay presided The students have done much towards providing for the library. and were complimented by the speakers for their enterprise. The arrangements for the opening were looked after by Father Beaudoin. -Windeor Record, Feb. 18. LEO'S ANNIVERSARY. I am I have The next test is the character of

LEO'S ANNIVERSARY.

-Windcord Revord, Feb. 18. LEO'S ANNIVERSARY. O 1 Friday morning, 20th February, the twenty-fifth anniversary of the election of His Holiness Pope cleo XIII to the Pontifical inrone, waver sum in the cathedrel- one at accieck and a Solem Pontifical Mass at 10. Rev. Father Dunn celebrated in this city. Two Mass. In the celebration of the Pontifical High Mass His Lordahip was assisted by Rev. P. J. McKaon, deacon, Rev. Father Emery, subdeacon of the Mass; Rev. Father Emery, subdeacon of the Mass; Rev. Fathers Cherrier, C. S. B., and Dunn, deacons of honor. Rev. Father Aylward acted as assistant pricet and Father Powell. C. S. B. of Assumption college, Sand-wich as master of ceremonies. Rev. Father Herman. O. F. M., of Chatham, was present in the scheutary. There was a large congrega-tion at 8 the o'ciock Mass, many receiving Holy Communon for our. Holy Father. At the 10 o'clock Mass the cathedral was crowded. All the Sisters of St. Joseph were in attendance, wearing badges of the Papalcolors. They were accompanied by their teachers, The sing-ing of the 'To Beum ' ended the solemn cere-mony. years in the high school, four years in college and then after many years of hard, unrelenting labor in practice he begins to be a leader of thought. Again, take a soldier. Long years of study, of ardent discipline, of rough campaigning, of arduous marching, and maybe you have a man fit to lead ten thousand men to kill ten thousand other men. One of the men most potent in waying other men's minds in this age was Cardinal Newman. Who was New-man? Go to Oxford, that shrine of art and culture, the depository of learning of the Middle Ages, and its conservator now, and you will see where Newman was nourished and the fount at which he drank. It takes intense and long study

ing of the "Te Deum " ended the solemn cere-mony. Masses were celebrated at St. Mary's Four Masses were celebrated at St. Mary's church - at 6, 7, 750 and 8 o'clock. Rev. Father Cherrier, C. S. B., celebrated the first; Rev Father Pwell, C. S. B., Sandwich, the s condit Rev. Father McCabe, La Salette, the bird and at the High Mass at 8 o'clock the par-tor. Rev. P. J. McKeon, was the celebrant. A' the end of this Mass the Separate School pupils sang the "Te Deum," The children wore badges of the Papal colors. At the Sacred Heart Academy High Mass was celebrated at 6:45 by Rev J T. Aylward. At Mount St. Joseph the High Mass was at 6 o'clock, the celebrant being Rev. Faiher Emery. and training to make men of influence. And now, think of how twenty cen-turies ago, in a little village like one of your crossroads towns, from a little carpenter shop like the humblest one in carpenter shop like the humblest offer in your own State, there came a young Man whose days had been days of toil since childhood. He met the Jewish lawyers and priests, and although Jew-

havyers and prices, and and made such ish law was so complex and made such hair-splitting distinctions, this un-tutored young man poured out such learning as the lawyers and pricess of Judea had never heard. He confound-Emery. At Mount Hope Rev. Father Herman, O. F. M., of Chatham, celebrated High Mass at 7:30.

ST. MARY'S HALL OPENED.

