The Catholic Record.

London, Saturday April 30. 1898,

HIGH-HANDED ROBBERY.

As we go to press war seems inevitable. Catholic Sisters, against whom the preachers wage war, are hurrying to of need, are baring their arms for the and be butchered for the sake of an American holiday.

The spectacle of a great nation engrossed with the selection of instruis a disgrace to civilization.

They call it war, but we call it murder and high handed robbery, and diseased imagination, and exhausta violation of justice such as the earth has seldom witnessed. We have little of invective and misrepresentation. doubt as to the ultimate result, but still it is well to remember that God | crowded the galleries, but history will has something to do with the making declare that by such men was degraded of history.

REV. DR. PAQUET'S BOOK.

A short time ago three volumes of a at least, as Catholic as the Sultan of work entitled "Commentary on the Turkey Summa of St. Thomas," from the pen of Dr. Paquet, of Laval University, were placed on our desk. Dr. Paquet, University and a worthy exponent of the solid and accurate knowledge that has always characterized its theological department. A glance at the pages of his work is sufficient to convince one that he is a painstaking student. He verifies his of the Spanish and Anglo Saxon references, and his theses in exposition races. The Spanish is, of course, and proof are clear and concise. One degraded and ignorant, notwithfeature of the work is the method of dealing with the errors of the day. It happens sometimes that professorial statements anent materialism, etc., are very crude, and give the student | Anglo Saxons are enlightened and enno accurate knowledge of their true bearing and significance. There is a sure respect, but there is no allusion species of partizanship about them that begets suspicion. Dr. Paquet, however, permits the spokesmen of error to plead their own case and against it opposes the principles of St. depicted in prose and verse by indi-

The work has been given a gracious welcome by Cardinal Satolli, who has declared it to be one of the very best theological statements that has come from the press for many a long day. Another tribute to its excellence is its astical province of Quebec. This is certainly most gratifying to Laval University, for it was the Catholic educational institution of Canada that first recognized in a practical manner the fact that the "Summa" should be for the student not only a source of knowl edge but a means also by which he might direct the intellectual aspirations of the age. Shortly after Leo XIII. placed schools under the patronage of the Angelical Doctor the University placed the "Summa" in the hands of the students. It was then that Dr. Paquet conceived the design of the present work, which is nearing completion. His competency is amply evidenced by the volumes before us, but the patience and labor in collating facts, in obtaining a knowledge of the crooked and crabbed theories of the German school, in giving the meaning of the "Summa" with accuracy which is the test of scholarship are known only to himself. He has, however, the conso lation of knowing that his toil has been appreciated, and we cherish the hope that his work will be before many years the text-book for every Catholic

This work is also a sign that Lava professors are still in the front rank of Canadian scholars. It is not necessary to make any extended reference to this for it is well known that in literature science and theology, Laval men have always held their own. The names of Benjamin Paquet, Laflamme, Hamel, are household words in the Province of Quebec and are not unknown to intellectual Canada. We are, therefore, glad to learn that the glory of the University has not departed, and that the young professors, true to tradition, the footprints of the ancients.

college in Canada.

FATHER McCABE'S THEORY.

Father McCabe's theory regarding the destruction of the Maine is very plausible. He says that the primary cause was the defective building of the ship, and judging from the conduct of some of the American naval squadron we are inclined to believe the front, and Catholic sailors and that Father McCabe is right. A soldiers, many of them sons of Irishmen pamphlet embodying his views was who received help from Spain in days forwarded to the fire eaters of the Senate, but it failed to make them think conflict. They are going to butcher and act like reasonable beings. They have lashed themselves and a certain section of the populace into frenzied hatred against Spain, and the voice of remonstrance and advice has been ments that may cause the greatest drowned by the screaming of barbaric possible destruction of human beings childishness. Why? They have no who have not been convicted of wrong, grievance and not the shadow of an excuse for their conduct. They have been fighting only the phantoms of a

> honor sullied. Some of our Catholic papers do not think so, but they are, on this question

ing against them the vocabulary

All this has pleased the throngs that

hatred, and we say that Father Phelan gians whose voices are for war. The Casket has buried one of them, but there are others.

There is much comparison just now between the respective merits standing the fact of their chivalry, bravery! and conquests in the realms of art and literature as recorded on the pages of history! The dowed with every quality that can enmade to their method of exterminating the natives of any country they took possession of! The cruelties of the buccaneers of the Spanish main are viduals who regard Kingsley's "Westward Ho" as an historical werk, and who do not know that Hawkins,

hands are clean. She has never swerved from the path of justice, and Uncle Sam, heart-touched by the little ditty of Alfred Austin, stretches out his hands towards the Motherland. What a grand theme for the orator of patriotic celebrations of the future What a glorious sight to see our friends across the border marching cheek by jowl with the nation who tyranny they have always detested!

A HEBREW AND THE SISTERS.

What Came of His Investigation of Detroit Institution.

There has just come to light a good story of how some six months ago wealthy Hebrew of Detroit investigated the Home for Old People conducted by the Little Sisters of the Poor. It seems that the gentleman had remarked that no one but Roman Catholics were admitted at the home, and that upor being informed that he was mistaken, determined to find out for himself He, therefore, donned an old suit of clothes and made personal application for admittance, Upon being told that he could stop at the home, at least temporarily, he said to the kind-faced Sister:

"But I am not a Roman Catholic." "That makes no difference," replied

"But," he persisted, "I am nothing

but a poor old Jew."
"No matter," was the answer.
"You are in need. That is suffic-

The man entered and stayed a num ber of days in the shelter of the home, thus making a personal test of the in stitution. He saw the close and careful manner in which the Sisters were forced to live, the daily and hourly sacrifices they made and the constant good they were doing. Then he bade them good bye, thanking them for their kindness and went away. A few days later the Sisters received

are walking in the path hallowed by wealthy Hebrew.-Detroit News-Tri-

tion of Taste?

The Rev. Dr. Snields, professor in Princeton University, has been confirmed as an Episcopalian by Bishop

THEY CAME "HOME" AND ARE holiest, fairest and tenderest of women.

—Mirror. Potter after having been a Presbyter ian from his youth, and he is now in his seventy fourth year. He was not merely a Presbyterian, but also a Presbyterian minister, who had given formal allegiance to the Westminster who becomes a Catholic does so under a delusion which in a few weeks or

Church on personal grounds in order and his wife still found happiness in to protect myself from detraction, as his new faith—may be interesting to well as to protest against a fanatical form of false temperance which seems Church, hesitating to enter:

the dignity of office, and national

to the matter, we have nothing to say. for while the love is constantly grow-He has a right to think as he pleases ing and consuming all other loves, it The Watchman has stood out nobly on that subject; but the pertinent only feebly contains the passion which against the onslaught of bigotry and question now is whether a minister the heart of God, revealed in His though young in years, is old in the science of Theology. He is one of the most distinguished professors of Laval University and a worthy expo-

move over to the Episcopal Church. strength to the Episcopal Church? out ceasing on this subject, yet when With what feelings will accessions to all was finished it would be using only its ministry or "priesthood" be re a black crayon to paint a many-hued ceived by the great party in that sunset. Who could describe the soul's Church which rejects Protestantism as delight in the Holy Eucharist? Saints unscriptural and altogether without have exerted their impassioned ardor divine authority, if the newcomers are to compass it: but as God is Infinite, ion, such as the Lutheran, the Reformed, and the Protestant Episcopal are generally more or less normal por tions of the Catholic and Apostolic Church?" This view of the Church Catholic doctrine that the Episcopal Church is no part of Protestantism, and that "the historic Churches of the Reformation " are no churches at all. but mere schismatical sects, standing

wicked rebellion against it. Moreover, if a Protestant's Church relationship can be determined properly by considerations of his mere personal comfort and convenience, with out regard to any question of belief, what respectable justification is there for the divisions of Protestantism? If they rest on no vital principle, but ex glass darkly, but then face to face. press bare difference of taste, are they any more than voluntary clubs? If there is no reason except passing fancy why a Presbyterian should not be an Episcopalian, is there any more religious obligation upon the Episcopalian to prevent his going over to a Presby terian Church if, for instance, he pre

wholly outside of Catholicism and in

In other words, is not the explanation by Dr. Briggs and Dr. Shields of their motives in going over to the mind. Episcopal Church simply another indiand b cation of the decay of religious conviction? They have changed their ecclesiastical relations, not because of any estheticism of religious devotion, change in their religious belief but reach the God of the theologians. It simply to get more social comfort. It has been through the innumerable

fers the upholstery of its pews, the

-N. Y. Sun.

The Missionary.

Confession of Faith, with its distinctive Calvinism.

Why, then, has Dr. Shields left the Church of his fathers, into whose ministry he was ordained so long ago as fifty years? This is his answer in his own words: "I left the Presbyterian Church or personal grounds in order to the program of the present of the program of the present o

now to be terrorizing that communion." That is, he left because he had rendered himself liable to Presbyterian tongue to tell you how much we love rendered himself liable to Presbyterian | tongue to tell you now much we love | discipline by offending against a rule of its General Assembly requiring us, but, as you know, the oldest of ministers to abstain from assisting the liquor traffic. Dr. Shields had signed the application for a license to the Princeton Inn to sell liquors, and accordingly he was called for trial before the New Brunswick Presbytery, to which he belonged. which he belonged.

As to the propriety of such a regulation of the conduct of Presbyterian ministers and of Dr. Shield's views as olic Church is to say only a part truth: who has pledged himself solemnly to Church, excites the soul to express. be a teacher and defender of a certain We say we love the Church, but at the Shields makes no pretence that he left before the wondering eyes. If the the Presbyterian Church and went over to the Episcopal Church for any other tense attractions of a religious life as eason than his personal convenience. portrayed by the saints of the Church, He moves out of one ecclesiastical it might be necessary to enter a relighome and into another as a man might ious order to realize it; but there is change his house, or simply to gratify set before the soul such visions of his tastes. He likes better the sur roundings of his new situation, but he heaven as make the best enjoyments does not move because of any change of earth seem like a fading spark. in his belief. Virtually he was as Only the Catholic faith has cleared the much of an Episcopalian before he was air of my daily life so that I can see confirmed by Bishop Potter as he is the true relation of things temporal now, and he is now no less of a Presbynow, and he is now no less of a Presbyterian so far as his faith goes than
when he remained in its Church organization. He left simply to "protest
against a fanatical form of false temabsorb the soul with divinest delight,
while it leaves it free to enjoy the inberance," not because he was impelled while it leaves it free to enjoy the inby any religious conviction.

That is, Dr. Shields practically tells

nocent pleasures of the world in calmness and repose. Only the Catholic all Presbyterians that there is nothing faith presents God and heaven so as to of any essential doctrinal consequence, fascinate the eye of the soul—to in-no vital variation in faith, to prevent crease the longing for detachment their going over to the Episcopal from earthly affections in order to Church, if it happens to suit better foster the ever-growing love for the their personal comfort and conveni-ence. If they prefer the liturgy or the longer a vague place—a spiritual con-race, Charles Stewart Parnell. If that society of the Episcopal Church, he dition—but peopled with angels and makes that justification enough. If saints that are your friends. They

over over to the Episcopal Church.

Will recruits thus obtained add real of heaven. My pen could run withnen who declare with Dr. Shields that so is the joy of the Holy Eucharist In-the historic Churches of the Reforma finite. And so I can say, if the soul gained alone this Bread of Angels in embracing the Catholic Faith, it would out measure every sacrifice that was made and reduce them to nothing. "The Catholic faith is an ocean of ened heavens with light, so this shad

refreshment. As stars fill the darkwed life of sin is filled with heavenly light in the ministrations of the Catho ic Church. Its altars are shrines of ecstasy, its sacraments festivals of weetness, its services exalt the heart above the earth, and refresh it with the breath of heaven. The whole world of the Catholic religion is a world of delight, and I can say that our happiness ever increases and wil ever increase until, as we hope, it shall lose itself in the sight of Him whom we see by faith as through a now

Why We Honor Mary.

Prof. Carroll D. Wright, the United States Commissioner of Labor, writing for Munsey's Magazine, says:

"I used to feel that it was mere idolatry or absence of refined feeling that led the Spanish and Italian peas looks of its pastor, or the character of ants to kneel before the image of the Virgin Mother. A deeper appreciation of the inspirations of the human soul removed that feeling from my mind. The peasant can realize and bring into his own heart in this way the whole idea of the Mother, when he could not, even with the

THE TENDENCY OF PROTEST
Such a man might be an amiable enough person, but he would hardly be a person he would hardly be a pers Catholics, princes or pessants, educated or simple, European or Ameri

A PRIEST'S TRIBUTE TO THE PROTESTANTS OF '98.

The Rev. P. F. Kavanagh, O. S. F., of Cork, the well known author of a valuable history of '98, in a lecture on that great struggle, said :

"Let us remember that we are all chiltren of the same land-that our real interests are in reality one-that if Ireland prospers she prospers for all—that if she decays she decays for all — and that we can not separate our interests from hers without being traitors to her cause. Yes, standing upon Wexford soil, consecrated to the genius of patriotism by the blood of its martyrs, and to religious freedom by that of its de-fenders, over the honored ashes of our dead patriots, let the Protestant clasp the hand of his Catholic brother, and agree to bury the remembrance of the senseless feuds of the past in their hal lowed graves. I ask my Protestant brethren what was Bagenal Harvey what was the venerable Grogan; what was Anthony Perry, of Inch; what was the noble Geraldine, the gallant, the genereus hearted Lord Edward-the darling of the Irish race? Were not was the high-minded Munro and the devoted McCracken? Were not they Protestants? Did not these gentlemen give their lives for Ireland? Oh, why should we hate one another because we differ in religious beliefs? If savage and cruel deeds were done in these dark days, lay the blame of these deeds at the door of the real culprit-England, who, by lies, by calumnies, by every crafty device, inflamed the passions of Irishmen and set one part of our population against the other that she might deprive both of liberty.

"It is true that in '98 the great majority of Protestants in this country ranged themselves on the side of the foreign oppressor, but on the other hand from their ranks have come forth the most eloquent advocates and the most strenuous asserters of Irish lib-erty. Swift, Molyneux, Burke, Grat-tan, Curran, Wolfe Tone, Emmet what a succession of inspiriting and glorious memories!

"And here may I mention one who shone in our horizon but a brief space, passing like a brillant meteor across the stormy sky of Irish politics; who, though his light was so soon and so sadly eclipsed, yet in Irish hearts has left a warm glow of gratitude which shall last till our race perishes, and our history is forgotten-the unfortunrace, Charles Stewart Parnell. If that

short but gallant struggle. In Kildare it was also soon put down, not, how-ever, before the men of that county showed that they could fight well if properly led and armed; but the rising which took place in Wexford was much more vigorously conducted, and with great difficulty suppressed. was indeed during the struggle in Wexford county that the really great events of the Insurrection of '98 took place. I do not purpose now to enter into a lengthened account of the war which England waged against the men of Wexford and their Wicklow associates in 1798. I shall only observe that the great English Empire had to put forth its whole strength to subdue them; that British generals at the head of large bodies of trained troops were often defeated during six weeks of incessant and desperate fighting; that it required 70,000 trained soldiers, led by ex perienced generals, to subdue some 35,000 Wexford insurgents armed, for the part, only with pikes, without sufficient ammunition, in fine, desti tute of almost everything necessary for the successful carrying on of warfare -destitute of all save a noble courage worthy of the heroic age of the world. which urged them to face the mos fearful odds in the sacred cause of lib erty. Yet with all the disadvantage have named on the side of the patri ots, we have the acknowledgment an English Prime Minister, Mr. Gladstone, that it cost England the lives of 10,000 of her veteran troops to over come the heroic resistance made by th

"The failure of the Insurrection in Wexford in gaining final and complete success was, I believe, owing to the following circumstances: The want of officers skilled in the art of war, deficiency of firearms, especially of artillery and the lack of sufficient ammunition, and I must say also to that curse of Ireland and of Irishmen, intemperance, to which the loss of the Battle of New

lieve truly, to have been organized and in great part armed, stood by with folded arms while Wexford was crushed by the powerful army of England."

Long Ago.

I once knew all the birds that came And nested in our orchard trees, For every flower I had a name— My friends were woodchucks, toads and bees ; I knew what thrived in yonder gien, What plants would soothe a stone-bruised

Oh, I was very learned then— But that was very long ago.

I knew the spot upon the hill
Where checkerberries could be found—
I knew the rushes near the mill,
Where pickerel lay that weighed a pound!
I knew the wood—the very tree
Where lived the poaching, saucy crow,
And all the woods and crows knew me—
But that was very long ago.

And pining for the joys of youth,
I tread the old familiar spot
Only to learn this solemn truth:
I have forgotien, am forgot.
Yet here's this youngster at my knee
Knows all the tirings I used to know
To think I once was wise as he!—
But that was very long ago.

I know 'tis folly to complain
Of whatso'er the fates decree,
Yet, were not wishes all in vain,
I tell you that my wish would be:
I'd wish to be a boy again,
Back with the friends I used to know.

Back with the friends.

For I was, oh, so happy then—

But that was very long ago.

—Eugene Field.

THE PONTIFF'S SORROW

After service in the Sistine chapel the Pope turned to those near him and said: "I have prayed God with the whole force of my being and with the deepest fervor to avert this sad war and not to allow my pontificate to end in the smoke of battle, otherwise I have implored the Almighty to take me to Himself that I might not witness such a sight." Whether these were his exact words or not, there can be no doubt that this was his thought.

If the part which he has taken in the dispute in the interest of peace has been resented, it has been by those who have not done him the justice to recognize the truth that upon him rested a responsibility not of his choosing. He is the agency of a great moral force which existed before he was born and will exist long after he is dead. He was impelled by the weightiest considerations to do what he did, and that he did it with the simplicity and sincerity of age no candid person will hesitate to believe. His days are few at most, and on the verge of the grave the affections are su-preme. He was perfectly true to human nature in shuddering at the prospect that his pontificate would end amid the miseries of war. He would be more or less than man not to feel a burden of sorrow at what he beholds.

However much one may differ from him on doctrinal grounds, every one must admit that his course in civil affairs, and which he was bound to take by the necessity of his character as the agency of great moral force, has been that of an enlightened and farseeing man. His qualities as a statesman are acknowledged by none Drake, Frobisher, and others, all of Anglo-Saxon stock, were as thoroughgoing and cold-blooded villains as
ever put foot on a quarter deck.

And on dear old England falls the tear of maudlin friendship. Her hands are clean. She has never

CONVERSIONS.

Rev. B. W. Maturin, formerly one of the Cowley fathers of the Anglican Church, was ordained to the priesthood of the Roman Catholic Church in the Carmelite convent in London on Wed

Father Maturin was one of the clergy sent to the United States by the Cowley Fathers as a missionary to extend the 'High Church" movement in the Episcopal Church in that country. was stationed for a time in Philadelphia where his work attracted considerable attention. His conversion to Roman Catholicism was announced some time ago, and his ordination to the Roman priesthood has been expected to follow

At Denver, Col., on April 6, Mrs. H. A. Wimbush was received into th Catholic Church by Rev. B. A. Schiffini, Catholic Church by Rev. B. A. Some years S. J. Her husband had, some years ago, entered the true fold. conversion," says the Colorado Catho lic, "is remarkable from the fact that this lady is a member of a strictly Pro testant family. Mrs Wimbush is the daughter of Mrs. J. Rowland Hill of Birmington, England. She comes of a prominent English Church (Episcopal) family. Her mother was a Miss Selwyn, cousin of Bishop Selwyn of Litchfield, and many noted clergy in the Protestant Church are connections.

Wearing of the Green.

From London Truth of the 24th of March we extract the following : "Lord Roberts, on his white Arab of Jubilee fame, presided at the guard mounting and trooping of colors in the castle yard, Dublin, on St. Patrick's day. Lord and Lady Cadogan, and all the vice-regal party, profusely decorated with shamrocks—a fact which may be of interest to commanding officers who cavil at the harmless fancy of their Irish subordinates for wearing the green-were present on the balcony in front of the throne room. After the ceremony their Excellencies and most A few days later the Sisters received to a check for \$250. It was from the wealthy Hebrew.—Detroit News-Tribune.

After the Madonna that the Democratic party for no other religion has received in many lands its most stimulating influence."

The same love for the Madonna that to which the loss of the Battle of New Ross must be mainly attributed—and lastly, to the disgraceful apathy of the vice-regal party drove to the received in many lands and most lastly, to the disgraceful apathy of the vice-regal party drove to the received in many lands lastly, to the disgraceful apathy of the received in many lands lastly, to the disgraceful apathy of the received in many lands lastly, to the disgraceful apathy of the received in many lands lastly, to the disgraceful apathy of the received in many lands lastly, to the disgraceful apathy of the received in many lands lastly, to the disgraceful apathy of the received in many lands lastly, to the disgraceful apathy of the received in many lands lastly, to the disgraceful apathy of the received in many lands lastly, to the disgraceful apathy of the received in many lands lastly, to the disgraceful apathy of the received in many lands lastly, to the disgraceful apathy of the received in many lands lastly, to the disgraceful apathy of the received in many lands lastly, to the disgraceful apathy of the received in many lands lastly, to the disgraceful apathy of the received in many lands lastly, to the disgraceful apathy of the vice-regal party drove to the received in many lands lastly, to the disgraceful apathy of the loss of the Battle of New lastly apathy a

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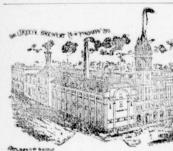
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CHAPTER XXIII. THAT ENDS THIS STRANGE, EVENT

FUL HISTORY."

—As You Like It.

"A contract of eternal bond of love.
Confirmed by mutual jointure of your hands,
Attested by the holy close of libs.

—Twelfth Night.

Why, as a woodcock to my own springe, I am justly killed with mine own treachery. —Hamie

"Yet again methinks, Some unborn sorrow, ripe in fortune's womb Is coming toward me." -Richard II

The soft showers and mild sunshine of April had washed and warmed the world's fresh and green beauty. The May blossom in Phoenix Park was thick upon the hawthorn; the singing birds in the green leaves and the white were wild with the resture of the spring. The mellow air rapture of the spring. The mellow air that fanned the faces of the lovers was full of perfume and music. They sat close together, and the words of love were sweeter to the sense than the perfume of May blossom or the clear song of the

birds.
"Norah," he said, "I am called home
"Norah," he said, "I have had letter and I cannot go alone. I have had letters from Cloonlara that my presence is sorely needed there. Duty calls me thither; love chains me here. Join these powers, darling, and come with me. When?"

She was flushed and trembling; her heart consented to his prayer, but her lips could form no words.

could form no words.

"For their sake, if not for mine," he pleaded earnestly, "whisper the day that will make earth heaven to me?"

For your sake, my darling," she mur-

For your sake, my daring, she mured so softly that her low whisper scarce stirred the warm air. "I have no will but yours. It's yours to command, and mine to obey. I am all yours, body and soul; take me to yourself when you observe."

hoose."
"On May-day, then, be it, my May Queen," he said gaily, and sealed love's

Their wedding was to be simple and secret. Father O'Carroll had consented, at the earnest request of Maurice, to bind their lives together. A quiet little wooden chapel, half-a-dozen miles from the city, was selected for the marriage. Their honey-moon was to be spent in Cloonlara, and amid the fair scenes of their new

Lord Edward Fitzgerald, now a happy, excited, bewildered father, had pressed one request with so much earnestness that it was impossible to refuse it. They were to call at Carton for an hour or two on their flight westward. Maurice must make the acquaintance of little "Mother Pamela, and his bride of the "baby."

"I, too, have a request to make, Maurice," said Norah. They were seated together in the drawing-room, where he had first told his love. "No, no; you must not have payment in advance, or at all. It is to be a free gift. But first tell me, have you guessed Christy Culkin's

"Secret?" said Maurice, lightly. "He s all secrecy and silence. But I know no one thing about him more secret than the

"How blind you men are," laughed What has that to do with Christy

Oh, I believe he is her uncle, or some-thing of that kind. You will like her, Norah. She is as sweet as a wild rose, and a regular rustic heroine to boot. have a story to tell you how she saved "Save yourself the trouble. I heard

the story long ago from lips more devoted Yes, Christy's.'

"You don't mean to say so, Norah?"

"But I do. Now, if you look so dumbfounded, I may think you are jealous of

A fine was promptly exacted, and Peggy Heffernan and Christy were, for the mo-ment, forgotten.

ment, forgotten.

"But your request, Norah," he whis-pered at last his arm, as if forgetfully, still around her waist.

"I want Peggy Heffernan for my

bridesmaid. "Most gladly. It is your right to hoose."
"I want Christy Culkin to be your 'best

man.' I owe him many a kindness, and I can think of no reward he would value more."
"Why, Norah, you are a witch. You beg me so prettily to please myself, and grant requests before they are asked, on pretence of making them. Christy has

pretence of making them. Christy has been my 'best man' since I was a boy. It is fitting he should hold his place still on the happiest day of my life. So that weighty business is settled—and now But the lovers "now" belongs to them

elves alone.

Brightly dawned the wedding day. Norah, very pale and quiet, and with happiness shining in her calm, clear eyes,

HEAD A MASS OF SCABS

COULDN'T GO NEAR THE STOVE.

Treated by Different Doctors.

CURED BY DR. CHASE.

The most intractable and distressing skin diseases which defy all manner of treatment—even the best medical skill are readily cured by Dr. Chase's Ointment.

MRS. JOS. QUERIN, hotelkeeper's
wife, at Ethel, Ont., was troubled with
Eczema of the Head and Face for about
9 years, and was so bad at times she
could not go near the hot stove to do her
cooking. Her head was one mass of scabs,
and although she treated with doctors it
kept getting worse. On hearing of Dr.
Chase's Ointment, she got some, and was
delighted to find the first application do
her good. She used two more boxes of
the Ointment, is now free from disease,
can do her own cooking, and would not
begrudge \$200 for the good it has done
be. are readily cured by Dr. Chase's Ointment

Price 60 cents a box, at all Dealers, or Edmanson, Bates & Co., Toronto, Ont.

drove down with her father to the church

In defiance of Mrs. Grundy, the bridegroom-elect was allowed a seat beside her in the phaeton. For the roads about Dublin were dangerous, and there were rumours of daring highwaymen at work at the very outskirts of the city.

An event occurred to justify this precaution. As the phaeton rapidly bowled along the road, about halfway from Dublin the galloping of swift hoofs was heard behind them. Their coachman whipped up his thoroughbreds. But nearer and nearer came the clatter behind. Looking back. me the clatter behind. Looking back, Maurice could see a single horseman, on a powerful bay horse, thundering along the road—a tall and recording a powerful bay horse, inducering along the road — a tall and powerful man, dressed all in black, with his face covered with a black mask.

Norah grew pale, and her timid touch on his arm sent the blood coursing hotly

through his veins. Very quietly he slipped out a double-barrelled pistol, and let it rest hidden on the seat beside him, with his grasp on the stock, and his finger on the trigger. Woe betide the man who stood before the muzzle when the trigger was pulled.

Nearer and nearer the horseman be-Nearer and nearer the horseman behind came thundering along. He slack-ened his speed a little as he drew level with the phaeton. But one glance at Maurice, with the pistol half raised and ready, seemed sufficient. The robber's hand came out of the bosom of his coat empty. He raised his hat with a flour-sh, bowed to his horse's neck, then drove the spurs, and swept on like a whirl-

Norah drew a deep sigh of relief, and thanked her lover with a look.

"Glad we had you, Maurice," said the
Doctor, heartily, "that fellow did not

"Glad we had you, matrice, said the Doctor, heartily, "that fellow did not seem to like the look of your pistol."
"Curious," replied Maurice, "The figure, and his seat on horseback, seem amiliar. I'm not so sure it was my

pistol frightened him."

No other incident marked the progress of that pleasant drive, which, to Norah, seemed so short, and to Maurice so long.

At the porch of the little church, standing back from the neatly-kept clurch-yard, they found Father O'Carroll waiting for them, with Christy Culkin and

yard, they found Father O'Carroll Walting for them, with Christy Culkin and
Peggy Heffernan, fresh as a wild flower.
Impulsively Norah kissed her blooming
bridesmaid, and called her friend.
"I have heard," she whispered, "how
you are.
I should have died of fright. You know
who told me," with a sudden half glance
of Christy, who steed furnalling with his at Christy, who stood fumbling with his hat, the picture of awkward shyness.

But there was scant time for greeting or gossip. The Nuptial Mass had commenced, and the solemn words, more olemn from impending danger, went trancht to their hearts. straight to their hearts.

straight to their hearts.

Marriage, and all belonging to it, comes natural to a woman. Never was court damsel more deft or self-possessed in the discharge of a bridesmaid's function than the rustic beauty. She had the cere mony at her finger's ends, and the word of the solemn service by heart, ready to rompt the principal performers. on the other hand, was shy, and awkward as a schoolboy.

A sly whisper from Peggy at the

beginning, "Cheer up, man alive now will you ever go through it when your own turn comes?" completed hi The sacred pledge of eternal love and

constancy was spoken at last. Norah's soft whisper went straight home to her bridegroom's heart, and made her father's fill with sudden tears. In a few quiet words the good pries ommended to each other's care and love

he newly-married man and woman, mad Norah Blake signed her new name in the old book, with hand that shook a

Maurice, in all the pride of a husband's ownership, kissed the tears from the eyes that looked into his own with meek, submissive love.

A sibilant sound from a dark corner of the vestry, followed by a muttered "Be-have yourself, now do," seemed to tell that Christy's shyness had abated.

While the marriage was in progress another scene—trivial apparently, but curious—was enacted in the little graveyard outside the church. A few moments after the bridal party, a one-eyed weather-beaten beggar arrived, clad in the tattered livery of his trade. He must have been a tall and a strong man in his time, but now he appeared bent double with age. The sole covering of his head was a thick thatch of grey hair, which fell wildly across his face. His patched and tattered rags of all forms and colors were a mere caricature of clothes.

He lounged up to the iron gate of the churchyard, and through it, and leaning lazily down on one of the tombstones, basked in the May sunshine that made he still air pulsate with its warm glow. He was curious and restless this old beggarman, and the eye left him was evidently a keen one. It caught a metallic gleam in the bright sunshine on the top of a tall grey headstone that stood broad-side close to the gravelled pathway lead-ing to the church. With a quickness and thtness wonderful in so old a man the bent figure slipped down along the walk, then lifted itself suddenly over the tomb-

There was a man behind, crouched close in the long grass and wild spring dowers, in which he had made himself a lair like a hare's, he had lain there so

" might never be less," which, as it was nothing at all where he lay, was a safe

the strained ear of the solitary watcher. Then suddenly the thrill whistle of a thrush in a neighboring grove clove the still air, and a goldfinch answered from a poplar tree that stood close at hand am the graves, tall and trembling with the trembling sunlight on it.

Did that peaceful scene soften him, or change Mark Blake's fell purpose? Not one jot.

Now the church door opens at last, and the sound of happy voices flows out on the mellow air. Norah proudly leaning on her bridegroom's arm, trustfully gazing in his happy face, comes down the pathway from the church to where the phaeon waits.

Slowly, stealthily the crouching figure behind the high tombstone straightens itself. The bright metal glints again in the sunshine, as a pistol barrel slips softly over the rough edge of the stone. The eyes of the newly-married lovers are too absorbed in each other to notice it. They are scarcely twenty paces now from the spot where death lurks; moving on to it. The tip of the pistol barrel trembles a little, grating on its stone rest. Then it points straight to the heart of Maurice Blake. The finger steals stealthily on the hair trigger. A touch is death. But sud-

denly, in that awful instant, the crouch-ing figure goes back swiftly, silently, prone on its back in the high grass behind the tombstone. A giant's grasp is on the wrist of the right hand that still holds the pistol. A huge fist squeezes mouth and nostrils, even to suffocation, stifling all sound The bridal party paces softly down the quiet sunlit walk, and wheels away as ast as swift-stepping horses can carry hem, unconscious of the deadly peril scaped by a hair's breadth; unconscious of the wild passion and death struggle hey have left behind them in the lonely

gravevard. The first fierce and stealthy onset had taken Mark Blake completely by surprise. He lay for a few moments unresisting in the iron grasp of his captor. Then fury lent him sudden strength. He tore away the huge hand that pressed his mouth and nosrils, stiffing him. He mouth and nos rils, stifling him. He made a desperate effort to free his own right hand that still held the loaded

Freeny (for needless to say his sudden ilant was Freeny) resisted desperate-He knew that to release his captive's and meant death to himself.

But he had to strain his great strength, wen to the utmost, to hold him. The wo men rolled over and over in the long rass like dogs in hold. No sound was leard on either side, but their quick. erce panting and hoarse curses strangle etween their teeth. Freeny's grey wind fallen off, and his hair blazed re ainst the green ground. Mark Blake was malignant as a devil's The veins stood out on his forehead like a ship's cordage, and from his fierce eyes murder flamed. His whole strength was rained in the effort to turn the pistol of the towards his opponent's heart. He ght like a wild beast. Stooping down addenly he buried his sharp teeth in his ponent's hand. With the keen spasm of pain Freeny's grasp on his wrist reaxed for a fatal instant. Mark wrenches ppponent, turned the pistol at his face, and fired.

Even then the robber's quickness saved him. While his eyes glanced into the dark tube, scarce an inch off, his hand, flung up, instinctively struck the pistol barrel, almost as the flash came from it. The loud report so close to his head stunned him. He lay for a moment with quick beating heart, hardly knowing if he were alive or dead. He was conscious of a heavy weight on his chest. He pushed at it, and Mark Blake rolled limply off and turned on his back with a little jagged scorched hole through the centre of his forehead—quite dead. One glance was enough for Freeny. He leaped from was enough for Freely. The leaped from the ground with the agility of a cat, and fled from the place as if death pursued him. Ten minutes later, he was on the back of his blood bay horse, thundering along the road, with such a look of wild terror as no man had ever seen before on error as no man had ever seen before or

his face. Mark Blake lay where he had fallen not a sound, not a stir—a ghastly object amongst the fresh spring flowers, with his blank, wide open eyes staring vacantly up at the sweet summer sky, that looked down on him in unconscious, unpitying

Cut off, even in the blossom of his sin— Unhousled, disappointed, unaneled— Unhousled, disappointed, unaneled— No reckoning made, but sent to his acco With all his imperfections on his head."

Meanwhile, happily unconscious of his own escape from the very jaws of death and of the terrible fate that had befallen his would-be assassin, Maurice drove with his fair young bride through deep hedgerows, white with the May blossoms, and musical with the love melodies of the and musical with the love melodies of the lair like a hare's, he had lain there so long. He was well dressed, young, and handsome. But his hat pulled close over his brows showed the lower part of his face.

His right hand, with something in it, was thrust hastily into his breast as the beggar accosted him.

"Help a poor, dark cripple, yer honour," he whimpered with the true mendicant's drawling whine. The single keen can't s' drawling whine. The single keen can ouick a moment before was now soul to soul. The rosy shyness with our," he whimpered with the true mendicant's drawling whine. The single keen eye so quick a moment before was now turned almost round in its socket and presented a blanky, yellow bloodshot surface hideous to look at.

"The devil damn you, for a whining old imposter," growled the other fiercely. "I have half a mind to give you such alms as you little dream of."

But his anger was appeased when he looked into the other's blank sightless face. "Here," he said, still surly, "here is a guinea for you, and take yourself off from this place as quickly as your crooked is a guinea for you, and take yourself off from this place as quickly as your crooked legs can carry you, if you have any regard for that parchment bag of bones, your carease."

The beggar, fumbling a little, seized the gold coin at last in the great coarse hand of a giant, and conveyed it to some receptacle in his rags. Then he burst forth into a torrent of fulsome prayers for his benefactor, praying that his shadow of the tower and fortress of Silken Thomas, the first great rebel of the race of Gerald-ine. An amber-colored trout stream, with fish glittering in its shallows, flowed past under a high-shouldered bridge, and plunged down through the wooded valleys of the wide Carton demesne. A little beyond they passed through the great gates of iron, wrought like old-world embroidary, into the broad demesne. Straight in benefactor, praying that his shadow for the long vista, the stately pile of the tower and fortress of Silken Thomas, the first great rebel of the race of Gerald-ine. An amber-colored trout stream, with fish glittering in its shallows, flowed past under a high-shouldered bridge, and plunged down through the wooded valleys worm Exterminator for destroying worms. No article of its kind has given such satisfaction, when and medicines are judged by what thay do. The great cures by Hood's Sartaparilla give it a good name everywhere.

limestone faced them, with its regiments of windows shining in the sun, vast and beautiful. In outline so clear, it seemed not built, but carved. Behind, the im-memorial trees stretched up in rolling hills of verdure, slope upon slope, even to

the sky-line.

Lord Edward met them with hearty Lord Edward met them with hearty welcome at the stately portals. He led them straight to the spacious library, while he despatched half a dozen re-tainers here, there, and everywhere, in quest of Pamela.

His welcome was not half exhausted

when Pamela entered with the baby in her arms. She was pale, for the blood had been stolen from the young mother's cheeks to feed the life dearer to her than her own, that nestled at her bosom. Proudly and tenderly she held to her heart the soft fluttering bundle of white lace and pale blue ribbons, from which peeped out a tiny face cut in delicate pink coral with blue turquoise eyes wide open in it. The wee hands, smooth, fragile as wild rose petals, moved restlessly in the soft white drapery, feeling their way in the new, strange world. With bright eyes and quick step, still clasping to her heart the tender blossom of her happy

love, Pamela came to where they sat.