AN ENJOYABLE CONCERT HELD THERE LAST

The new hall at St. Mary's Church. London, was thrown open to the public for the first time on Feb. 23. The hall has only recently been fitted out, and its object is a most haudable one. Besides providing a place where the different societies of the church may hold their meetings, it is to be used for social gatherings of the congregation. When completed its equipment will include a reading rcom and library containing the leading newspapers and library containing the leading newspapers and library containing the reading newspapers and library containing the leading newspapers and library containing the reading newspapers and library containing the reading newspapers and as a result is presents a very attractive appearance. To mark its opening last night a concert of a are God's" is a lesson that still teaches me that I can be faithful to my religion and yet faithful to my country

To mark its opening last night a concert of a very high order was given. The programme Whence did very high order this including numbers by some of the best known artists in the city. Mrs. Alice Calder Stock and Mrs. Benenati sang He derive His wisdom? He did no Alice Calder-Stock and Mrs. Benenati sang several solos in a very acceptable manner. In his recitations Mr. Frank Murphy showed a considerable amount of dramatic power, and was enthusiastically encored. The choir sang two choruses in a manner that showed the re-sult of careful training. Other enjoyable numbers were solos by Miss Hughes and Mcesrs Miller and O'Meara. The concert was under the direction of Mr. W. E. Miller, choir master of St. Michaels Cathedral, Toronto Mrs. Jas. P. Murray, organist of St. Mary's church, presided at the pisno. During the evening the rector, Rav. Father McKoo, gave an appropriate address, outlin-ing the purposes of the new hall and express ing thanks to all who had contributed toward it.

"fantum Ergo,". Grand cho.u. Get with orchestra sccompaniment. The solos sung by Miss Healv, Mr. McDonald, Mr. Collus and Mr. Le Page, Orchestra. Finis, A CITIZEN.

MARRIAGES.

MCQUAID DESMOND. A quiet but pretty wedding was solemni t St. John's Church. Newmarket on Feb

at St. John's Church. Newmarket on Feb 10, It'v. Father Whitney cilicating, The con-tracting parties were Mr. Martin McQuaid of Aurora. Mr. J A. Desmond of Toronto brother of the bride, assisted the groom, while Miss Bessie O Conner of Toronto acted as bride maid. The wording ceremony over the bridal party drove to 'l lagiehurst,' the resi-dence of Mr. H. W. Fieury of Aurora, where a sumpituous wording breakfast was parteken of The bride was the recipient of many cosily presents from her numerous friende. After a short weiding reception the bridsl party left on the nooe train for Toronto, London and Seaforth on their wedding tour. On their return Mr and Mra, McQuaid will reside in the Quee Ciby:

the Queen Ciby: MCGREGOR MCDONALD.

the Queen Ciby: McGrazoon McDoNALD. On Wednesday morning, February 18, the Church of Our Lady Help of Christians was the scene of a very pretty wedding, it being tho marriage of Mr. Alexander McGregor of Ti-bury, to Miss Jennie Bell McDonald of Wal-laceburg. The bride was gowned in a hand-some suit of grey and a white picture hat. She was assisted by her sister, Miss Stacia Mc-Oonaid, who wore a prettyfwill of Duce, with hat to match The Solemn Nupital High Mas-was sung by Rev. Father Ronan, of Mitchell as celebrant, assisted by Rev. Father Langton, of Tilbury, and Father Brady of this parish. Miss McDonald is held in the highest estended her wedding and the numerous presents re-ceived. She was for years the house-kceper of Kev. Father Ronan. The music, besutifully coremony. After Mass the bridal party and their may friends or feys, riends of Kev. Father Ronan were delighted to have their old pastor once more in their midst. O CONNOR DOVLE A perfect winter's day lent its charm to a stuike wedding which was solemnized at the