"Maurice, my dearest friend, Pam, said the young husband, "You will love him for my sake."
"And for his own," she answered sweetly, with her pretty, foreign accent, putting her little hand trankly into his. "I know you well," she went on, with a winning look, impossible to resist. "Your portrait has been painted for me by my husband's praises. You will be my

friend, won't you, as well as his?"

"Oh, Norah, Norah!" She burst out, with true French abandonment, stooping down to kiss the blushing face of the bride. "I'm so glad you will be as happy as I am—almost. You and I will be friends always, like our husbands, and—and you shall paint the boy's picture—

and you shall paint the boy's picture-With a gesture of infinite generosity like one who bestows the crown of all th

world, she put the little smiling atom of humanity into the arms of the bride. Tenderly, very tenderly, Norah took the soft white bundle, and pressed it close to her bosom. The mysterious maternal instinct that is born with a woman, that makes the busy toddler scarce out of her cradle so tender with her dolly, thrilled he virgin heart of the newly-made wife. Her cheek glowed, and a tender mist of tears softened the love light in the depths of her clear eyes. Pamela drew her gently apart to the great window that looked out on the wooded lawn and wide-skirted meadows, and those two joined eart and soul in woman's dolatry, baby-worship, with all the pretty sping inarticulate nothings by which the

deity is propitiated.
Smilingly, lovingly, the two men glanced after them, and then clasped handsagain in mutual gratulation. Each read in the other's face his hopes and deity is propitiated.

Thank God, it is as well with the old and as with us," said Lord Edward cheerily. "You have had your wish, Maurice. We have won without fight-

"I trust so," said Maurice. "But I do "I trust so," said saurice. But I do
not trust our rulers." For the first time
there was a touch of sadness in his voice.
But Lord Edward laughed as lightheartedly as a boy. "I trust their fears,
not their truth," he said. "Ireland is safe. They dare not refuse her freedom. Yet do you know, Maurice," he went on, "sometimes when the old wild spirit gets appermost in me, I am half sorry we will not have to fight for it. You remember the vow we took long ago with clasped hands under the starlight, in the wild ackwoods of free America, to be true to Ireland even to the death?"

"Our lives have seen many changes

since, but in this we have not changed, said the other solemnly. "That yow holds still, and we are ready to redeem it. Not danger nor death, nor love itself is strong enough to hold us back if Ireland calls. I will never fail the old land

since, but in this we have not changed,

for Ireland.

Something in the tones of the men's voices drew the women towards them.

As the ominous words "die for Ireland" fell upon her ear, Pamela clasped her baby tighter to her bosom, and nestled close to her husband's side. "God forbid," she cried with piteous earnestness.

"God's will be done," cried Norah firmly, though the sudden tears blinded her. "Your life is mine, Maurice. But when Ireland calls I would not stay you

Again Lord Edward laughed out cheer fully. "There is no danger of fighting or dying, you silly little Mother Hubbard," he said, patting his wife's cheek with patting his wife's cheek with enderness. "We are all going to playful tenderness. "We are all going to live happy for ever and ever, like the good folk in the nursery tales.

THE END.

An Amusing Story. The latest story told of Mr. William O'Brien, ex.M. P., has its amusing side. It appears he ordered for a batch of friends a lot of '98 brooches ornamented with pikeheads from a Dublin eweller. The order having been finished, a message was transmitted to the effect that the "pikes are now ready." This came to the notice of an missary of Scotland Yard. He was alarmed at the dangerous import of his news, and gave the alarm to his colleagues. After serious and searching inquiries the news that the pikes were harmless suddenly transpired on their astonished senses.

The Most Prominent are Fashlonable. Dyspepsia or Indigestion has become a fashionable disease. There are very few individuals who have not at various times experienced the miserable feeling caused by defective digestion. No pen can describe the keen suffering of the body, and the agony and anguish of mind endured by the Dyspeptic. Dr. La Londe, of 236 Pine Ave., Montreal, says. "When I ever run across chronic cases of Dvspepsia I always prescribe Dr. Chase's Kidney-Liver Pills, and my patients generally have quick relief.

There is nothing equal to Mother Graves'

SISTER THERESA'S STORY. Through Darkness Riseth Light to the Upright.

BY BLANCHE C. KING. She was such a pretty little creature that I could not help taking an un-

usual interest in her.

When she was carried into my ward from the ambulance and laid on the ped she looked so young and girlish. Her eyes were closed, and there seemed very little life in her. It was a sun-stroke, they said. They found her lying on the church steps unconscious. We worked with her a long time before she came to herself. She was very plainly dressed, but exquisitely neat Suddenly she opened her eyes-such big brown ones-and smiled the saddest smile I ever saw. She didn't ask me anything. Usually, the first question is, "Where am I?" or "How did I come here?" But she only smiled and said, "I am so tired!" and seemed losing herself again. I knew that wouldn't do, and I told Sister Madalene, who was helping me, that I be lieved the poor thing was starving She was so thin. Her hands were painfully so, and the plain gold ring she wore on the third finger of her left hand would scarcely stay on. I was looked inside, hoping to find a name

There was only the date, "Oct. 23. She seemed too weak to stay awake. but we managed to feed her a few spoonfuls of beef tea, which, I was glad to see, brought a little color to her lips. Then she gave a contented sigh like a tired child, and sank into a

sweet, natural sleep. It was several days before she was strong enough to be questioned; she would rouse enough to take the nour ishment I gave her and then fall asleep again. The doctor said she was completely exhausted, mentally

and physically. Finally, one morning when I was sitting beside her reading my office, I looked up and found she was watching me with a puzzled, wistful expression, as if she was trying to remember some thing. I told her where she was, and that we would take good care of her until she was well again. I knew, though, she would never be well again. I felt sure of that from the first. She had no vitality-there was

nothing to build upon. From that time, little by little, she told me her history. It was the same old story that we Sisters hear so often, of a woman's suffering caused by an unworthy husband. She had only unworthy husband. She had only been married a little over two years and was not quite twenty. Her husband's intemperance had caused all her trouble. A few weeks before, her little three months' old baby had died. She had worked so hard to take care of it, and of herself for its sake. For weeks her husband would disappear, and she would earn what she could but it was barely enough to keep from starving. Then he would come home so penitent, so ashamed, and for a

time things would be better. He was a printer by trade and could earn a good living if he would but let liquor alone. But when the baby died ne rushed madly out of the house, and

she had not seen him since.

"He never could bear trouble," she said, in extenuation. Holy Mother forgive me, but what punishment is great enough for these men-these cowards !-who leave their wives to suffer alone! Forgive me the bitter thoughts that arise in my heart her need.

'Nor I," replied Lord Edward, with bitter thoughts that arise in my heart shed cheek and flashing eyes. "Life when I think of that delicate little "Nor 1, replied Lord Edward, "Life has grown very pleasant to me of late. Never so pleasant as now. But now, as ever, I am ready, if God so wills it, to die to Lycland".

"When I think of that delicate little woman alone with her dead child, watching in vain for the husband and father — for the husband who had respired in God's sight to love and promised in God's sight to love and cherish her, and who now, when she needed him most, had left her, to deaden his grief with liquor because he "could not bear trouble!" not wish the soul of such a man, were he in Purgatory, worse suffering than to be obliged to realize those days and nights of watching and waiting; to understand the anguish of a woman's

suspense. But she loved him through it all. I could see how she was watching for him, ready to forgive and forget everything. We had sent word to a neighbor who had been good to her, and she had promised to send him to the hos-

pital as soon as he came home. Well, at last he came. They sent for me to see him first, and, indignant as I felt towards him. I must confess I pitied him with all my heart-when I saw him. His remorse was terrible. He had suffered, too, His face to'd that. He was a good looking, manly fellow with brown curly hair and honest grey eves, but a weak mouth and chin, very easily influenced for good or evil, could plainly see; and he told me bad companions had been his ruin. He seemed to realize fully what he had done, and promised—oh, how earnestly he promised!-to do right now. lliked him in spite of everything, and I felt that with such eyes as his, so frankly and unflinchingly into mine as he told his story, he might be able to redeem the weakness of his lower

I left them alone together for the few minutes I allowed him to see her. He was dreadfully shocked at her weakness and cried like a child when he left the room, but seemed sure she would soon recover. I knew shew ould never leave the hospital alive, but I tried to be cheerful with him, for he needed all the help he could get. He would find it out for himself only too soon.

He came to see her every day, and every day she grew weaker and weaker. She tried so hard to get stronger for his sake. She used to tell him she was sure she would be able to go home with him the next week.

Her widowed mother lived in the

country, perhaps two hundred mildistant. She wanted her mother come to her, and kept asking us send for her, and we did not know he to tell her that her husband had ceived news of the mother's sudd but she worried so much th at last I was obliged to tell her. I for sure, in her weak state, that she wou not fully realize her loss.

After her first grief was over s said almost joyfully, "Baby is w and seemed wonderfu comforted. She would talk so mu about it and tell us how plainly could imagine them always togeth and her poor young husband wor have to leave the room to hide

Father Ryan had taken a ve warm interest in the young couple soon as he heard their story. know what a tender heart he has, how closely he follows in his Mast-footsteps. Many is the poor stor tossed soul to whom he has brou The chapel of Our Lady being renovated and repainted, through the Father's influence young man obtained work there, he could be near the hospital, too. was so thankful that he had foun friend in the good priest. He was of our faith; but that did not matt he seemed to have no particular f of his own. That was the chief co him; nothing to hold him back.

I think they had never kn such peaceful days. After all, p oftenest comes through afflict though it takes years to make us Hour by hour she grew weaker, one morning, just at sunrise, cher eyes like a weary child to

In spite of her illness and his a

them on "Mother and baby." missed the care of her, for I had gr to love her in these few weeks, by was best as it was. Undoubtedly death was his salvation. What became of him? Come

me to the chapel this evening a will show him to you. He is a r now-Father Francis.

That the Catholic Church is the True Church Founded by

Michigan Catholic. Another immense congregation ened to Rev. Father Hallisey's course in SS. Peter and Paul's C dral Detroit, last Sunday evening on the preceding Sunday evening considerable portion of the assem

SOME FURTHER PROOFS

was made up of non Catholics. Taking his text from John XV. "If the world hate you, know hath hated Me before you." I Hallissey spoke substantially a

lows:
"I have presented to you during the second of the se course of these conferences, a f the many proofs which can be br forward to show that the Roman olic Church is the one true c founded by Jesus Christ. It take more than one series of in tions to exhaust this important s upon which volumes have been w There are other proofs then, j strong and as convincing as the have given, which can be adv did time permit. For example might show that the Roman (alone has that distinctive ma Catholicity which has been looke by the early Fathers as a un sign whereby the world could nize the Church of Christ. And sirous are they, who are not th to lay claim title, because they know fro history of the early Church t Christians gloried in the na Catholic, that every effort is r force the world to acknowledg Church as the Catholic Church the world will not do it. Whe say we are Catholics they my their distinction, but not Roma olics, whereas we who have

"This attempt within recer to foist upon a people doctring practices and a name, which h ways been found in the Roma olic Church alone, is becomin seating to earnest, intelligen who will not be trifled with in to a subject so serious and vita ligion. Or again, we might s divinity of the Catholic Church her doctrines, which are identi those taught by Christ and I tles. Or turther, we might at principles of Protestantism, a how unstable and illogical the for instance, the Protestant Faith: all truth is contained Scriptures, and each one must pret them according to his be ment. The faith that is bu such a foundation is built on sand. It starts out with an ass that the Bible is the word of how can it be proven?

been known by that name, sim

we are Catholics, and people ac

for just what we are.

"Can it not be stated also t of the works of Marcus Aur the Koran, or the Imitation of inspired? Every Catholic bel Bible to be the Word of grounds his faith in this bell Church, which was before t and which fixed the canon of S declaring to him which books spired and which not. But laying too long on these ma teresting and instructive as and must come to the subje will claim our attention this

"It is often asked: 'If claim, the Catholic Church true Church founded by Jes how does it happen that man side of her communion and

country, perhaps two hundred miles distant. She wanted her mother to come to her, and kept asking us to send for her, and we did not know how to tell her that her husband had received news of the mother's sudden but she worried so much that at last I was obliged to tell her. I felt sure, in her weak state, that she would not fully realize her loss.

After her first grief was over she

said almost joyfully, "Baby is with mother!" and seemed wonderfully comforted. She would talk so much about it and tell us how plainly she could imagine them always together, and her poor young husband would have to leave the room to hide his

Father Ryan had taken a very warm interest in the young couple as soon as he heard their story. You know what a tender heart he has, and how closely he follows in his Master's footsteps. Many is the poor storm-tossed soul to whom he has brought The chapel of Our Lady was peace. The chapel of Our Lady was being renovated and repainted, and through the Father's influence the young man obtained work there, and he could be near the hospital, too. was so thankful that he had found a friend in the good priest. He was not of our faith; but that did not matter; he seemed to have no particular faith of his own. That was the chief cause of his trouble. Nothing to anchor him; nothing to hold him back.

In spite of her illness and his anxiety, I think they had never known such peaceful days. After all, peace oftenest comes through affliction, though it takes years to make us be

Hour by hour she grew weaker, and one morning, just at sunrise, closed her eyes like a weary child to open "Mother and baby." missed the care of her, for I had grown to love her in these few weeks, but it was best as it was. Undoubtedly, her death was his salvation.

What became of him? Come with me to the chapel this evening and I will show him to you. He is a priest now-Father Francis.

SOME FURTHER PROOFS

That the Catholic Church is the One e Church Founded by Jesus

Michigan Catholic.

Another immense congregation list ened to Rev. Father Hallisey's dis course in SS. Peter and Paul's Cathe dral Detroit, last Sunday evening. As on the preceding Sunday evenings a considerable portion of the assemblage was made up of non Catholics.

Taking his text from John XV., 18 "If the world hate you, know ye it hath hated Me before you." Father Hallissey spoke substantially as fol-

lows:
"I have presented to you during the course of these conferences, a few of the many proofs which can be brought forward to show that the Roman Catholic Church is the one true church founded by Jesus Christ. It would take more than one series of instruc tions to exhaust this important subject upon which volumes have been written. There are other proofs then, just as strong and as convincing as the ones I have given, which can be advanced did time permit. For example, we might show that the Roman Church alone has that distinctive mark of Catholicity which has been looked upon by the early Fathers as a uminous sign whereby the world could recognize the Church of Christ. And so de sirous are they, who are not of the th. to lay claim to this title, because they know from the history of the early Church that the Christians gloried in the name of Catholic, that every effort is made to force the world to acknowledge their Church as the Catholic Church. But the world will not do it. When they e are Catholics they must add their distinction, but not Roman Cath olics, whereas we who have always been known by that name, simply say we are Catholics, and people accept u

for just what we are.
"This attempt within recent years to foist upon a people doctrines and practices and a name, which have always been found in the Roman Cath olic Church alone, is becoming nau seating to earnest, intelligent men. who will not be trifled with in regard to a subject so serious and vital as religion. Or again, we might show the divinity of the Catholic Church from her doctrines, which are identical with those taught by Christ and His apostles. Or further, we might attack the principles of Protestantism, and show how unstable and illogical they are; instance, the Protestant Rule of Faith: all truth is contained in the Scriptures, and each one must interpret them according to his best judgment. The faith that is built upon such a foundation is built on shifting sand. It starts out with an assumption that the Bible is the word of God, but how can it be proven?

"Can it not be stated also that some of the works of Marcus Aurielus, or the Koran, or the Imitation of Christ is inspired? Every Catholic believes the Bible to be the Word of God, but grounds his faith in this belief on his Church, which was before the Bible and which fixed the canon of Scripture, declaring to him which books were inspired and which not. But I am delaying too long on these matters, interesting and instructive as they are, and must come to the subject which

"It is often asked: 'If as claim, the Catholic Church is the one true Church founded by Jesus Christ, how does it happen that many are outside of her communion and repudiate

will claim our attention this evening.

"The answer to this question is reduced to four heads: Prejudice, ignorance of her doctrines, human re spect and self-indulgence. Destroy these and Protestantism is destroyed Nay, more, remove the prejudice existing against us, let the people understand our doctrines and our practices, and the world will be Catholic

"A system is attacked, not individ uals, for honest convictions must be respected. It is the duty of the minister of Christ to combat error, otherwise he would be unfaithful to his

mission. "Prejudice is the life of Protestantism. It began, continues and will be destroyed by prejudice. From it has come most of the charges waged against the Church, which enlightened men to day repudiate. On account of it history has been distorted, in order to make out a case against the Church to justify the revolt of the sixteenth century. The world is at war with the Catholic Church because she is of God The world is at war with the and must suffer the same fate as the things of God. 'The disciple is not greater than his master. went forth in the age of Luther, Henry VIII. and Elizabeth: The Catholic Church must be destroyed : any weapon used against her is lawful. Trump up every charge, no matter how ridiculous; lay every evil at her door. Are there found Catholics recreant to duty, enemies of society, inmates of prisons and houses of correction, blame the

Church, although many of these have not assisted at a service or come in contact with a priest for years. Is there a government cruel and oppressive, whose subjects are mostly Catholic, put this down against the Church, although her preachings and teachings are to the contrary. Are there many ignorant and unlettered among her mem bers, charge this to the Church, she is the fosterer of ignorance, the foe of education, although she saved literature in past ages, supports schools, builds colleges and universities and does all in her power to enlighten her people. The idolatry and superstitions of Rome must be combatted, for that reason organize societies against Catholics, give it out to the people that

they are plotting the overthrow of this You will not be believed, but what matter as long as you add your portion to the effort made to destroy her. Do not allow a Catholic to hold an office in the government : his faith unfits him, this country has no use for him, he is a menace to it. But stay, I am wrong, there is a time when Catholics are sought after and looked upon as necessary, Does danger threaten our borders? Does the coun-try need defenders? Then bring out your Sheridans and your Rosecrans your Corcorans and your O'Rorkes Your brave Catholic soldier, who never flinched before a bayonet or a bullet because, fortified by the absolution of his priest, he was not afraid to meet death. Bring to our battlefields and our hospitals your devoted Sisters of Charity and of Mercy to care for our wounded and our dying. And if small pox or yellow fever breaks out in any portion of our land, send to the infected districts your self-sacrificing priests, your fearless nuns; humanity needs their care and consolation They have long ago learned, from the teachings of that Church which you despise, how to lay down their lives for their brethren, whether of their faith or not. But when danger has passed and peace reigns, begin again your work of villification. If you remain

silent it will appear that you are conquered. "Such is the work of prejudice. Someone has said: 'The mind of a prejudiced man is like the eye of the owl, the more light there is let in on it the smaller it gets.

"Prejudice is our greatest foe. Ignorance is next, though not as danger ous or treacherous. We would rather deal with a man ignorant of our doc trines than with a prejudiced one. The former is capable of enlightenment, the latter never.

"It is amazing to know the ignor ance of those outside the Catholic Church concerning our doctrines and worship. They are not to blame; they have been taught it from their child hood. Priests are monsters, who exercise great tyranny over their people, never allowing them to think for them selves; practicing crimes and iniqui ties that deserve state prison or hang ing. Catholics never hear of Christ or His saving truths; never read the Bible; worship the Virgin Mary and the Saints. None but the ignorant belong to the Church, and if an intelligent person becomes a Catholic they shake their heads and say: You wouldn't blame him if he wasa't edu eated, but that so bright a man should do such a stupid thing as to accept all that superstition and mummery, cannot be explained except perhaps he has lost his mind or been under some strong influence, or it is another in-

stance of priestcraft. "To such as judge us and condemn us on the testimony of our enemies, or those who have no knowledge or little knowledge of us, the advice is given to consult Catholic books explaining the articles of faith or the authorized practices; or, better, call upon some priest and find out what Catholics really do believe. It is impossible for honest searcher after truth, who examines into the doctrines of the Cath olic Church, and makes this examin-ation a subject of earnest, fervent prayer, not to end by becoming a Catholic. For this reason many will, not look into her history. They fear the result. They hesitate and ask, 'What will the world say of me?' We know that the social position of Catholics is inferior to that of non-Catholics, not that they are not able to cope with their fellows, but because of their reprayer, not to end by becoming a Cath-

ligion they will not be permitted to enter certain circles. Give them the opportunity, whether in society, in politics or in education, and they are able to hold their own with even the The number is not few who are outside the Catholic Church for fear of what people will say, or because their or business position will be affected.

"It is the same now as in the days of Christ. We read in the Holy Scripture that 'many of the chief men also be-heved in Him; but because of the Pharisees they did not confess Him, that they might not be cast out of the synagogue. For they loved the glory of man, more than the Glery of God To such come home the words of con-demnation uttered by Jesus Christ: 'Whoseever shall deny Me before men him will I deny before My Father who

is in heaven.'
"It is urged, also, that it is a hard thing to be a Catholic; that this religion demands great sacrifices from its adherents. That is true, for 'we preach Christ and Him crucified.' He made sacrifices, and demands them of those who would be His followers. Church would not be the Church of Christ if it did not require great sacri-It was Christ who said : 'If any man will come after Me, let him deny himself, take up his cross and follow Me.' It was Christ who said: 'Unless Me. you do penance you will all likewise perish; 'Not every one that sayeth Lord, Lord, shall enter the kingdom of heaven : but he that doeth the will of My Father, he shall enter the kingdom of heaven; 'Narrow is the way that leads to eternal life.' It was Christ, again, who said: 'He that believeth

not shall be condemned.'
'Yes, the Catholic Church does demand sacrifices of her children because Christ demands them. Sacrifices of the intellect and of the will-Sacrifices of the intellect whereby we surrender this highest gift of God to man, faith in Jesus Christ's infallible words; sacrifices of the will, doing violence to our own passions, and evil inclinations, to accept the sweet will of God which is our sanctification. Therefore we must be children of prayer, of mortification, of deep, solid But these sacrifices bring with them their own reward since to the man who keepeth his faith in God and follows after justice, comes peace here and peace hereafter. All these things answer the question why so many outside the communion of the Catholic

Church or repudiate her. "What, then, is our duty as Catholies in the presence of these existing

circumstances? "You say the labor is hard and our resources few. Shall we then sit idly with our arms folded and keep this faith for ourselves, and be contented with saving our own souls? Shall the talent be folded in the napkin and buried, or the light hidden under a bushel? Take care that you fulfill your duties as Catholics. You are your brother's keeper; his soul is of some concern to you; the same blood that purchased yours purchased his; the same God loves him as tenderly as He does you; we are the children of the same Father who watches over all.

"Tell of your faith to your neigh bor, not in a controversial spirit, for you can gain nothing by this, but tell of its certainty and that there is no wavering or questioning in the mind of a good Catholic. He knows in Whom he believes. Tell of the peace, the joy that comes to the sinner, repentant and humble who kneels and confesses his sins to that other Christ, the priest of God; tell of the strength, the happiness of that soul that comes to the feet of the Saviour, and there eats of that Body that nourishes, and drinks of that Blood that inebriates : tell, above all, of that hope found in him, who, after having lived as a devoted Catholic, true to his faith and consequently true to Christ, closes his life in the Church Militant on earth, to begin an eternal one in the Church Triumphant in heaven.

"To work, then! Around you are hundreds of God-fearing men and women, filled with doubts and perplex ities, tossed about by every wind of doctrine, seeking for rest and some-thing stable in faith. Bring to them the knowledge you possess; win them over to the faith of Christ.

"America must be Catholic. Her people are too fair minded, too desirous for truth to stop short at anything except its complete possession. Amer ica will be Catholic as England is be coming to day, where converts are counted by the hundreds in the month The work here is not as difficult as in England. We have not the same amount of prejudice or the Establish ment against us. We must succeed for our own work is not of man but of God. For this reason prayer is necessary. The preacher's words are as nothing without it; they are heard they pass and are gone forever. It is Christ that giveth the increase. Pray, and work for souls. Bring at least one to the knowledge of the truth you possess, that he may stand at your judgment as an angel by your side, for in the words of a poet :

" Heaven's gates are closed to him who come Save but one soul and thou shalt save thine own."

THINK about your health. Do not allow scrofula taints to develop in your blood. Take Hood's Sarsaparilla now and keep yourself WELL.

KATE CARNEY, HEROINE.

The disastrous fire in Chicago re cently, by which so many lives were lost, brought to light some instances of splendid heroism; but the bravest of the brave was Miss Kate Carney, forewoman in one of the ill fated shops Forty young women employed under the direction of Miss Carney fled, panic stricken, in all directions when the fire broke out; but, with the coolness and skill of a general, this valiant woman rallied them and placed them on the elevator. The flames were so near and the heat so intense that her hands and face were blistered, and there seemed no hope for her. place was taken, and she commanded the elevator boy to descend. young women entreated her to force herself on to the small platform, but that was impossible. She only answer ed, "Never mind me," and repeated her command: and the elevator shot down through the smoke to a place of

safety. Happily the brave Miss Carney did not perish. Through the scorching flames and the blinding, choking smoke, she made her way down the burning stairs and reached the street in safety, where she was greeted by the shouts and cheers of the excited multitude. Her act of heroic virtue did not go unrewarded, and she escaped with some painful but fertunately not

Kate Carney is a heroine if ever there was one. We know nothing of her personally, but it is safe to say that the strength to perform this great act of courage came to her from the faith ful practice of her religion. It is only people who live well that can look undaunted into the face of death. Miss Kate Carney, of Chicago, deserves to utrank even her distinguished n ame ake "who lived by the Lakes of Kil arney."-Ave Maria.

A STREET CAR VISION.

One morning last week two Sisters of Charity got on a surface car going down town. No very unusual in cident is this. And yet they brought a kind of sacred strangeness into the atmosphere of that rushing, jumping,

grinding, jarring car.
What was the quality, the essence of that strangeness? Was it the solemn religion of which they are the humble servants? Not entirely-not exactly Apart from the sense of their holy

vocation of self abnegation and minis tration to the miserable of all creeds, the curious contrast of their serene ountenances with those of the worldly folk about them was in itself a lesson

and a sermon.

Lining both sides of the car were eager, fretful, mean or careworn faces, and amidst them, placid and pure as

Easter lilies, the faces of the Sisters.

One does not need be a subscriber to the creed they hold in order to appre ciate the value of this kind of a vision now and then, or oftener, as a softener of the rude spectacular drama of daily business strife and as a bright set off or a gentle defiance to the theory of the practical.

So ceaseless in this world is the competitive struggle-so keen the conflict for success, that one would verily have to be made of adamant in order to endure life's countless trials and constant disappointments without some marks or scars upon the face.

Well, indeed, if one can keep the heart unscarred, the fount of feelings unembittered, though the visage may tell tales of many a fight, many a defeat or perhaps, of many a victory even more costly.

But the serenity generally able on the faces of Sisters of Charity makes a sign, gives a hint, to all who can pause to think that the greatest success in life may not be after all, in material ways.

The prices men pay for money, power, fame are frequently frightful. and no race needs as much as the American an occasional intimation that the body is more than meat and the soul more than raiment .-- Illustrated American.

"Only the Best"

Should be year motto when you need a medicine. Do not be induced to take any substitute when you call for Hood's Sarsaparilla. Experience has proved it to be the best. It is an honest medicine, possessing actual and unequalled merit. Be wise and profit by the experience of other people.

Hood's Pills are the favorite family cathartic, easy to take, easy to operate.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickle's Anti Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so PALATABLE that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

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"C. I. Hood & Co., Lowell, Mass.: "Gentlemen: - I have had a scrofulous humor since I was a boy. Four years ago it culminated in an abscess as large as an apple on the left side of my neck, and extended the whole length of my jaw from the chin to the ear. Being on the cords of the neck it gave me sharp pains in the left shoulder and breast. About three years ago I had the abscess lanced and this tended to decrease the size of the bunch somewhat. Last spring I

Commenced to Take Hood's

Sarsaparilla. Up to that time I had not had any appetite, and in particular ate very little breakfast. Soon after commencing with Hood's Sarsaparilla, I began to feel better in every and my appetite improved. I did not, however, notice any change in the abscess until I had taken several bottles, when it gradually grew smaller and wholly disappeared. Since taking wholly disappeared. Since taking Hood's Sarsaparilla I have gained from 142 to 158 pounds and have a good appetite. I know it was Hood's Sar-saparilla that effected the cure, as I had tried about everything else, but nothing did me any good, not even doctors' medicines. I shall always doctors' medicines. I shall always have a good word for Hood's Sarsapa-GEO. D. STIMPSON, Islington Road, Portsmouth, N. H.

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NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the under-signed, and endorsed "Tender for Improvements at Upper Entrance of Connwill Canal and River Reaches" will be received at this Office until 160 clock on Saturday, the 30th day of April, 1898, for the works connected with

Canal and River Reaches "will be received at this office until 16 o'clock on Saturday, the 30th day of April, 1888, for the works connected with the widening, straightening and deepening of the Upper Entrance of the Cornwall Canal and the River Reaches between Cornwall canal and the River Reaches between Cornwall canal and the River Reaches between Cornwall and Societae Landing.

Plans and specifications of the work can be seen on and after the 15th day of April, 1898, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, and at the Engineer's Office at Cornwall. Printed forms of Tender can also be obtained at the places mentioned.

In the case of firms there must be attached to the tender the actual signatures of the full name, the nature of the occupation and there, an accepted bank cheque for the same, and of \$17,000 must accompany the tenders and will be forfield of the party tendering declines entering the output of the party tendering declines entering the contract for the work at the rates and on the terms stated in the offer submitted.

The Department does not bind itself to accept the lowest or any tender.

Contractors are specially notified that the condition requiring the works to be wholly completed by the 30th day of November, A. D., 1888, will be rigidly enforced and all penalties for delay enacted.

By order,

By order, L. K. JONES Department of Railways and Canals,, Ottawa, 6th April, 1898.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

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London, Saturday, April 30, 1898. WHERE ARE THEY?

War is now the watchword amongst our American neighbors. The edict has gone forth from Washington and all Americans are called upon to rally around the flag and fight their country's battles. Whilst a large number of the people of the United States think the course of the Government a mistaken one, all now consider it their duty to lend their influence in its support. One exception alone do we find-and everybody is asking "Where are the A. P. A's?" Will ou good friend Father Cronin of the Buffalo Catholic Union and Times give us some information on this point? Are they taking up arms in their country's 'cause, or are they engaged in hurrying towards Suspension Bridge? If the latter, we should not be surprised. If the former, we should be very much so indeed.

IN A NEW FIELD.

The Baltimore Mirror of April 16th states that Mrs. Margaret Shepherd, who is so notorious for having had so many husbands, several of whom are still living (as we understand,) has been lecturing in that city " with the hope of reaping a harvest of notoriety and dollars out of the ill-will created between respectable elements in the community." The daily papers of Baltimore unfortunately lent their aid to this disreputable purpose. The Mirror says of the pamphet issued by Rev.

"The most important of the docu ments (describing Mrs. Shepherd's career) is a pamphlet of nearly sixty pages published, in April, 1893, by Rev. M. J. Brady, pastor of the Catholic church at Woodsteck, Ont. Father Brady's pamphlet is exhaustive, and does not leave Mrs. Shepherd with enough character to be visible under the most powerful microscope.'

A KINDLY ACT.

The Emperor William of Germany has made up his mind to go soon on his visit to Palestine, which has been long projected. The Empress was intending to visit the Holy Landswith him, but her state of health will not permit her to ride on horse-back, which would be a necessity in Palestine, as carriage driving is an impossibility there. The chief purposes which the Emperor has in view in making this visit are, besides the desire of visiting the scenes of our Lord's life on earth. to assist in the dedication of a German Lutheran church in Jerusalem, to lay the corner stone of the German school, parsonage and hospital, and to obtain for the Catholics the possession of the Coenaculum or Chamber of the Last Supper. The Sultan of Turkey has promised to give the Emperor possession of this sacred building to be presented to the German religious orders which are in Jerusalem, thus manifesting his friendship for the Kaiser, and his respect for the Catholic Church by the same act. The Pope has written an autograph letter to the Emperor. thanking him for this new evidence of the interest he takes in the progress of the Christian religion.

END OF THE CONTROVERSY.

The Rock, one of the organs of the Ritualistic party in London, England, openly expresses its pleasure because in its opinion the controversy cencerning Anglican orders is closed. It admits, however, that the Anglican Archbishops who thought themselves a match for the Pope, and undertook to "answer" jointly his Bull on the subject, have been annihilated by the rejoiner of the Catholic Hierarchy. It story of Cuba, he said, is little dif-

The Archbishop's reply to their (the Hierarchy's) retort will, we hope, end this unhappy controversy which our Archbishops have, in every way, come out second best, to the in tense mortification of all loyal Church-

The case lies in a nutshell.

Anglican clergy. This was shown by the Pope to be an absurdity, as every send policemen and soldiers to evict Britain our [French Canadian fellowcare was taken by the framers of the these poor people and destroy their citizens have several times proved every trace and notion of a sacrificing priesthood, and they succeeded very well in so doing. Thus the very essence of the Catholic priesthood was eliminated, even to the form of words whereby alone ordination can be transmitted. It is difficult to see why Anadmit that they succeeded in their antry. original design of having no Christian subject does not depart in any respect from what Catholics believed and Reformation in England.

THE IRISH POLITICAL PRIS. ONERS.

During the debate which took place in the British House of Commons on the Prisons Bill which has been introduced by the Government, Mr. Michael Davitt spoke on behalf of the Irish political prisoners, very reasonably maintaining that the Bill should have contained some provisions to moderate the harsh treatment to which they have been and are still being subjected.

He admitted that the Bill is to some extent progressive, but as regards political prisoners he declared that it takes a step back, and that even in autocratic Russia political prisoners are not se barbarously treated.

The bill gives rules for the guidance of governors of prisons and warders. and for the observance of discipline. but, by a curious omission, there is nothing in it toward defining or controlling the duties of visiting boards and inspectors of prisons, nor does it in any way ameliorate the condition of political prisoners.

Visiting committees are now made up from among wealthy county squires, local magistrates, and other well-to do persons who take no interest in seeing that proper treatment be given to prisoners, so that inspection by them is a farce. In his opinion the visiting boards should be selected so as to include members of county M. J. Brady exposing Mrs. Shepherd's councils and local justices. This improvement could be made if they were appointed by the Home Office, instead of by the Prison Commissioners as at present.

There is not any provision to enable an untried prisoner to have an interview with the visiting boards, or other visitors, unless a prison warder be present. This is a serious obstacle in the way of untried prisoners, making it impossible for them to prepare their defence properly.

Further: under the existing penal servitude regulations, the health and spirit of political prisoners is broken down by the barbarous and unnatural rule which imposes perpetual silence on them from the beginning to the end of their sentence.

Worse still are the regulations in regard to the prison fare. It is doled out in such small quantities that the British domination and attached to the prisoners are made constantly to feel the pangs of hunger. Thus the imprisonment is made vindictive instead of reformatory. "What good," he our origin is French, and we have asked, "can be effected by subjecting prisonors to starvation? The Irish political prisoners, for example, are not likely to become more friendly to the rule of Great Britain through such treatment. Mr. Davitt knew one prisoner at Dartmoor, where he had been himself confined, who on coming out of the punishment cell had gone to the bone yard and had literally eaten the putrid marrow from the bones be cause he was suffering the pangs of hunger. He had seen other men take remnants of candles from the cess pool, wipe them on their clothes and eat them, though these candle ends had been made purposely nauseous, lest the prisoners might eat them.

He asked:

"What was the offence that sent these men to Dartmoor? The same which the Cubaus are now committing. They had conspired to free their country from the foul yoke of oppression. They had tried to avenge the wrongs of British oppression. They had ven tured to plot against a Christian Government which in fifty years had starved to death nearly two million of their people-aGovernment which dur ing that period had reduced the popula tion of Ireland nearly one half ferent from that of Ireland.

The consular reports from Cuba state that hundreds and thousands of men. women and children have died by famine and disease. Mr. Davitt reminded the House that in Ireland in it is unnecessary to insist, and worse the great famine, over one million men, likewise forget or repudiate the tradi- pathetically,: The Archbishops claimed that the pow. women and children perished in the tions of their race. We do not think

hood have been transmitted to the posure. And what did England do to assert anything more than this. assuage suffering then? Nothing, but | Since the cession of Canada to Great Anglican liturgy to exclude therefrom homes. There is this difference, at all their loyalty by uniting with Canaevents, between the case of Cuba and dians of British origin to defend their Ireland, that the devastation which has hearths and homes from foreign agbrought famine and desolation upon gression, and this they did even before Cuba has been the result of a savage the Canadian laws were all that they warfare which the Government was unable to control, whereas the famines of Ireland were brought on by deliberglicans should be angry that Catholics ate legislation against the poor ten-

These are matters which it is not priesthood. The Pope's decision on the pleasant to recall, but it becomes ations have passed away, and necessary to do so when the Government is asked to apply a remedy. It acted upon ever since the Protestant is no wonder that the men in Dartmoor prison were driven to rebel against such a state of things, and if we feel only sympathy and pity for the reconcentrados of Cuba, we may surely say that the courageous men who are lingering in prison in Great Britain should not be vindictively punished, when it should rather be the aim of the Government to conciliate the Irish people by treating with more kindness those who conspired to put down the oppression under which Ireland has suffered.