Protect of a second sec LONDON. LONDON. London, Feb 25: . Dairy Produce - Kgge. retail, 17 to 19c. eggs, crates, per dozen, 16 to 18c. io 11c. eest roll, 19 to 21c. butter, best crocks, 18 to 20c; butter, creamery, 22 to 24c; honey, strained, per lb. 10 to 12c; honey. In comb, 13c. to 15c. Grain, per cental 92 to 33c; corn. 81.00 to \$1.18; cats, per cental 92 to 33c; corn. 81.00 to \$1.18; cats, per cental 92 to 33c; corn. 81.00 to \$1.00 barley. 95 to 107c; peak. \$1.40 to \$1.50. Meat-Pork per cevt., \$7.50 to \$8.00 pork, by the lb. \$3 to 94; beef, by the quarter, \$500 to \$7.00 to \$5.00; hamb, by carcase 10 to 105c, lamb, by quarter 11 to 12c. Poultry-Spring chickens, per pair, 75 to \$1; heas, per pair. 30 to 55c; turkeys, per 16 to 360; fac each 90c, to \$1, to 94; 50 to 53c, 500; fac each 90c, to \$1, to \$4.20; Thres, per pair. 30 to 55c; stars, per cwt. \$2.00; sows, per cwt, \$10 to \$45 to 56 to \$100 00; staw, per load, \$2.75 to \$3; staraw, per ton, \$5 to \$5.50. Vegetables -Onions, per bag, 55 to 60c; cab bazes, per doz. 30 to 56c; notaces, per bag, \$12 to \$1.30; turnips, per bag, 50 to 30 to 35c; beta, spring 45 to 30 to 35c; carrots, per bag, 35 to \$1.50 to \$1.00; turnips, per bag, 30 to 35c; beta, per bag, 45 to 30c; carrots, per bag, 35 to \$1.50; to \$1.30; turnips, per bag, 30 to 35c; beta, per bag, 45 to 50c; carrots, per bag, 35 to \$2.60. Toronto. Feb. 32- Wheat - The market in

BREEN-KHALAR.

let. BREEN-KHALAR. An exceedingly pretty iwedding ceremony was soleumized at St. Patrick's church. Raleigh, by Rev. Father Mugan on Wednes-day morning Jan. 14th. when Thomas Breen of Harwich was united in marrisge to Ella E... daughter of Mrs. Margaret Khalar, Fletcher The bride, who was given away by her brother. was attired in a beautiful castor creps de checke, with chifon trimmings and while hat, and was altended by her sister. Miss Minnie, who was altended by her sister. Miss Minnie, who was altended by his cousin. Mr. Martin Breen. The bride and groom, accompanied by numerous friends and relatives, returned to the home of the bride's mother, where a sumptuous dinner was the recipient. We extend to Mr. and Mrs. Breen our best wishes. MCGUIRE-MORRISSEY.

MCGUIRE-MORRISSEY.

FEBRUARY 28, 1903.

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 ...Goet
 bill Oat, and were will known in that neither borhood, where undoubteely many firendam dia qualitances will deeply register the grieselow which here family removed to Teronto, where for some years hir. Duiton conducted the Metropolitan Hotel, after which he refired into private Mfe.
 Frozens, Hinster also survive her, Sister M. Zarter also survive her THE NORDHEIMER PIANO

MISS NELLIE MCAULEY, COATICOOKE, QUE,

C. M. B. A.

RESOLUTIONS OF CONDOLENCE.

MARKET REPORTS.

Is the result of over sixty years' experience in the piano bus In that time we have made study of the world's greates pianos, and in buying a Nord-heimer you get the product of our experience. It will pay yo to consult us before buying

NORDHEIMER'S

(63 Years Established) 188 Dundas-st., LONDON 356 Talbot-st., ST. THOMAS 36 Ouellette-ave., WINDSOR.

Miss NELLIE MCAULEY, COATICOOKE, QUE, At Coaticooke, on Sunday, the 15th Feb, there passed away in the bud and bloom of springtime promise, Miss Nellie McAuley, second daughter of Mr. P. C. McAuley and nicce of the Very Rev. M McAuley, Vicar General of the direse of Sherbrocke. Of a charming personality, and possessing a gifted voice-which was always at the command of all philanthropic work, not only in her native town. but throughout the East-ern townships - she endeared herself to a host of friends who grieve har early taking off. She passed behind the vell, forti-fied by the sacraments of Holy Church, and with the heroism that that consolation gives. The fun-rai took place on the 17th inst, to the parish church, where Requiem High Mass was celebrated by the parish priest. Rev Father Laporte, the aged Vicar-General chanting the "Libera." The Royal City Painting and Decorating Co. of Guelph