There is a spirit of reform abroad, and public opinion in England, Ireland and Scotland is making itself manifest in favor of the Irish prisoners, but the reforms which will come sooner or later ought not to be deferred till it Canada will be a strong, prosperous be too late to do any good to those who need them now.

It was stated early last year that the Government then intended to extend mercy to these prisoners on the occasion of the Queen's Jubilee. But the Jubilee passed, and they were still left languishing in their cells. It is now stated again that they are to be liber ated in June. We hope this may be the case, as it is well known that their health has been greatly impaired in every instance. If grace is to be extended to them at all, this should be done before their constitutions are completely broken down. As an act of grace, their liberation will be regarded as but of small account if it be delayed till this be the case.

OIL ON THE TROUBLED WATERS.

Under the indignant heading ' False Words, Unfortunate Words, the Signal, a French-Canadian paper of Montreal, speaks very strongly in denunciation of Judge Mathieu's language in introducing Mr. Doumic to an audience composed almost entirely of French Canadians, before whom the latter gentleman delivered a lecture on Lamartine, the eminent French poet and statesman.

Judge Mathieu said among other things: "We are English people." These are the words to which the Signal takes exception in the following manner:

"Now, we are not English. We have never been so, and with the grace of God, we never shall be. We are French-Canadians living under parliamentary institutions and political liberties which we enjoy; we are loval subjects of the British crown, but our language is the French language. nothing English but the state of vassalage in which the fate of arms and destiny have placed us."

Judge Mathieu's words were truly unfortunate, and we could expect nothing else than that the susceptibilities of our French-Canadian fellow-citizens and fellow subjects should be wounded by them. It is a source of wonder to us not only that they should have been uttered before a French-Canadian audience but that a French-Canadian. who we believe is justly proud of his nationality, should have used them.

It is undoubted that the people of the province of Quebec are as loyal to our Government, and to the throne of Great Britain, as we are in Ontario, but it is too much to expect that they will also renounce their language and nationality.

Even so far back as when the Britsh colonies which formed the nucleus of the great Republic to the South of our border declared their independence, the people of Canada, then mostly French, proved their fealty to Great Britain by their rejection of the overtures made to them by the delegates of the thirteen colonies which then formed themselves into a new nation. The British Government understood thoroughly that at the capitulation of Quebec the French people of Canada accepted honestly and without reservation the new condition of affairs, but

should be in order to make them devoted to British rule. Since that time responsible government has been established firmly, and all citizens have been placed on an equal standing before the law. Generthe present generation, finding itself in full possession of the blessings of self-government, has no thought but that of fealty to our common country and form of Government. Even if we may suppose that some very great inducement might possibly have shaken the loyalty of generations that have passed away, there can be no such temptation now. There has been, indeed. an amount of aggressiveness shown by some factious people of Ontario, and a desire manifested to override the rights of the French-Canadian population of the sister Province of Quebec, but such schemes have been always abortive, and have been defeated through the good sense of the population as a

and united nation. There is no country on earth in which extremists may not be found, and we cannot expect that Canada will be so far blessed as to be exempt from the characteristics of our common humanity, but we may rely upon the sound sense which is every day being more generally diffused that the croakers of the country, and those who would ride roughshod over their neighbors will continue to be, as they have been, in a hopeless minority. Let it be the aim, therefore, of all Canadians to work together to build up Canada as a prosperous country, and neither to encroach upon the undoubted rights of our fellow citizens, nor to take offence too easily at the blatant efforts of mischief makers to promote

whole. We may rely upon it that

this will continue to be the case, and

this will be the best guarantee that

THE FAMINE IN IRELAND.

From Irish papers of recent date we earn that meetings have been held in several cities and towns of England and Ireland for the purpose of raising funds for the relief of the famishing people chiefly in the West of Irelanda fact which by itself shows that the statements which were made last fall that a famine was imminent were tolic age ended. truthful and are now being realized. At one of these meetings, held in Manchester, \$36,000 were contributed, to which contributions have been since added, making the amount collected considerably over this sum.

The Government were warned in good time that famine was impending, but it is part of the plan of the present Administration in regard to Ireland to ignore and deny such unpleasant facts as illustrate the consequences of Irefand's treatment, so the Government officials from the Viceroy down pro claimed that there was no fear of any famine, and as a matter of course no steps have been taken by the Government to avert or at least minimize the distress, and even at the latest news, we learn that Mr. Balfour has announced that so far there is not any need of a Government relief measure. By such announcements as this the Government puts an obstacle in the way of private charity, for such charity, which is seldom over abundant, must be minimized when the Governmental authorities assert that it is unneces-

In spite of these attempts of the Government to check any movement of relief, several charitable committees and individuals have brought relief, and, in consequence, the famishing district is not so widely extended as it was at first thought would be the case, the National Federation, the Mansion House Committee, the clergy, and others having done much to keep the distress within narrow limits. Nevertheless Mr. William O'Brien, speaking of Mayo, says:

"The distress in all the surroundling character, and is such as to call for nothing short of execration for the Government, which has not only neglected every duty of humanity and statesmanship itself, but has done its worst to discourage the efforts of private charity in America and Great

Miss Maud Gonne, who is also en-1846. '47 and '48, the three years of than useless to urge, that they shall gaged in the great work of relief, says,

ers and authority of the Catholic priest- ditches through disease, want and ex- it was Judge Mathieu's intention to ing its black shadow over beauti- and whites hear Mass and approach ful wind - swept Erin. It is visible in the pinched, wan faces of the men and women, and in the skeleton forms of the little children, the gaze of whose unnaturally large bright eyes church for themselves, which is somegoes to one's heart. . . Hunger was written on each thin face that gazed up Hunger was times the case. at me when I visited the various school houses. Those ragged, bare-footed little ones had walked two, three, and even four miles, with only a small piece of Indian meal cake, and they would trudge back again over the mountains amid showers of sleet and hail to a meal-Oh such a small oneof Indian corn stirabout, without even a drop of milk !"

And speaking of those many who and been sick of influenza and measles: "they have insufficient food: they cannot get back their strength."

We are glad to notice that from many parts of the United States relief is being sent to the distressed districts. We hope Canadians, and especially Irish Canadians, will not be behindhand in the same work.

THE GOSPEL AND THE POOR. "The poor have the Gospel preached to hem." (St. Matt. xi., 5.)

This is one of the evidences given by our Blessed Lord to the disciples of St. John the Baptist who, being in prison, sent two messengers to Christ to ask: "Art Thou he that art to come, or do we look for another?"

Instead of answering directly, Jesus told John's messengers to relate what things they saw: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them: and blessed is he that shall not be scandalized in me." That is to say, He points to His miracles, the like of which it had been foretold in the Old Testament that the expected Messias would do, as a proof of His mission to earth with a message of mercy and re demption to mankind. The miracles of Christ are a proof both of His divinity and of the divine approbation of His teaching. But on a par with His miracles, Jesus points out the fact that He preached the gospel to the poor, that is, without hope of recompense, but solely through zeal for the king dom of God and man's salvation.

Oar blessed Lord knew that St. John would recognize Him and know the fulfilment of prophecy by the works He had done, and it was, therefore, not necessary for Him to answer more directly to the question put to Him than to say: "Relate to John the things you have heard and seen."

Protestantism has never appealed to its miracles as an evidence that it is from God; and it is the opinion advanced by most Protestant divines that miracles ceased when the Apos-

Ecclesiastical history furnishes abundant proof that there have been miracles continuously wrought in the Catholic Church by Catholic missionaries to the heathen, and at many shrines of the saints in favor of those who have asked the intercession of the saints in their favor. The history of the martyrs during the first three centuries of Christianity is a narrative of from that time down to the present they have never ceased. The lives of such saints and teachers as Athanasius. Bernard and Francis Xavier are full of miracles, and at the present day the miracles which have taken place at such shrines as Loretto, Lourdes and St. Anne of Beaupre, are so numerous and well authenticated that there is no easonable doubt regarding them. They are the testimony of God to the truth of the Catholic religion, and the other mark of the sanction of the Almighty to Catholic truth - the poor have the gospel preached to them - is not wanting either.

Everywhere the Catholic Church is as open to the poor as to the frich. It is true that provision must be made for the support of the priest, and the maintenance of the Church and of divine worship, and for this purpose it is customary in this country to sell the pews and make other similar arthere must be always proper accommodation for the poor as well as the rich,

so that they may hear the gospel preached, and may obtain the graces to be received from the sacraments without hindrance or obstacle, and so the sacraments are administered without distinction on account of color, nationality, or wealth in this world's goods. Thus while the Presbyterians, Methodists and Baptists in the United States have not only separate churches, but even separate denominations or sects for the negro race, and this divis ion is even kept up in Canada, there is no distinction on account of color in the Catholic Church, and it is to be "Famine, actualifamine, is throw- seen everywhere that colored persons separated brethren.

the sacraments in the same church, except when for reasons of their own the colored Catholics prefer to have a

We are led to make these remarks from noticing in United States papers that the Rev. Henry Frank, a Protest. ant minister of Dover, N. J., recently made a tour through some of the churches of Greater New York, in the garb of a respectable mechanic, to ascertain whether it is true, as has been sometimes asserted, that poor people are not welcome in the wealthier The treatment he received churches. convinced him that the matter was not exaggerated.

exaggerated.

"In one church he stood seventeen minutes, and then weat out because no one offered him a seat. In another church he took a seat, but very soon a large man laid a heavy hand upon his shoulder and brusquely demanded to know what right he had there and ordered him out. In another he stood eleven minutes waiting, hat in hand, to be asked to take a seat. The ushers eyed him from head to foot, and judging from his appearance that he was a poor mechanic, superciliously passed him by. Every movement they made seemed to say 'Get out of here,' and therefore he left.

they made seemed to say Get out of here; and therefore he left. "He visited five churches and was treated similarly in all."

When the tour was completed, Mr. Frank was convinced that mechanics, even though they might be exemplary hristians, are not permitted to worship God in the wealthy churches of Greater New York.

It is not to be wondered at that miracles are not appealed to by the Protestant clergy as a proof of the divinity of their religion, for they do not work them, it not being in their power to do so : but it is in their power o preach the gospel, as they under stand it, to the poor as well as the rich. and if this were done they might plausibly claim to have at least one of the marks to which Christ appealed as proving the divinity of the religion He but, as the case stands, the taught pel is not preached to the poor, at all events in these wealthy churches.

MISSION TO NON-CATHOLICS

Items Showing how They are Progress Father Elliot and his Noble ing - Father Elli Band of Workers,

The missions to non-Catholics, under the auspices of the Paulist Fathers, still continue in different parts of the country. Interesting reports are made regarding the progress of the missions in The Missionary, from the last issue of which we call the following interesting

Counting the converts received from other sources, there were baptized by he Paulist Fathers in their parish in New York city since the beginning of year seventy-eight Most of these were gained at the non-Cathelic mission in January, which followed a four weeks' mission to Cath-

At Walden, N. Y., five years ago, when the pastor began to build a church the non Catholic citizens pro tested, saying the village charter forbade it. After the close of a non-Cath olics mission so pleased were they that three hundred signed a petition to have the missionaries remain another week.

Forty converts were received during the year following a non Catholic mis sion in the church of the Holy Rosary, New York. It takes a little time, but

It is strange but very true that the best effect of the non-Catholic mission work in the small towns is seen among the fallen off Catholic. things else fail the appeal to non-Catholina generally brings him to of his duty.

Forty-two converts were received at wonderful miraculous events, and a mission given to non Catholics in St.

Joseph's church, New York. Mississippi's population is one million, five hundred thousand. Of this number only seventeen thousand are Catholics. It is the stronghold of Protestantism in the United States. and twenty-two conversions in a few months, not to mention the large number of lukewarm, negligent Catho lics reclaimed to the faith, despite the most adverse circumstances, show plainly that Father McNamara's work is proving effectual.

Fort Scott, Kas., the county seat of Bourbon county, gave Rev. Dr. Pompeacy, the missioner, a splendid opportunity of appearing before a typical and enlightened Kansas audience. The new courthouse auditorum, with a capacity for five or six hundred persons, was secured for eleven nights On the last night one hundred and fifty persons were turned away for want of room to accommodate them. The district court was then in session The presiding judge paid the lecturer a compliment from the bench.

Rev. W. Gaston Payne is conducting the missions to non-Catholics in Virginia. Father Payne states that at rangements, but it is provided that Bailey's Cross Roads, Virginia, by in vitation of the minister and vestry of the Episcopalian church the missionary was prevailed on to give five or six lectures there on the leading doctrines of the Catholic Church. Every mark of respect and kindness was shown; a fine choir furnished the music : the questions asked were all polite, sincere, and earnest inquiries concerning the difference in doctrine between the Episcopal and Catholic Churches.

In one Virginia town a question which proved to be a test question was asked: "Tell us some of the faults of the Methodist Church?" Father Payne in answering it well illustrated how a He looked upon this as a good opportunity to define his mission fairly and squarely? before the community, and thus remove the apprehensions of our

honor of being the minister of Hi whose leading precept was 'Above a things have a mutual charity amon yourselves," my answer to the que-tion, 'Tell us some of the faults of the Methodist Church?' is this: Chari forbids. My mission is to remove prejudice from the Catholic Church setting forth ber true teachings a correcting the popular errors that pr vail concerning her sacred doctrine I am here to answer kindly and ca didly the inquiries of all sincere see ers after truth.' The test proved to satisfactory and the source from when the question came was revealed t following evening, for the Method church was largely represented, a after that large audiences greeted missionary.

REV. DR. MOORE AND T MOTHER OF GOD.

A Presbyterian Minister on the Rev e Due to the Blessed Virgin. Within a short period the columns the Catholic Standard and Times h

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of Protestant ministers, one a Pres terian minister who expressed his gret at the almost hostile attitude many of his denomination towards Blessed Virgin, and the other a Bap minister, who attacked the devot paid her by Catholics (as he concei The subject is one upon wh there is a wide divergence of opin among Protestants, ranging from position occupied by those sects wh while denying the divinity of Christ by courtesy called Christian, to the the High-Church branch of Protestant Episcopalians, with the "Lady chapels," etc. It is a cause congratulation and hope that

tendency is towards a greater re ence for her "whom all generation Catholics) shall call Blessed," though is to be regretted that even am educated non-Catholics there still mains a general misconception of position - a misconcep which is almost inexcusable in t days when Catholic literature is easily accessible. 'The Mother of Jesus" was the ject of the sermon delivered by D. Stuart Moore, D. D., at the S Church (Presbyterian) on Sur

morning last. His text was Acts 14 He said that the subject wa unusual one in Protestant church We have not, he averred, suffic data upon which to construct her All that we know is in the B Books have been written on her but "we believe they are fictition They are of a later day. Her spoke of how different the Bib from other books, and referred to biographies of other noted wo saying, however, that she whom was discussing was "Queen of No woman in the whole hi of the world is comparable in hol with Mary of Nazareth. Four sand years before the birth of Chi had been promised that the w would crush the serpent's head, three thousand years later vouchsafed the still further revel that out of the house of David a v would bring forth a son whose would be Emmanuel. Then the silence again while the wome Judea are each looking forward the favored one. The Hebrew w

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until He expired on Calvary. The woman who rears a c God is great, but how much she whose child is the Son of Go other mother ever occupied or cupy the place that was occu Mary, the Mother of Jesus. So ask, said the speaker, if this ex of the mother is not inclined the dignity of the Son. We n ply that the sun is not jealou We admire the beaut latter, but the sun's heat a have made it beautiful. W Mount Vernon and our rever the Father of His country is av but who shall say because of less? Who suspected of loving God less he reveres the name of M mother of Jesus? Why show be kept in our memory to s thankfulness to Him? Why honor to whom honor is due?

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Within a short period the columns of the Catholic Standard and Times have contained articles based on the sermons of Protestant ministers, one a Presby terian minister who expressed his re gret at the almost hostile attitude of many of his denomination towards the Blessed Virgin, and the other a Baptist minister, who attacked the devotion paid her by Catholics (as he conceived The subject is one upon which there is a wide divergence of opinion among Protestants, ranging from the position occupied by those sects which while denying the divinity of Christ are by courtesy called Christian, to that of the High-Church branch of the Protestant Episcopalians, with their "Lady chapels," etc. It is a cause for congratulation and hope that the tendency is towards a greater reverence for her "whom all generations (of Catholics) shall call Blessed," though it is to be regretted that even among educated non-Catholics there still re mains a general misconception of he position - a misconception which is almost inexcusable in these days when Catholic literature is so easily accessible.

"The Mother of Jesus" was the sub ject of the sermon delivered by Rev Stuart Moore, D. D., at the South Church (Presbyterian) on Sunday morning last. His text was Acts i. 14 He said that the subject was an unusual one in Protestant churches. We have not, he averred, sufficient data upon which to construct her life All that we know is in the Bible Books have been written on her life but "we believe they are fictitious. They are of a later day. Here he spoke of how different the Bible is from other books, and referred to the biographies of other noted women. saying, however, that she whom he was discussing was "Queen of them No woman in the whole history of the world is comparable in holiness with Mary of Nazareth. Four thou sand years before the birth of Christ it had been promised that the woman would crush the serpent's head, and three thousand years later Isaias vouchsafed the still further revelation that out of the house of David a virgin would bring forth a son whose name would be Emmanuel. Then there is silence again while the women of Judea are each looking forward to be the favored one. The Hebrew women believed that the Messiah would come

of the nobility. We do not know much about her parents, continued the speaker. The Bible tells us she was the first cousin of Elizabeth. The glory of Mary is not found in her parentage, but in her ner, it would be well to consider that virtue, which shines at all times as actions speak louder than words. At that of a woman of God. Here Dr. Moore alluded to her home at Nazar Lord said that His hour had not yet eth, and said that amid such surroundings and circumstances we would not look for a typical (model?) life, yet she was the lily of the valley. The earli est incident of her life is her espousal to Joseph, who in his person repre sented protection to both Jesus and She received a revelation from God through the angel: "Blessed art

thou among women."
Lovers of Jesus look with reverence upon every object associated with His Reference was here made to the great cathedrals of Europe and to the dead interred there. The man who would laugh there, said Dr. Moore, would be either a fool or an idiot. The reverence we have for such asso-ciations should centre around the greatest of all goodness, Jesus Christ, and increase in proportion as these associations approach nearer to Him. All Christians would like to have the privilege of talking to the woman at Jacob's well about Christ, so also with Mary of Bethany, but better than all, with His Mother, who was with Him

until He expired on Calvary. The woman who rears a child for God is great, but how much more so she whose child is the Son of God! other mother ever occupied or can occupy the place that was occupied by Mary, the Mother of Jesus. Some may ask, said the speaker, if this exaltation the dignity of the Son. We might reply that the sun is not jealous of the We admire the beauty of the latter, but the sun's heat and light have made it beautiful. We go to Mount Vernon and our reverence for the Father of His country is awakened, but who shall say because of this we less? Who shall be suspected of loving God less because he reveres the name of Mary the mother of Jesus? Why should it not be kept in our memory to show our thankfulness to Him? Why not give honor to whom honor is due?