E. BRANN, E W. COOPER, W. A. MAHONY, Pres. Manager. Treas

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FOR THE GREATER CONVENIENCE OF THE REV. CLERGY IN THE ADMINISTRATION OF THE SACRAMENTS AND VARIOUS BLESSINGS.

nal Gibbons. Size 4%x2%; 1 of an inch thick; 233 pages; large type; seal bindirg; printed on India paper; thumb index,

SUBJECT. NO. b. SUBJECT. Sacred Heart of Jeeus. Sacred Heart of Mary. The Last Suppr. Christ and the Rich Ruler. Christ Biessing Little Children. Christ Before Pilate Madonna di San Sisto. St. Joseph. The Good Shepherd. Madonna. 455 456 240 1717 1300 450 535 607 Madonna. Head of Christ, Madonna 1711 1796 1794 Madonna Christ in Gothsemano. The Holy Night. He is Risen. An Innocent Victim. Head of Carist at Twelve Years. Mary Magdalen. Immaculate Conception. The Holy Night Mary Magdalen. Immaculate Conception. The Holy Night. Christ in the Temple. Christ in the Temple. Christ on Caivary. Immaculate Conception. Suffer Little Children to Come Unio Me. Glad Tidings of Great Joy. Help, Lord, or I Perieb. Mater Doloroea. Madonna di San Sisto (detail square). Christ Healing the Sick Child. Christ Entry into Jerusalem. Christ Preaching by the Sea. $262 \\ 433 \\ 576$

Christ Preaching of the Sea. The Ascension. The Crucifixion. St. Anthony of Fadua. Madonna di San Sisto (detail ovai). Christ Taking Laave of His Mother. Christ and the Fishermen. Pabacce 2566 2576 2801 3076 8203 3236 3236 3297 3347

The Arrival of the Shepherds. Madonna. Madonna di San Sia Mother of God. Head of Christ (detail from Getheemane)

folly. They believedgot into the web and eing-that they were saints, and the men had gone before the wervingly to the Et ouraged them to be ocation. Pain and mi ame to them as to us, b deprive life of its bea less. For the poor be the Redeemer and H 80 ch were happy. Pain an be borne, but patient of necessity through n that we are to enter od. They had to wo unded by temptation hip with the saints 1

VOLUME XX

The Catholic

LONDON, SATURDAY, N

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C. H. B. A. RESOLUTIONS OF CONDOLENCE. At a regular meeting of Branch No. 7. C. M. B. A. held in their hall, Sarnia, the following resolution of condolence was moved by Bro McCart, seconded by Bro. Jas. McDonaid, and carried unanimously: Whereas, we, the members of C. M. B. A. Branch No. 7 having learned, with the pro-foundest regret of the desh of our Grand. Resolved that while humbly submitting to an alwise and unerring Providence, we desire to place on record our deep sense of the loss our organization has sustained and our feeble tribute to the mash sterling quilaities which fundest to the mash sterling quilaties which and wise and unerring Providence, we desire to place on record our deep sense of the loss our organization has sustained and our feeble tribute to the many sterling quilaties which fully bear testimony to the unvarying urban-ity business integrety of our great organization. Resolved, that we extend to the sorrowing widw, orphans and relatives of our deceased prother our sincere sympathy in the loss they have sustained, rusding that the memory of he consolaiden to give strength to rubnit to the consolaiden to give strength to rubnit to ordsina it hings for the best. May He Who has seen fit to cal him unto Heing five peace and eternative for the secu-tory of this resolution be spread on the minutes of the branch and a copy be forwarded to Mrs. Brown, window of our deceased brother, and unbibed in The Candidian and Cartholic RECORD. M SCLLIVAN Chancelor, JAS SFEARMAN, President, D. McCART, Fin. Sec. 82 UPPER WINDHAM ST. A SPECIALTY. Estimates Furnished and Sketches Submitted