If we place the relations between Christ and His mother thus, we may Does this relation extend be-We have seen them together at the cradle, at the temple,

at Nazareth and at the cross. We have seen them together for thirtythree years. Now what God has joined together who shall separate or put When Jesus appeared to Saul He said. "I am Jesus of Narar-As long as He is Jesus of Nazareth, so long is she Mary of Nazareth, so long is she the mother of Jesus The title is a God-given one and she must not be robbed of it. The relationship must exist throughout all

eternity. Does this relationship give her any lower to intercede on our behalf? Here we come to where some of our brethren must take their leave," said Dr. Moore. "There are two roads. They may both lead to the same place. I am sorry for the separation; sorry that that great branch of Christians, the Roman Catholics, take a different path from that which the majority of the children of God walk. It would be best if we could all see things in the same light. We would much rather see all the children of God dwelling in

Here the speaker endeavored to prove the failure of Mary's influence in Heaven from the three replies made to her requests in this life. The first was the scene in the temple commemorated in the fifth joyful mystery of the Rosary, when He told His mother that He must be about His Father's business. The second was at the marriage feast of Cana, when He said, in reply to her intimation that they had no wine : Woman, what is that to Me or to thee? My hour has not yet come. The third was the incident related in Matthew xii., 50, when He said: "For whospever shall do the will of My Father which is in Heaven, the same is My brother and sister and mother."

From these replies, Dr. Moore made the palpably false deduction that her

influence was unavailing.
"Does her going to Heaven give her greater influence?" was the speaker's next question, which he said is answered affirmatively by ten million people in this land, and at this point Dr. Moore used the only word which savored of bitterness or willful misrepresentation when he said there is "no goddess at the shrine of Chris-

Here he opposed the doctrine of the fficacy of the intercession of the saints, saying it is better to ask the prayers of those saints who are alive, as the prayer of the just man availeth much. Mary could come to earth, he said, she would tell us, if her words were interpreted rightly, "that I am but a woman save by the grave of God alone." In concluding, the doctor said he would paint her not kneeling as General Wallace had done, but standing at the cross, as depicted in the first verse of the "Stabat Mater," which he feelingly

recited. It will be seen from this epitome of Dr. Moore's sermon that he takes the Catholic standpoint in assuming that reverence of Mary does not detract from the glory of her Son, and that he is the mother of Jesus for all eternity. He is wrong in assuming that Catholics differ from the majority of Christians in seeking the intercession of the Blessed Virgin, as the Church is itself a majority, or close to it, of all Christians, and in addition to this, the Greek and other schismatic churches, as well as many Episcopalians, in all about three fourths of the entire Christian body, agree in this matter.

As to the three occasions on which our Lord replied to His mother in what is unwarrantedly assumed by some to have been in a rebuking man ner, it would be well to consider that ne still His mother knew that He would perform the miracle she sugfor she said to the waiters:

Whatsoever He shall say to you, do ye," (St. John ii., 5,) and His first miracle, the changing of the water into wine, was then and there performed at her suggestion. Again, though He said that "I must be about the things that are My Father's (Luke iii., 49,) yet we are told in Luke iii., 51, that "He went down with them and came to Nazareth, and was sebject to them." The reference to Matt. xii., 50, merely showed that what our Lord chiefly regarded in His mother was her doing of the will of His Father in Heaven. There is nothing in the context to show that it was intended as a rebuke.

As to the intercession of the saints, though the doctor quoted St. James (v., 16,) that "the continual prayer of a just man availeth much," and said that Mary is the Mother of Jesus for all eternity, he denied her the influence now which we see was exerted Cana How he would interpret Luke 7, 10, wherein Christ speaks of the joy of the angels over sinners doing penance, it is hard to say when He denies them the knowledge of scuh repentance. In Exedus xxxii., 7, 14, is a striking instance of such information being vouchsafed even to one yet in of the mother is not inclined to level the flesh. Moses is on the mountain with God, out of sight of the people who had fallen into idolatry during his absence, and is praying that they might be forgiven for it. His prayer is heard, and in Deuteronomy v., 5 he says: "I was the mediator and stood between the Lord and you." It is not an uncommon thing even among Protestants who reject the Catholic be lief of the communion of saints to be influenced by the thought that their actions are known to a dear and good parent who has departed this life and whom they at times believe is in Heaven exercising a certain amount of protection over them.

Catholics also like to paint Mary at the cross when our Lord gave her to them in the person of John as their

so feelingly recite the first verse of the "Stabat Mater," he is as yet unpre-pared to unite with his Catholic brethren in the sendments of the last verse:

When in death my limbs are failing.
Let Thy Mother's prayer prevailing
Liff me, Jesus, to Thy throne;
To my parting soul be given
Entrance through the gate of Heaven.
There confess me for Thine own." THE CATHOLIC POSITION.

The following extract from an editorial in the Church Progress, of St. Louis, is so pertinent to Dr. Moore's sermon on "Mary the Mother of Jesus," that we publish it in the same

"No one has begun to understand the Catholic religion who does not know that it is entirely summed up in Jesus Christ. The Church is nothing more nor less than the extension of Hts personality in society and history. The Church is His body; its sacra-ments are His life; its devotions His heart: its doctrines His thought; its laws His will ; its ceremonies His wor ship and benediction; its authority His reign : its holiness His justice.

To be a member of the Catholic Churchistobe a member of Jesus Christ. Therefore the true Catholic, like St. Paul, knows nothing but Jesus Christ and Him crucified. He loves and honors all beings in direct proportion to their nearness to Him. reason it is that he loves and honors the Blessed Virgin Mary far more than he does any other created person. Her relationship to our Lord as His mother is immeasurably nearer than any other creature has ever enjoyed or ever can enjoy. Whoever does not love Mary cannot truly love her Son. The more we love and honor her for Jesus' sake, the more we glorify Him.

MODERN SCEPTICISM.

The Protestant pew is often more orthodox than the Protestant pulpit. While so many ministers are refining away the substance of Christianity in deference to the demands of modern scepticism, it is good to meet with the robust faith of the distinguished naval author and officer, Captain Alfred T. Mahan, who speaks thus:

Let me briefly say-to define my position a once clearly—that my experience of life is that of one who has based his practice upon the full ntellectual acceptance of the Christian faith as explicitly set forth in the historic creeds—the Apostles and the Nicene Creeds. In those and in the Word of God I have found and find, not merely comfort and strength, but notense ntellectual satisfaction."

There is a breadth of mind which comes of truth, and which makes the Bride of Christ truly "the Church of the short cread." There is another sort of breadth which comes from stretching religious truth to transparency; its result is thinness of faith. It is to be regretted that the Protestant clergy, as a rule, aspire after the breadth of thinness.—Ave Maria.

A PRIME NECESSITY.

A FRIME NECESSITY.

Amongst the many aids originated and encouraged by the Catholic Church a sound Catholic literature is particularly suited to the conditions of life which obtain at present. We must bear in mind the constant influence on Catholic homes of un-Catholic books and newspapers, many of them written in a spirit not merely alien, but positively hostile to the faith of Catholics. The veiled sneer, the muffled scoff, the half-truth are more dangerous than the open attack. The latter provides retort and challenges attention. But the small drip, drip of half calumny is not to be neutralized by sermons, refutations or lectures. It must be opposed with a corrective as constant as itself.

The Catholic newspaper supplies this want,

ive as constant as itself.

The Catholic newspaper supplies this want, and is therefore a prime necessity in the Catholic home. Hence it is that the Sovereign Pontiffs, notably the late Plus IX and the present illustrions occupant of the Holy See, exhort the faithful to read Catholic newspapers and to assist with all their might the endeavors of the Catholic writers to counteract the bad influence of the godless and indifferent literature.—Bombay Catholic Examiner.

POPULAR PREACHING.

A French missioner lately achieved success by preaching in the potois used by the working class. Our missioners, and preachers in general, have not this difficulty of dialect to overcome in our country, but though the people may know the meaning of the words used in sermons and instructions, it does not follow that they grasp the ideas intended to be conveyed. For many it is the case of vox et practerea mihil—sound and nothing else. In fact, sound itself is often given as proof of a good preacher. "Why," they say, "his voice could be heard a block away! He is a grand speaker!" So, it should be vox et practerea sensus, sound conveving meaning to the audience. In other words, the adaptation of language to the capacity of the hearers. The art of doing this constitutes the power of the popular missioner. Of course, the two extremes of overmuch rhetoric (as rhetoric is commonly accepted) and overmuch common-place are to be avoided. Is not true rhetoric the art of using the language best adapted to convey thought, under any given conditions? Popular speaking should not imply the commonplace nor the low, either in thought or expression.—Messenger of the Sacred Heart. A French missioner lately achieved success

PREPARATION FOR THE APOS-TOLATE.

There is seemingly a cold indifference to the teachings of religion among the people, but the vast majority of men long as ardently as ever to come into possession of the truth, not proposed for belief by the learned, but stamped with divine authority. This truth is being searched for with feverish anxiety. Many have until now refused to accept the teachings of the Catholic Church, because the minds of men had become saturated with falsehood and hatred during the ages of malice following the revolt of Luther; but prejudice is waning and men have again become capable of reasoning and judgment with regard to the teachings of the Church of Christ. But the warfare is still desperate, because both sides are in earnest; nor can we foresee the end of the conflict, for good will ever be assailed by evil and the materializing forces will continue to war with the spiritual and spiritualizing powers. There are victories in sight, however, for the Catholic Church. Numerous conversions from the seets and from those who investigate the claims of the Church independently, or who are led to acknowledge them by the contemplation of her achievements, will occur within the next decade or two. Since all of us will be required to assist in bringing these about, we should even at college begin to qualify ourselves for the work. The best means at our disposal now besides a thorough training in Christian Doctrine is furnished us by the great converts of recent years in their works and biographies. Every student should familiarize himself with the principal works of Brownson, Newman, Faber, Father Hecker, etc., and, in addition, be acquainted with the causes of their conversion and the struggles attendant upon their resolve to become Catholic. We must already now learn to acquire the tact and practical information which are requisite for the apostolate, and these we may glean from the works of the cross when our Lord gave ner to to acquire the tact and practical information them in the person of John as their which are requisite for the apostolate, and mother, and though Dr. Moore could these we may glean from the works of

eminent converts.—St. Joseph's Collegian (Rensselaer, Ind.).

DEATH OF GEORGE PARSONS LATHROP.

George Parsons Lathrop, one of the best-known of American litterateurs died in New York on Tuesday.

In 1891 Mr. and Mrs. Lathrop became Catholics. Mr. Lathrop was deeply interested in the work of the Catholic Summer School, being one of its projectors. At the first session of the school, heid at New London, Coam, in 1891, Mr. Lathrop lectured on "The Pole Star of American Literature." He was the soul of hospitality, and his many kindnesses to the students will be long remembered.

membered.

About six years ago Mr. Lathrop lectured in Buffalo at the Holy Angels Academy. For a time he was editor of the Cathdie Visitor of Providence, R. I., and the impress of his great ability was strongly felt by that excellent paper.

his great ability was strongly felt by that excellent paper.

In collaboration with his wife, Mr. Lathrop wrote: The Story of Courage," an account of the foundation, early struggles and ultimate success of the famous convent of the Yisitation at Georgetown, D. C.

This hastily written sketch necessarily does but scant justice to Mr. Lathron's achievements in the world of letters, his his services to Catholle literature, and charming personality. He was a true son of Holy Church, and made great sacrifices as the world counts them for obeying the distates of conscience. But all this now counts as nothing, and we can confliciently trust that, having fought the good fight he has won the victor's crown.—Buffalo Union and Times.

PROTEST AGAINST METHODIST BIGOTRY.

Bishop (Protestant Episcopal) Doane of Albany, writing to the New York Times about the howl of the Methodist conference for war, says: "Surely the humanity, the Christianity, the civilization, the sober sense of the American people will resent and rebuke this attempt to sow the dragon's tested of denominational hatred in our land, where religious freedom is the crown of all our liberties."

religious freedom is the crown of all our liberties."

Bishop Doane makes it quite clear, as we tried to do in discussing the subject last week, that the howling Methodists who clamored for war in the New York conference, and who demanded that Spain be driven from this hemisphere, were actuated by "their hatred of the Roman Catholic faith." They were the victims, he said further, of unjustifiable wrath, and their passionate appeals for blood and slaughter "kindled anew those old flames which have dishonored and disgraced Christianity, alika Papal and Protestant, in the days we had honed had long gone by."

This prominent Protestant divine does not mince his words when he proceeds to denounce the unseemly demonstration made by the three hundred Methodist ministers in favor of a war of extermination against Spain, "not for its cruelties and inhumanities but for its religion." Like Richard Watson Gilder, whose letter we quoted last week, Bishop Doane deprecates the injection of religious fanaticism and intolerance at a time when the country wants the aid and hearty sympathy of all classes of its citizens. But it is useless to argue with the Methodists.—Republic.

THE CHURCH AND THE POOR.

A Chicago Methodist paper has the tollowing to say of the Catholic Church. We take pleasure in quoting it because Methodist editors are not accustomed to say kind things of the Church, or to acknowledge the good she does, even when they are cognizant of it. "The Roman Catholic Church is growing in all lands because it constantly manifests its interest in the porr. One of the most lovely things in this its perpetual and universal care for the poor, the sick, the deserted, the hopeless and the ten times-over destitute. That Church sends to lepor settlement

versal care for the poor, the sick, the deserted, the hopeless and the ten times-over destitute. That Church sends to leper settlement its priests, some of whom become lepers. That is being 'all things to all men' with emphasis. That Church ministers to the plaquestricken. It aids to steady the discontented. That Church is therefore filled to the doors by people who throng its temples and stand un in every foot of space when the pews are filled. When strikes paralyze labor and manufacturing districts that Church sends its agents to aid in solving the conflict, and one of its strongest points at this hour is its growing agency and influence among discontented striking and menacing workmen. When the disciples of St. John the Baptist came to our Lord with the question, 'Art thou He that art to come, or look we for an other?' He replied: 'Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, and the poor have the gospel preached to them."

Here the fact that the poor have the Gospel preached to them is enumerated by our Lord as one of His miracles, even as great as that of raising the dead. That this miracle that of raising the dead. That this miracle should continue in all ages as a testimony of His divinity, our Lord established HisChurch to teach throughout all time and to all nations. He said: "Go teach all nations He said: "He that will not hear the Church, let him be to thee as the heathen and the publican." It is her compliance with this command that gives the Church her so great and beneficent an influence with the people.—N. Y. Freeman's Journal.

THE "BIGH CHURCH.

George William E. Russell, in his series of papers in the Churchman (Protestant Episco pal) on "The Church in England," asserts that the High Church School has prevailed over, and to some extent absorbed, the other two schools in the region of doctrine and in the region of externals. That is to say, the Anglican body as a whole has been educated up to a belief and a form of worship which less than half a century ago would have been considered perilously near to what the vulgar called "Popery." Among the forces effecting this wholesale transformation, he enumerates first, the Antiquarian, or the revived interest in Gothic architecture. And here is a significant admission:

"Some of the sturdiest Protestants I ever knew were lovers of Gothic and eager restorers; but they knew not what they did (Clearer eyes foresaw the result. A prominent leader of the LowChurch party published a tract called 'The Restoration of Churches George William E. Russell, in his series of

a tract called 'The Restoration of Churches the Restoration of Popery;' and the event proved him to have been no bad prophet. When men began to discover rood screens and numbries and credences and piscinas and sedilia—and buried altar slabs and conind aumbries and cried altar slabs and con-nd sedilia—and buried altar slabs and con-cealed altar steps, and niches which had held images and reredoses which had showed traces of the crucifix; they began asking themselves what these things were intended for; and the discovery of their use and pur-pose led to the revival of their employment

divine worship."
Then comes Astheticism, and most important of all, the Dogmatic influence of the exford Movement. To be "High Church" pday in England is to be undistinguished: to-day in England is to be undistinguished; the majority of the places of worship of the Established religion are "High." Churches in which vestments, lights, and incense are used are common enough; and there are some—and these are much more common than the "High." Churches were fifty years ago—in which "it is really impossible to be sure at a glance whether one is seeing the Roman on the Anglican Liturgy." Does Mr. Russell believe that a resting place has been reached and that the present prevailing. "High Church" belief and form of worship is to be the normal Anglicanism of the future? The magnetism of Ritualism to-day is, at least, as great as was that of the "High Church" fifty years ago—a fact not sufficiently realized by those Anglicans who tolerate Ritualism as the last expedient—and

often how ineffective !--to hold people back from Rome.--Boston Pilot.

"OUR YOUNG MEN PROBLEM."

"OUR YOUNG MEN PROBLEM."

A Vincentian Missionary, in the American Ecclesiastical Review for April, contributes a paper on "Our Young Men Problem." He first alludes to the efforts that have been made, and are being made, by priests to save the young men to the Church. These efforts have resulted in societies, halls and club rooms, but they have been only partially successful. Many young men cannot be induced to join these institutions, and those that do are exposed, very often, to new dangers because of them—for instance, late hours and the weaning off of the affections from the home.

But what shall be the remedy? What shall be the means used that will do away with societies, halls and clube, or rather make them all unnecessary? He finds the key to the solution of the question in the Apostolic Letter of Leo XIII., dated June 14, 1892, wherein our Holy Father points out

Apostolic Letter of Leo XIII., dated June s., 1892, wherein our Holy Father points out that the evils of society are to be prevented or remedied through the family. Family life, then, is the remedy proposed. The home must take the place of society hall and or remedied into a comment or remedied into a comment take the place of home must take the place of the domestic terms are clab. For "the domestic life and the right discipline of the homes are the fundamental conditions of human happiness and of Chris-tian progress."

clab. For "the domestic life and the right discipline of the homes are the fundamental conditions of human happiness and of Christian progress."

Children are more under the influence of home than of the Church even. They live eight or ten years before the Church can directly influence them. Very often after the Church has began its work upon them it is nullified by the evil example or lack of cooperation of home life.

In the home here are three principles which may be used: 1. Parental authority; 2. Obedience of children; 3. Mutual love between the members of the family, "To apply and maintain these principles it is necessary to provide Christian schooling for the parents themselves." No school can succeed without trained teachers, therefore, the parents, the teachers of the home school, must be taught before they are fit to teach others. If we use normal schools to train teachers for our ordinary schools, why should we not give a training to the teachers of the most important school of all, the home? The most important school of all, the home? The most patient and skillful teachers are selected for the primary grades. But in Christian schooling the primary grades must be exclusively in charge of the parents.

But how to establish this training school for parents? Again does the Missionary Father take his cue from Our Holy Father Leo XIII, and claims that it was with this object in view that the Pone established the Confraternity of the Holy Family. Torough this society the parents can be reached and instructed in their duties and moved to a ful fillment of them. Parents rarely hear in structions about their particular duties, either because such instructions are seldom given or because the parents are not at the Masses at which they are given. This may be the reason that so many parents, virtuous and pious themselves, bring up children that are fit only for the jails. Meetings of this Confraternity could be held at regular intervals, practical instructions on parental duties given, and with homes, and the ch

this instruction and reformation of the parents would come the sanctification of the homes, and the children would be brought up loving home and loving the Church.

"Here, therefore," to conclude in the words of the Vincentian Missionary, "we have a key to the solution of 'Our Young Men Problem."

"To aim at saving our youth merely by "To aim at saving our youth merely by societies and club rooms is like trimming the branches of a tree to make it fruitful. To draw them together unto practical Christian home life through the family is like digning deeply around the roots of the tree and putting in a fertilizer.—Catholic Witness.

THE FREE AND OPEN BIBLE.

The piecemeal dissection of the Bible by the "higher critics" progresses at so spirited a pace that soon the demolition of the whole structure may be looked for. On this side Dr. Lyman Abbott emulated Dr. Colenso by throwing overboard the story of Jonas and the whale; and now we have Professor Toy, of Harvard, coming forward in the New World quarterly to suggest that the story of Esther is equally apocryphal. Professor Sayce, in his new book entitled "The Early History of the Hebrews," follows suit with regard to the story of Joseph and his breth ren, saying it was an ancient Egyptian myth adopted by the Israelities. We seem to be nearing a point at which it may be doubtful whether there were ever any Bible at all, any such people as the Jews, any revelation. Certainly there are the Holy Land and Jerusalem to be got rid of, but to such genius as the "higher criticism" shows the elimination of this indirect testimony to the existence of the Jews must be only a matter of a little time. The book of Esther may be taken as the finest composition of its kind in all an cient literature. The dramatic unity throughout the narrative is beautifully preserved, and from the opening of the story is The piecemeal dissection of the Bible by the finest composition of its kind in all ancient literature. The dramatic unity throughout the narrative is beautifully preserved, and from the opening of the story to the climax all the principles of just proportion are faithfully observed. In the Hebrew narrative Professor Toy discerns no religious tion are faithfully observed. In the Hebrew narrative Professor Toy discerns no religious element whatever; it is only in the Greek version that this feature is perceived. He has to get rid of the difficulty in putting forward this explanation that the Jewish feast of Purim has been held continuously from long before the time of Josephus, who writes of it in his "Antiqui ties:" and this difficulty he endeavors to surmount by tracing a resemblance between this feast and the Babylonian celebration of the New Year, which was held in the temple of a deity called Marduk. The apparent resemblance of this name to the Mordecai of the Esther story is the main fact on which the essayist relies. The Persians are supposed to have borrowed some of the names of this festival from their Babylonian neighbors and transferred them to their "All Souls' Day" celebration—(a singular custom for an age supposed to be ignorant of the souls' immortality)—and the Jews in time borrowed the idea from the Persians, embellished it with dramatic incident and personages and wove it into the beautiful epic that it is. After a good deal of painful but ingenious manipulation of these slander materials, Professor Toy puts them forward for consideration, but only, as he modestly admis, as a After a good deal of paintal but ingenious manipulation of these slauder materials, Professor Toy puts them forward for consideration, but only, as he modestly admits, as a colorable hypothesis. It was in the times when the Jews and Persians were compuserily neighbors by reason of the Jewish captivity that the books of Tobit, Daniel, Judith and Esther had their origin, according to the same appendator.

sorily neighbors by reason of the Jewish captivity that the books of Tobit, Daniel, Judith and Esther had their origin, according to the same speculator.

With regard to Professor Sayce's book, we have not as yet seen a copy of it, but we find a very lacid and scholarly exposition of its scope and purposes in the current number of the Expository Times. What he aims at doing is to apply an archaeological test to the various parts of the Old Testament to which such a treatment is applicable, and to pooling on the current subjects to the various parts of the Old Testament to which such a treatment is applicable, and to pooling on the fit in with the inferences of archaeology. One of the episodes which he subjects to his unerring method is the familiar story of Joseph and his brethren. This story, says Professor Sayce, forms a complete whole, distinguished by certain features that mark it off from the rest of the Book of Genesis. It contains peculiar words, of which he gives such examples as year, "river," the Egyptian aur; akhu, "herosge on the river bank" (Gen. kl., 2), the Egyptian word exactly; and rebid, "collar," the Egyptian repit. There are even words and phrases which seem to have been translated into Hebrew from some other language, and not translated correctly, because that other language was not fully understood. Thus it is said that the cup bearr of Pharaoh "pressed the grapes" into his master's goblet, when it ought to be, "he poured the wine;, and the word which is given as "officer," properly means a "eunuch." Be sides these literary peculiarities, the story shows a very minute acquaintance with Egyptian life in the age of the Hyksos. Whereupon Professor Sayce comes to the conclusion that the whole story is Egyptian, is

that it has been translated and adapted from an Egyptian papyrus by someliebrew scribe, and then woven into literature of the Old Testament. In fact, he counts "The Tale of the Two Brothers," a well-known Egyptian story, to be simply another form of it.

The Rev. James Hastings, M. A. and D. D., a very erudite scholar and able writer, is the editor of the Expository Times, and he handles this method of dealing with the Scriptures with singular felicity. He points out that the criticism, it well founded, is vet small, and that we have still the story of Joseph, with its excellent mental stimulus and many happy suggestions, handed down to us, no matter from whence.

It is imperative to do something to oppose the movement of "higher criticism," and we believe the line of defense here resorted to the best that could be adopted by Protestants under the circumstances. When the Bible, and the Bible alone, is the foundation stone of Protestantism, it is little wonder that alarm should be felt when it is assailed with axe and pick by Protestant scholars, for the stability of the whole edifice is in imminent danger. This is the Nemesis of the "Reformation." The wheel of justice is great and its revolution slow; but its operation is un-erring and unfailing,—Philadelphia Catholic Standard and Times.

THR CHURCH'S PRAYERS.

Every educated Catholic should be familiar with the liturgy, the ritual and the Divine Office of the Rite and Church to which he belongs. Most of our readers live in the United States and follow the Roman Use of the Latin Rite. They should, then, if they can read Latin and can afford the exoense, possess c pies of the Roman Missal, Freviary and Ritual. If they have not sufficient command of our liturgical language to use these books in the original they can obtain most, if not all, of their contents in an English form. There are several English and American editions of the Roman Missal; the Marquis of Bute's elegant translation of the Roman Breviary, though now out of print, is about to be reprinted; and the official Manual of Prayer of the American Church, prepared by direction of the Third Plenary Council of Baltimore, and published by the Christian Press Association of New York City, contains the ritual of all the sacraments except that of Order, beside that of several of the sacramentals. Every educated Catholic should be familiar

mentals.

Most, if not all, editions of the English
Vulgate contain a table of "The Order and Most, if not all, editions of the English Vulgate contain a table of "The Order and Distribution of the Psalms, as they are rectted every week in the canonical bours of the Divine Office in the Roman Breviary." This farnishes a guide by which the Holy Scriptures may be used for devotional purposes, in such a manner as to enable one to take part, day by day, in the worship of the Universal Church without the aid of the Breviary.

Breviary.
Well instructed persons of adult years may
with profit read the whole of the Bible according to the directions given in a note at the
and of the above-mentioned "Order of the

Psalms," to wit: In Advent, the prophet Isaias. From Christmas to Septuagesima, the epistle of St. Paul. From Septuagesima till Passion Sunday, the books of Moses (including Josue and

the books of Moses (including Josue and Judges).

In Holy Week, the prophet Jeremias (including Lamentations and Baruch).

Between Easter and Whitsuntide, the Acts of the Apostles, the Apocalypse and the episties of SS. James, Peter, John and Jude (also, in May, the Canticles of Canticles).

From Whitsuntide till August the books of Samuel and Kings (including the Chronicles or Paralinomenon.)

r Paralipomenon.)
In August, Proverbs, Ecclesiastes, Wisom and Esclesiasticus.
In September, Job, Tobias, Jadith and

October, the two books of Machabees

Esther.

In October, the two books of Machabees (and Rath).

In November, Ezechiel, Daniel and the twelve lesser prophets.

The Psalter should be read day by day, according to the directions given for the seven hours; and a daily chap er of the holy Gospels may with prefit be read in course, using on Sundays and holy days those designated in the table of Epistles and Gospels.

The more perfectly one's devotions follow nated in the table of Epistles and Gospels.
The more perfectly one's devotions follow
the course of the Christian Year, the more
profitable they will be. All true prayer is
inspired by the Holy Spirit of God, and the
surest method to obtain His interior guidance
is to listen to His voice speaking openly to
the whole world in the Church, which is His
visible organ and embodiment.— Church
Progress.

A MODERN MARRIAGE.

Success, wealth, fame are the things which

Success, wealth, fame are the things which should greatly assist happiness in married life; but very often they do not. Sometimes they have just the opposite effect; and the people who were living very comfortably when poor, or possessed only moderate means and unknown, when smiled upon by Fortune, became discontented, fall out and enter upon another epoch in their histories very disagreeable. It is an old story.

A fresh illustration is the case of Dr. Burnett and his wife, the popular writer, Mrs. Frances Hodgson Burnett. The newspapers, which seem privileged to gossio about everything, even the most private affairs of people, are busy now with the estrangement of this couple, who have been at odds for some time and have at length decided upon a divorce. The gossipy correspondents in Washington discuss in a cool and amusing way the personal characteristics of Dr. Burnett and his wife and the faults of each, and the reason why it was apparently impossible for them to continue to live togelher.

Any other age than the present, in which it is allowed to analyze the personal characteristics of individuals, and the most sacred relations of families, would have been astounded at at the thought of such freedom, too great

lations of families, would have been astounded at the thought of such freedom, too great almost for a private letter. We of the present day, however, think nothing of it. Still,

almost for a private letter. We of the present day, however, think nothing of it. Still, there is a lesson in this disastro is termination of a marriage which seems to have been once altogether happy. Mrs. Burnet, as we learn from the correspondent, as soon as she became celebrated, "connected herself with the gay, social element of Washington life. She bought a home in one of the finest streets in the West End, entertained lavishly, wears imported gowns, talks of her London home, and in fact is very English in her manner of speech. Late suppers, theatre parties and Sunday evening reception were a delight." The tastes of the doctor, her husband, are quite different. He writes books, but they are of scientific character; "he belongs to a rather slow literary set," and his wife's amusements and occupations be considers "a waste of time and money." He did not approve of these things and began to advise how the money earned by his wife should be made use of, and she resented this interference. A very sad circumstance in the quarrel was the illness of one of their children—the boy Lionel, who is said to have been the model for the famous "Little Lord Fauntleroy." The mother insisted that he should be taken to Europe for treatment, the father thought that he would do as well at home. The mother's will prevailed, she took the lad to Venice, and there he died. Naturally this has still further embittered the father, who thinks that if the child had not been taken away he would of lived.

If Mrs. Burnett needs a theme for another novel she need not go further than the circle of her own experience. One can understand the characters of the two persons as analyzed by the correspondent; on the side of the wife "overweening ambition and self-appreciation, strengthened by adulation," and on the side of the husband, "sensitive pride, a propensity to dictate, and unyielding determination." Now that the separation has come there appears no influence from which the hope of a reconciliation could spring. Both are wealthy—the wife f

as possible; hence irretrievable calamity.

—Baltimore Mirror.

(Acts 16:16

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart. Devotion is not something to be de scribed adequately by words; it is essentially so active that deeds alone are its proper expression. Many deeds go by the name of devotion, which by no means deserve to be so-called, because they lack the pure and disinterested motive which characterizes all true devotion. Thus, people speak of devotion to duty, to a profession, to humanity or untry, when, in reality, their own selfish enjoyment or advancement is the true object of the activity and zeal which too often pass for real devotion.

It is the same with religious de votion. Many imagine that it consists entirely in phrases put together in the form of prayers, or in the indulgence of tender and pious sentiments. Some confound it with the re ligious emotions which frequently, but not necessarily, accompany it; and fancy more than an observance of certain good practices, or the cultivation of certain external signs or postures that may manifest, but not constitute, de-votion. All these erroneous views stand in the way of true devotion, and it is very important that we should correct them, and pray for a proper knowledge of it, as a first step

It is important to know, and for many souls this alone would be a welcome answer to their prayers, that all the things mentioned in the last para graph may have something to do with true religious devotion, but that it can exist without any of them. Vocal prayer may help and foster it; strong or tender pious emotions may spring from it, or manifest its presence and intensity; outward gestures and attitudes may so compose the body as to favor the devout recollection of the soul : but devotion is distinct from all these, something above them all and in many ways quite independent of

Devotion is a special act of the will by which we give ourselves over to God's service promptly, unreservedly, disinterestedly; it withdraws us from all that is not God's, and makes us cling to Him, and to all that is His, in measure in which it belongs or approaches to Him; it makes our thoughts feed upon Him, our aspirations centre about Him, and our ac tions all a tribute of service to Him. Religion binds us to God; devotion makes us secure the bond by a ready and constant submission to His domin ion over us; it aims at uniting us inseparably with Him, and the closer this union becomes, the more familiarly it makes us cultivate all that is near and dear to Him. Our Christian re-ligion makes the bond between God and man the bond of holy piety, be cause, through Christ, God has adopted us for His children, loving us with the pious affection of a Father, and inspir ing us by the gift of piety to cry to Him in that name Abba: Father. votion is the fruit of this gift of piety. and it makes us cultivate, with all the fondness and eagerness of children. our filial relations with Him and the corresponding relations with all that

The Blessed Virgin Mary belongs to God, she is near and dear to Him in a singular way, and, therefore, it is proper that our devotion to Him should extend to her in a special way. Although we may not offer her the homage of adoration which is due to Al mighty God, or to His Divine Son, who is God Man, still we may and should worship her in a manner fitting her extraordinary prerogatives, and exercise our devotion to her by all the ele ments of true religious devotion, by admiration for her privileges, her dignity and her sanctity, by love for her goodness, gratitude for her affection, confidence in her power, dependence on her patronage, and a constant invocation for the favor of her intercession with Almighty God.

True devotion can always be unerringly distinguished by its simplicity This is why Catholic piety asks no questions about the scriptural grounds for devotion to Our Lady. At the sight of an archangel greeting the humbl virgin of Nazareth, as described in the ospel of St. Luke, every true believer in God's revealed word instinctively venerates her, and repeats devoutly "Hail Mary, full of grace, the Lord i with thee, blessed art thou among women." Since no merely human mind save Mary's can fathom the full meaning of these simple words, Catho lic piety is content to repeat them over and over again, accepting them with the same simple faith that led Mary herself to prophesy, "Behold, all generations shall call me blessed;" realizing their significance more and more with each repetition, and learning from them the secret of Mary's high place in the work of redemption and of her honorable place in Catholic wor

The prayer, composed from the mes without measure is lavished upon her

raise falls short of her exceeding eauty, as expressed in the simple words of the *Hail Mary*. As we repeat the Angelical Salutation, the image of the archangel standing in veneration before her justifies our most devout attitude, when in the presence of the images which bring er to our minds. Every time we say the prayer we grow in grace, and be come, therefore, more competent to appreciate her "fulness of grace," her freedom and absolute immunity from every actual sin, and by the privilege of her Immaculate Concep tion, from original sin also, and ever from all concupiscences that might lead to sin. We learn to admire her possession of every grace and gift and virtue, every supernatural and natural faculty enabling her to do in all things the will of God, who had destined her from eternity to the great dignity of

Mother of His Divine Son Incarnate. The angel of the Lord called Mary "Blessed," and, when saluted as blessed for the first time by her cousin Elizabeth, she prophesied that all generations "shall called me blessed." We call blessed those whom we admire for extraordinary spiritual powers and alted sacred dignities, and who fulfil those who put us under obligations of gratitude and love. Was ever title more generously acknowledged than this one of Mary? Was ever prophecy more completely fulfilled? For it was prophecy, and Mary foresaw the true believers in her Son, straining their eyes in fondness, towards her, and bespeaking blessings upon her, the Virgin Mother of their Redeemer. Now she hears and receives our actual benedictions, and she continues to bestow her own upon us who bless her, and

Mary, she was truly devoted to God, and to her neighbor. From the time of his message, her devotion to Him, and to all mankind, assumed the special and extraordinary character hat entitles her in turn to a devotion on our part, altogether surpassing any we can bear toward every other creature. When by her humble, "Behold the handmaid of the Lord," Mary became Mother of God, her maidenly levotion to the Redeemer hoped for became the mother's devotion to the Redeemer already come, and her devotion to her first born among many brethren, she extended to us also whom He has adopted as His brethren.