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and made things which a adays as irksome, if no very well-springs of con

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ence of God we could

must go farther back than the writ-

ings of the sixth century and look to more than one source for our proofs. The bluffs that line its shore nor the get wisdom. He is wisdom itself. All ages have their ideals but there is but one Man who stands out as the ideal myriad craft that ply upon its bosom do not form the mighty Mississippi. Man of all ages-the Man with all the beauties of character, of all rounded qualities, mental, physical and spiritual, and He is Christ Jesus of Nazareth. The paper upon which our Constitu-tion is written is not the Constitution. No single part of our people can be He is the ideal Man, recognized as regarded as the one great nation of seventy millions of people, as a whole such after nineteen hundred years. The fiercest criticism of one of His orst enemies closes with these words,

ed those who would confound Him, and every word was pregnant with wisdom,

wisdom that applies in our own times

-" Render unto Cæsar the things that are Cæsar's and unto God the things

Sermon on the

animated by the same love, enthusi-asm and virtues. And so we must go deeper than any one or two or a dozen "He loved as a God and as a God He died.' things to get a perfect whole. Will this higher criticism undo the fact of Jerusalem being Jerusalem? Will it Pacing on the rocky shores of his island prison, Napoleon, musing on his fading glory, recalling his power to sway armies and thrill nations by his rewrite the scroll of the ages, the testi-mony of all the saints and prophets own magnetism, and then looking upon himself, shaken like a leaf in the storm, and apostles because it remembers but little of what it read of all of them? Will it tear out the heartstrings of " Men have been willing, ave, ask :

ask : " Men have been willing, aye, glad to die for me, but will any man one hundred years from now die for me?" No, not one to-day would give his life for the mighty Napoleon, the idol of his people. But that humble Carpenter, after the lapse of nineteen centuries, is still the leader of countless millions, and millions of Hebrew mothers, every one of whom hoped for centuries that she would be the mother of the Messiah? Stop and think for a moment of our

great nation-God bless it-I love it with every pulse of this poor heart of Imagine our greatness and our men and women give up their homes, mine! mine: And yet we are but of yester-power. And yet we are but of yester-and to do the will of the crucines. And years before the birth of this man we are talking about. It was this man we are talking about. It was this man we are talking about. It was the tal to do the will of the crucines. Christ, and this is only because He that Jesus Christ is God in the flesh, that Jesus Christ is God in the flesh, that Jesus Christ is not a man, but God Alwas a nation wrapped in religion founded on God, and crushed by other nations because of that belief. This nation is the basis of our faith. mighty.

What of the words spoken centuries before the birth of Christ? "Out of The greater our dread of crosses the before the birth of Christ? "Out of Bethlehem shall come a governor that shall rule my people of Israel." What of the words of all who foretold His coming, His life and death, from the bemore necessary they are for us. not cast down when the hand of God heavy upon you, We must meas the greatness of our evils by coming, His life and death, from the be-ginning to the end, even down to the division of His garments among the soldiers at the Cross? "They divided my vesture among them." Suppose that some fifty years ago some one had writ-ten predicting that a man of our time, mamed for the Father of our country, ent, worketh for us a far more exceed empld eail hafkway around the earth in g and eternal weight of clory." Bh named for the rather of our country, would sail half-way around the earth, and on a morning in May would win a victory that would change our destiny. He would have been laughed at. But

pose instead of one man, hundreds and felicity. written the same thing; suppose St. Paul said, "I am nailed to the had written the same thing ; suppose St. Paul said, "I am that instead of one such writing there cross with Jesus Christ. that instead of one such writing there cross with Jesus Christ." Let us pray were hundreds of manuscripts, written for his spirit of love and self-renunci-by different persons, of different nations ation. What can we suffer that He has

The Right Use of Crosses.

Be

SACRED CONCERT IN STRATHROY.

SACRED CONCERT IN STRATHROY. On Thursday evening, Feb. 19, the beautiful intractive of All Sainta. Strathroy, enjoyed amusical treat. accompanied by a lecture re-markable for its exactness of expression and instructiveness. The opening selection by the strathroy Orchestra gave the audience an in-dication of the enjoyable and profitable even-instruments and selections with the voices of "Tantu". Miss C, M. Reynolds of London generously assisted the choir with solos "Caivary" and "Ave Maria," sung with such admirable taste, ability and expression that all who had the plessure of Instening to her will remember if the aven "was exquisitely rendered. The members of the choir of All Saints evelence of their music, under the directorship great acceptance at the organ. The select audience listened with very mark attention to an abig and forcibily de-ivered lecture by Rev D. J. Egan, of St. Peters Cathedral, London. All went home will saitsified that they had spent a delightful evening. The concert was a great success. All concerned deserve great treat. The following is the programme:

not cast down when the hand of God is	The following is the programme :
	PART I.
the greatness of our evils by the	Overture-
violence of the remedies that the Phys-	Orchestra.
ician of souls thinks necessary for our	" Dixit Dominus"
cure. We may make our trials a source	Solo-" Calvary."
of love and confidence and consolation.	Miss C. M. Reynolds, London.
saying with the Apostle, "For our	"Credo"
light affliction, which is but for a mom-	Solo-" A Rose in Heaven."
ent, worketh for us a far more exceed-	Miss Edith Fitzpatrick, with flute obligato.
ing and eternal weight of glory." Bles-	" Magnificat "
sed are they who weep, they who sow	" Magnificat "
in tears, for they shall reap, with joy	
ineffable, the harvest of eternal life	PART II.
	heavy upon you, We must measure the greatness of our evils by the violence of the remedies that the Phys- ician of souls thinks necessary for our cure. We may make our trials a source of love and confidence and consolation, saying with the Apostle, "For our light affliction, which is but for a mom- ent, worketh for us a far more exceed- ing and eternal weight of glory." Bles- sed are they who weep, they who sow in tears, for they shall reap, with joy ineffable, the harvest of eternal life

PART II. Orchestra selection. Duet--'O Salutaris," Mrs. Mee and Miss Kearns, with flute. cornet and organ accomp "Ave Maria." Miss C. M. Reynolds.

Miss C. M. Reynolds.

Brein our Des wantes McGurRe-MORRISSEY. St. Luke's church. Downeyville, was the scene of a very pretty wedding on Thursday morning, the I'th inst. when Mr. Joseph McGuire of Kinmount, was married to Miss Giara Morrissey, daughter of the late Edward Morrissey of Downeyville. Rav, Father Bretherton performed the ceremony. The bride wore a gown of cream lace vor sail. Her hat was of black velvet with ostrich plumes She was attended by Miss Mabel Meehan, who worea becoming gown of blue poplin with tream sik medallions, and stylisb black hat. Mr. A. Morrissey was best man. After the Nuptial Mass the bridd party repaird to the residence of the bride's sister, Mrs Henry Mathews. where a sumptuous wedding breakfast was partaken of. The bride was the recipient of a number of handsome gifts. Her going away dress was of dark green venetian cloth, with sable furs. Mr. ard Mrs. McGuire left on the evening train for Kinmount. We wish them every blessing.

OBITUARY.

MRS. BENJAMIN HARRIS, BALTIMORE.

MRS. BENJAMIN HARRIS, BALTIMORE. Mrs. Eleanor Neale Harris, relict of the late Benjamin G. Harris, of Balimore died in that city on Sunday moreing, 22nd instant. She was the daughter of the late Francis Neale. and a member of an old Maryland family which has given Lumerous priests and rolli-ions to the Church, notably Most Rev. Loon-ard Neale, second Archbishop of Balilimore who was a near kiseman. She leaves a fam-ity of three sons and two daughters, one of whom is Mrs. Hugh F. Mointosh of Toronto. Her husband, who predecensed her six years, was for many years President of the Mutual Life Iosurance Co of Balimore. He spent his early years in Canada, and was a brother of the late John Harris of Guelph and of Mother R gis of Loretto Convent, Niagara Falla, Mrs. Harris nad been an invalid for the past four years, during which time she bore her suffer-ings with exemplary patience. She was born in Baltimore in 1831. May her soul resit neace ! We extend to the relatives our sincere con-dolence in their bereavement. MISS MARY BRENNAN, EARDLEY, QUE.

Miss MARY BRENNAN, EARDLEY, QUE. It is with feelings of much regret we announce the death of Miss Mary Brennan, second daughter of Michael Brennan, of the parish of St. Dominic's, Eardley, which ead occurrence took place on Dec. 22, 1002, in the Water Street Hospital with an attack of appendicitis. She was taken suddenly ill on Dec. 20th, and underwant an operation, from which she never ralled, aged twenty-one and six monthe. She was fortified by the sacra-ments of Holy Mother Church, when she breathed forth her pure soul to her Maker. She leaves to mourn her loss her father and mother, three brothers and eight sisters. The funeral took place Christmas day and was largely attended by her sorrowing friends and relatives. Rev. Father Raymond, P. P., offici-ated. Her remains were laid to rest in the Catholic cemetery. She was a devoted member of the League of the Sacred Heart of Jesus. May her soul rest in peace ! MISS MARY BRENNAN, EARDLEY, QUE.

MRS. SUSAN M. DUTTON, TORONTO. On January the 18th ult. Mrs. Susan M. Dut-ton, wife of John J. Dutton died very suddenly at her residence, No. 10 Catharine street, Tor-

Mr. and Mrs. Dutten lived formerly in Park.

all rail, e. f. t., No. 1 northern, 85c all rail, e. it ; No. 1 hard. Src to 87k North Bay, No. 1 northern 85k North Bay, Oats-Tradequiet, with prices unchanged ; No. 2 white quoited at 31 to 31k middle freights slit to 31k hard. A show No. 1 at 324 to 58c east ; No. 2 mixed, 34k of Tor-onto. Barley-Trade is quiet, with No. 3, extra unoted at 46k middle freights, and No. 3 at 143k onto. Barley.-Trade is quiet, with No. 3. extra quoted at 64c middle freights, and No. 3 at 436c to 44c middle freights, and No. 3 at 436c to 44c middle freights. for No. 2. Buckwheat - No. 2. is nominal at 450 west for yellow, and at 50c on track. Toronto; No. 3 American yellow, 534c on track. Toronto; Flour-90 per cent patents unchanged at \$2 67, middle freights in buyers' sacks for exvort; straight rollers, of special brands for domestic trade quoted at \$3,25 to \$4 40 in barrels; Mani-toba flour steady; No. 1 patents, \$4 55 to \$4,40 here, and shorts, \$15; at outside points bran is quoted at \$15 and shorts at \$17,50 Mani-toba bran, in Pocks, \$19, and shorts at \$21,50 Flaher, Oatmeal, at \$4 in bages and \$4.10 in barrels, car lots on track, Toronto; local lots, 25c high-er. MONTREAL

TORONTO.

TORONTO. PToronto. Feb. 36- Whest - The market is steady, with prices steady; No 2 white and red quoted at 70e high freights; and at 70% middle freights; No. 2 spring nominel 70e on Midland, and No. 2 goose, at 67c on Midland; Manitoba wheat steady; No. 1 hard, 87ke to 88c, all rail, g. i. t., No. 1 hordhern, 85c all rail, g. i. t.; No. 1 hard, 87c to 87ke, North Bay, No. 1 northern Sike North Bay, Oats-Tradequiet.

n Mian 1. 871c to 88c. 86c all rail, 86c all rail, No.

MONTREAL.

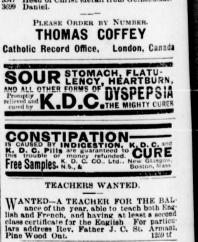
er. MONTREAL Montreal, Feb. 26.-Grain-No. 1 Manitoba hard wheat, 714c.: No. 1 northern. 72/c in store Fort William: peas, 72c high freights: istants, No. 2 in store here, 371 to 374-65 314c high freights; ryo. 491c. east: buckwheat, 50c east. Flour-Manitoba patents, 84 40 to 54 50; seconds, 84 10 to \$4.20; Ontario straight rollers, \$5 50 to \$4.10. Rolled oats -Millers' prices \$7 to 54.10. Rolled oats -Millers' prices included ; Ontario bran in bulk, \$18 to 518,50; shorts in bulk, \$20 to \$21. Provisions-Heavy Canadian abort cut pork, \$24 to \$25; short cut back's, \$23 50 to \$24; light short cut, \$23 to \$24; compound refined lard, \$3 to \$9; pure Canadian lard, 11c; finest lard, 19 to 12/c; hams, 12/ to lage; bacon, 14 to 15c; dressed hogs, \$5 25; fresh killed abattoir hoze, \$5 to \$25; short cut back's, \$23 50 to \$24; light short cut, \$23 to \$24; compound refined lard, \$3 to \$9; pure Canadian lard, 11c; finest lard, 19 to 12/c; selected, 16c. Honey - White clover, in sections, 12 to 13c. per section; in 10-1b. tins, 8 to \$55; fresh killed abattoir hoze, \$1 to \$1 to \$12;; western rolls, 17/c. to 85; clower. Cheese-Ontario, 16 to 18/c; Townshipe, 13c. butter - Town-shipe creamery, 21/c; seconds, 18/c; Western rolls, 17/c. to 18c; clower, 1018, 16] to 17/c. Live Stock Markets. 125 acres. more or less of first class land. Apply to CATHOLIC RECORD, London.

Live Stock Markets.

TORONTO.

1269-6

Live Stock Markets. DIBONDO TORONTO, Feb. 23. – Butcher's cattle as high for some of the stock offered was dis-posed of : picked lots, \$4,35 to \$4,40; good to cheice, \$4,20 to \$3,00; fair to medium, \$3,85 to \$4,15; common grades, \$3 to \$3,85; common cows, \$2 60 to \$3,00; canners, \$2 to \$2,60; The price of feeders were maintained at \$325 to \$3,60 per ext. Stockers—We quote \$3,75 to \$1. The price of feeders were off at prices anging from \$32 to \$70, the bulk of the sales being transacted on a basis of \$25 to \$5.0; 5.50 per cwt. The markets for calves was unchanged at \$2 to \$10 each, and \$4 to 65 per lb. Hogs - Selecta, lights and fats, \$5,50. Base Buffalo, N. Y., Feb. 26.–Oattle– General feeling stronger for Monday. Veals, \$60 lower; tops, 9.35 to \$5,50; common to good, \$5,50 to \$4,57; stags, \$5,50 to \$5,60; Yofkers, 7.45 to \$5,50; yof, \$7,35 to \$7,50; yof, \$65, 5.50; yof, \$5,70; mixed, \$7,55 to \$5,60; Yofkers, The stags, \$5,50 to \$5,50; to \$7,60; Yofkers, 7.45 to \$5,50; yof cower bot paths, \$60 to \$6,50; culls to good, \$4,550 to \$6,50; yof, \$7,5; to \$5,60; yof, \$6,50; yof, \$6,50; yof, \$7,5; to \$5,60; yof, \$6,50; yof, \$6,50; yof, \$7,5; to \$5,50; yof, \$7,50; yof, \$6,50; yof, \$7,5; to \$5,50; yof, \$5,50; yof, \$6,50; yof, \$6,50; yof, \$5,50; yof, \$5,50; yof, \$5,50; yof, \$6,50; yof, \$6,50; yof, \$5,50; yo



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