Mary was full of grace, immaculate

in her conception, most holy in her life,

who hope to do so for all eternity.

a virgin most chaste, because she was the Mother of God, and, becoming Mother of God that He might, through her, assume our nature, and redeem it from its ruin and corruption, she be came also the mother of all who, by nature and grace, share in His sonship. Her motherhood, therefore, is the cause of all her singular excellence; it is also the ground and the measure of all our devotion to her. No true son fails to discover the merits of a mother, not does any one blame him if he magnifies He never thinks of asking them. why, or how much he should devote himself to her; he does not stop to de fine devotion, nor does he need that time and rule be given him with which to study the motives of his devotion. It is enough to know a mother, and devotion necessarily springs from the knowledge. Jesus, the Son of Mary, was devoted to her, and we, His brethren, and her children, the offspring of her sorrows and of His blood, should be, like nly, nor by plous professions, but by

Him, devoted to her, not by prayers our worship, by an honor like unto that which He paid her, and which God commands for mothers, and by the service of obedience such as He gave her at Nazareth for thirty years. Singular Vessel of Devotion, is one of the Litany's titles for Mary, because she was devoted to Almighty God and to her Divine Son, in a measure that

we can never estimate. In like measure she was and is still devoted to us and ready to advance our highest interests, with all the affection of a mother. The title means not only that she is a model, but a source also of devotion, as if she was so remarkable for the exercise of this most perfect act of religion, that God has chosen her to be the chief means of begetting, in our souls, the spirit of devotion to Himself and to all that is His, chiefly to Mary herself, the favorite creation of Hi hands

Devotion to the Blessed Virgin Mary is much needed in our day. We need to lift our hearts out of the despair that grows upon us, at the sight of the in iquity that abounds everywhere, and fix a hopeful gaze on the image of one so fair, that the very thought of her brings blessings with it; we need to conceive a disgust for worldliness and pride, by the sight of the simple and humble handmaid of the Lord dwelling in lowly estate at Nazareth; we need the purifying gaze from her virginal eyes to make us loathe the lust of a sensual age, and to keep our eyes averted from the obscenity that confronts us on all sides; we need to conrm our faith by a study of her perfections, since they help us to realize that the Holy One that was born of her, and gage which the archangel addressed to on Whose account she was made so the Virgin Mary, has all that need be holy, is truly God, and a Man in all said to account for our devotion to her. things, except sin, like unto us, be Glorious things are said of her both in | cause He deigned to take our flesh and the Old and New Testament; praise blood from one of our race. Finally, we need Mary's unselfish devotion to by the Fathers and Doctors of the Christ to be the model and the source

he strange, inert, occasional sentiment or experience that so many consider it. We need the mother of fair love, of fear, of knowledge and of holy

The objects and the motives of devotion to the Blessed Virgin Mary are so numerous, and they are all so im-portant, that it must necessarily asume many forms, and give rise to variety of practices that almost be wilder one who approaches the study of it for the first time. Her mother hood, her sorrows, her childhood, her Immaculate Conception, her purity, her Assumption into heaven and he Coronation, are only a few of the many of her prerogatives that are singled out for our special devotion, as f, with our limited faculties, we should try to know at least one or other of al excellent things in her life, with view to honoring it properly and de riving our own spiritual advantage by a devout study of it. Catholic ety has multiplied her titles, and her Litanies, approved by the Church, bid us salute her with a long list of names, each of which suggests a sufficient mo tive for our devotion to her. A love for the Blessed Virgin Mary

and a filial confidence in her interces sion, enters naturally into the Catho lic's heart. It is part of his faith, and like the Church, he is ready to suffer and if need be, die for devotion to the mother of Christ. He pities the nom inal Christian and the sectarian of whatever profession, who affects to love the Son while setting aside the Mother saical scandal taken at his simple worship of the Mother of he fears no extravagance in honor ing or invoking her; he respects, even when he cannot imitate, the var iety of ways in which his brethren of every nation vie with one another in Before the angel appeared unto | Praising her; he is glad that those who deemed her wership an idolatry few decades ago, now begin to vener ate and love her; he glories that al that is noblest in ouman life, music poetry, painting, sculpture, contributes to her homage; he longs to s her acknowledged as Queen of earth as she is of heaven, and he gladly consecrates himself to her service in the holy fellowship of her confraternit es, enlisting, as the knights of old for the favor of an earthly mistress, with al the chivalry of a fellow soldier of Christ

for the favor of His mother. Devotion is essentially active and practical. During this month of May. every member of the Apostleship of prayer must practice devotion to the Blessed Virgin, and do something to make others practice it. The secon degree is entirely in honor of Mary and that is why it is called the Offering to Our Lady; the Church approves o special public devotions during this Our Lady's month, and we should b foremost in attending them. It is a time to enter, or, if already members, to renew ourselves as such, in her sodalities and other confraternities, and make known the benefits of this membership to others. Her shrines should be adorned, and her festivals ommemorated with more than usual splendor this month. Her intercession should be invoked, her merits praised, and her exalted station and glorious privileges should be studied in prayer, and even in our casual and familian reflections. She is our mother, and she must become part of our lives. The child perpetuates the life of the mother. and we, by our devotion to her, must keep and cultivate the life of Mary, which we have as her children through Christ, her Son and our

SPIRITISM-ADD OTHER THINGS

Has the Church investigated piritualism to the extent of being able to decide whether the manifesta tions, rappings, etc., giving at seances of this cult, are produced through the agency of the spirits, good or evil, or merely by the art of conjurers?

If the soul of man is directly and immediately created by God Himself, how does the teaching in regard to in-

herited original sin apply to it? How is God justified in creating a soul whose environments preclude the possibility of its ever waking to moral consciousness? And how is He merciful if He, even after a life of

crime, condemns such a soul? A correspondent sends the above 1. The Church has thoroughly investigated spiritualism, for under the name of demoniacal possession and obsession and necromancy she has had to

deal with it from the beginning; ever

since her Founder, our divine Lord,

expelled demons in proof of His mis-

'Then was offered to him one possessed with a devil, blind and dumb, and he healed him, so that he spoke and saw." (Matthew 12:22) It is sometimes difficult to dis tinguish manifestations produced by trickery and fraud from those produced by the demons. But there are tests by which the distinction is made reasonably sure. For instance, if a turning table, untouched by any one and visibly disconnected from all stage machinery, spells out words and sentences by means of raps, one may reasonably conclude that it is the result of superhuman agency; and in the case of the table and of so called mediums, one may conclude that the agent or agents at work are evil spirits, who

As to mediums and their trance per-Church : pious writers, sacred orators and apologists, historians, poets, musicians, painters and sculptors vie with one another in striving to express the fairest creation of God's hand; and, while many of them speak as if inspired, they gladly confess that their inspired, they gladly confess that their inspired is a control of the model and the source for much fraud, trickery and deception. But it fraud, trickery and deception. But it must be remembered that every fraud is a counterfeit of the real, as every "I came to see the strange priest." "How did you know there was a strange priest here?" "How did you know there was a strange priest here?" "Er, hat mi rgessagt—he told me," in our lives it ought to be, instead of our own. We need her motherly fraud, trickery and deception. But it must be remembered that every fraud with must be remembered that every fraud must be remembered formances, there is room for much

falsely pretend to be the souls of the

with counterfeit notes; there are gen-uine ones. St. Paul recognized this fact in his dealings with a medium at Philippi. St. Luke, in his Acts of the Apostles, tells of it in this wise: "It came to pass as we went to prayer, a certain girl, having a pythonical spirit, met us, who brought to her nasters much gain by divining. But Paul, being grieved, turned and said to the spirit: I command you, in the name of Jesus Christ, to go out of her. And he went out the same hour.

But how distinguish a fraudulent from a real, superhuman manifesta-tion? In every investigation the phenomena must be assumed to be the result of human or other natural force until it becomes evident that they can not be accounted for in that way must assume the ordinary until the extraordinary clearly manifests itself by unmistakable evidence. There are everal rules given in the rituals to enable the exorcist to determine in particular cases whether the manife ations are the result of demoniacal in tervention. For instance, if a me dium, or one supposed to be possessed. obeys a command given by the will and not expressed by any words or ex-ternal signs; or, if the command or question is given in a language un known to the medium or possessed per son, and the answer given in that ur known language, or if the answer given is evidently unknown to the medium in his or her natural state.

A priest, now dead, told us of th following case: Kate Fox, one of the original Fox sisters, of Rochester knocking fame, who married Dr. Kane, the explorer, became a Catholic She was required to discontinue her spiritist seances and performances. She complied with this requirement for a time. But, becoming poor and being offered liberal pay for her mere presence at the seances, she consulted the priest to know if she could not accept the offer as a means of support, promising to take no part further than being present. During the conversa ion that followed the priest heard sharp, clear and distinct raps, now on the table in the centre of the parlor now on the door, and again on the

"What or who is that?" he asked. "It is the person or being that fol-lows me," said Mrs Kane. "I cannot deny its existence, and I was not re quired to when I became a Catholic But its presence is not by my procure mert. It goes and comes as it will and makes it presence known as you hear.

"Do you know who it is?" "I do not. It gives different names and I have frequently caught it lving "Is it intelligent, and does it know

things?"
"It is intelligent and has told me

many things that I know to be true and it has told many things that know to be false. The priest determined to make test. He was from Ireland and his

grandmother's first name was an old and unusual one, and he said he believed there was not in America, a mar, woman or child, save himself who knew it as the name of his grandmother. He asked: "Does that thing or whatever it is

know the name of my grandmother? The reply was three strong, clear raps on the table.
"It says it does," said Mrs. Kane.

"But does it?" "That I do not know. It says it does, but I have frequently caught it lying. Let it tell and you will know if it tells

"Very well let it go on." Mrs. Kane began to call out the alphabet. Let us suppose the name to e Bridget, as we have forgotten it.

She began: "A, B"-Rap, rap, rap. She began again and when she came down to R.

Rap, rap, rap, again; and thus it went on till the name was spelled out in full.

"Is that the right name?" asked the medium. "It is," said the priest. "And my

advice to you is to have nothing more to do with that being. It knows more than you do; you admit it lies, and you have no way of knowing when it speaks the truth in those matters of which you are ignorant. It is bad company, and you should have no compact of any kind with it; you must not attend the seances—as a Catholic you cannot with a good conscience. the advice for She complied with time, but afterward fell away from the Church, just as the medium Horne did and died out of the Church.

Another case is given by Father rueiner, in his most interesting book.
'Spirits of Darkness." An ignoran ountry boy out in Wisconsin showed signs of being an energumen. Father Grueiner heard of the case and went to investigate. On his way he came nea missing the boat that he had to travel on. It had withdrawn from the whar when he cane, and it had to land again to take him on. He arrived at midnight at the little town, three miles from which the young man lived. He went to the resident priest's house with the intention of driving out in morning to see the young man. While at breakfast early the next morning the housekeeper came into the dining room and said there was a young man in the kitchen who wanted to see the priest. He proved to be the person he had come so far to see. The resident

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own breast. In talking to Father Grueines he said

You came near missing the boar last night," referring to an event that took place many miles away.

"How did you know that?" "Er hat mir gesagt." To a question asked in Latin the oung man replied in Latin, but with

ncorrect pronunciation of a word. "You pronounce that word wrongly," said the priest; to which this strange reply was made: "How can I give the nice shades of pronunci ation when I have to make use of this ignorant, uncouth tongue?"

We give the above incidents from memory, not having Father Grueiner's standing at the toot of the more book at hand, but we believe they are in the main correct. Other things were said and done by the young man which left no doubt that besides his own slow and uncultivated mind there was in or about him another intelli gence or superior strength and know edge that controlled the young man and used his organs of speech, as the pythonic spirit whom St. Paul silenced ed the tongue of the girl at Philippi.

Modern spiritism, when it is not fraud and deception, is necromancy oure and simple, and is forbidden in Deuteronomy, 18-9 to 11: "Beware lest thou have a mind to imitate the bomination of those nations. . . . Let there be not found among you any that consulted pythonic spirits, nor fortune tellers, or that seeketh the truth from

2. For an answer to the second ques tion of our correspondent in regard to the transmission of original sin, we must refer him to Father Hewit's book. "Problems of the Age," chapter xi, on "The original state of the first

parents of mankind-the relation of Adam to his posterity-the fall of man These profound -original; sin." These profound articles of Father Hewit were originally published in the Catholic World Magazine, Vols. 3 and 4.

3. To the third question, a soul whose environments prevent it from ever awaking to moral consciousness, is a soul that can never become a moral agent. A soul that has not and cannot have; an idea of right and wrong is entirely irrespons ible; it can deserve neither reward nor punishment. Such a soul, how ever, in its own intrinsic nature, and considered simply as a being, an existence, is good, and being good needs no justification for its creation. Its onto logic goodness is its sufficient reason of existence.—N. Y. Freeman's Journal.

Cured Catarrh.

" Be Ye Perfect.

It is no humility to aim low in the piritual life. It is no pride to aim high, if we do it out of a desire to glorify God. Who knows what graces he has lost, and may be losing at this moment, from want of aspiration? faith and hope and charity had wrought their perfect work in us, if the seven gifts had been spread like sails to catch the breathing of the Spirit, of the Sanctifier, we should not now be far from the Kingdom of God. But how many spring times and seed-times have we lost, how many summers have past without a harvest, how many an the beatitudes. The disciples of Jesus are going up company by company. The poor, the simple, the unlearned and the mourners and the despised are going upward, speeding with a wonderful strength and sweetness. Shall we be left behind? Aim higher and higher.-Cardinal Manning.

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FIVE. MINUTE'S SERMON.

Third Sunday after Easter. PLEASURE IN SERVING GOD.

Rejoice in the Lord always; again I say, joice." (Phil. iv. 4.) It has often been noticed, my dear brethren, and we every day come across examples of it, that when things are going well men think very little about God and about the practice of their religious duties. We may almost say that, as things are at present, most men will not perform their duty to God unless they are driven to do so by something unpleasant and hard to It is when a man is taken ill that he sends for a priest and makes his confession and receives the Sacraments. As soon, however, as he gets well it is only too probable that he will return to his old ways.

Now, this shows that the service of God is felt by a great many to be a heavy burden and yoke. And I am sorry to say that this feeling is not confined to those whose passions and low propensities are so strong as to hold them down for a great part of their lives in slavery and subjection to sin and vice. Many even of those who freed themselves for the most part from this degrading bondage see n far from the possession of that spirit of holy joy with which every one trying to serve God should be filled. Many even of these seem to find the yoke of the Lord a heavy one: and if they do not cast it off, it is chiefly because they are afraid to do so.

Now, I am not going to say a word against the service of God which springs from "the fear of the Lord, which is the beginning of wisdom. The fear of God is not merely good-i is necessary for salvation. But it is only the beginning, not the perfection Moreover, it should not be the habitual dominant and constant motive of our religious life: it should serve as a motive to fall back upon when higher motives are not felt. As St. Ignatius says: We should ask of God the grace to fear Him, so that if and when through our faults, we grow forgetful of God's love, the fear of punishment may hold us back from offend. ing Him. In other words, we ought as a rule, to be serving God from love and holy joy rather than from fear and

This is the teaching of the Holy Scripture, and especially of the great
Apostle St. Paul. The text
is but a sample of similar injunction which might be found in every one of his Epistles-" Rejoice in the Lord always : again I say, rejoice. Do not be always looking upon the service of God as a heavy burden and yoke to which you must be driven as a fear of punishment, but let that service fill your souls at all times with delight and satisfaction. That is what Paul enjoins. Why is it not so with us? Why should it be so?

Well, there are ten thousand reasons

why the service of God should be delightful and satisfactory; but I can refer to one only this morning—one, however, of which I think that we can all feel the force. As a rule, the man who is carrying on a profitable and successful business is, so long as every thing goes well, tolerably happy. You don't see him going about with a long face, and although he may grumble a little, as most men do, you can see that he does not mean it. Now, if this is the case in the midst of the uncertainties which are inseparable from all human transactions, what ought to be the satisfaction and contentment of a man who has seriously taken in hand the one necessary business? For how does the case stand with such a man? The man who has seriously taken in hand the business of saving his own soul must succeed-for him there is no such thing as failure. So long as he is willing he must be prosperous. And why? Because he has Almighty God as a partner. And God is ready to give him what I hope it is not irreverent to call unlimited credit. In this life he pours into his soul His heavenly grace, and this grace gives to all his actions a value which gives him a right to an eternal recompense No action from morning tonight, from week's end to week's end, but may be made profitable and fruitful, if done with a right intention, and, of course if there is nothing sinful in it. Thi is the position in which any and ever man may be placed and may remain i he so wills, and of the sense and judg ment of a man who is not satisfied by

such terms I have but a poor opinion A True Nobleman. He is a nobleman in God's peerag

who goes cut every morning, it ma be from the humblest of homes, to hi work until the evening, with a deter mination, as working for a heavenl Master, to do his best; and no title which this world can bestow, no mone which was ever coined, can bring man who does no work within th sunshine of God's love. - Ave Mari from Dean Hole.

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because they are afraid to do so. Now, I am not going to say a word against the service of God which springs from "the fear of the Lord, which is the beginning of wisdom. The fear of God is not merely good-it is necessary for salvation. But it is only the beginning, not the perfection Moreover, it should not be the habitual dominant and constant motive of our religious life: it should serve as a motive to fall back upon when higher motives are not felt. As St. Ignatius says: We should ask of God the grace to fear Him, so that if and when through our faults, we grow forgetful of God's love, the fear of punishment may hold us back from offend In other words, we ought, ing Him. as a rule, to be serving God from love and holy joy rather than from fear and

This is the teaching of the Holy Scripture, and especially of the great Apostle St. Paul. The text is but a sample of similar injunction which might be found in every one of his Epistles-" Rejoice in the Lord always: again I say, rejoice. Do not be always looking upon the service of God as a heavy burden and yoke to which you must be driven as a fear of punishment, but let that serv ice fill your souls at all times with delight and satisfaction. That is what St. Paul enjoins. Why is it not so with us? Why should it be so?

Well, there are ten thousand reasons why the service of God should be delightful and satisfactory; but I can refer to one only this morning-one, however, of which I think that we can all feel the force. As a rule, the man who is carrying on a profitable and successful business is, so long as every thing goes well, tolerably happy You don't see him going about with face, and although he may grumble a little, as most men do, you can see that he does not mean it. Now, if this is the case in the midst of the uncertainties which are inseparable from all human transactions, what ought to be the satisfaction and contentment of a man who has seriously taken in hand the one necessary business? For how does the case stand with such a man? The man who has seriously And, although the ivy was now the taken in hand the business of saving his own soul must succeed-for him there is no such thing as failure. So long as he is willing he must be prosperous. And why? Because he has Almighty God as a partner. And God is ready to give him what I hope it is not irreverent to call unlimited credit. In this life he pours into his soul His heavenly grace, and this grace gives to all his actions a value which gives him a right to an eternal recompense No action from morning tonight, from week's end to week's end, but may be made profitable and fruitful, if done with a right intention, and, of course if there is nothing sinful in it. This is the position in which any and every man may be placed and may remain if he so wills, and of the sense and judgment of a man who is not satisfied by such terms I have but a poor opinion.

A True Nobleman.

He is a nobleman in God's peerage who goes out every morning, it may the humblest of homes, to his work until the evening, with a determination, as working for a heavenly Master, to do his best : and no titles which this world can bestow, no money which was ever coined, can bring a man who does no work within the sunshine of God's love. - Ave Maria, from Dean Hole.

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OUR BOYS AND GIRLS. THE OAK TREE AND THE IVY.

Eugen Field. In the green wood stood a mighty oak So majestic was he that all who came that way paused to admire his strength and beauty, and all the other trees of the greenwood acknowledged him to be

their monarch. Now it came to pass that the ivy loved the oak tree, and inclining he graceful tendrils where he stood, she crept about his feet and twined herself around his sturdy and knotted trunk. And the oak tree pited the ivy. "Oho!" he cried, laughing boister-

ously, but good naturedly, you love me, do you, little vine? Very well, then; play about my feet, and I will keep the storms from you and will tell you pretty stories about the clouds, the birds, and the stars."

The ivy marvelled greatly at the

strange stories the oak-tree told; they were stories the oak tree heard from the wind that loitered about his lofty head and whispered to the leaves of his topmost branches. Sometimes the story was about the great ocean in the East, sometimes of the broad prairies in the West, sometimes of the ice king who lived in the North, and sometimes of the flower-queen who dwelt in the South. Then, too, the moon told a story to the oak tree every night, -- or at least every night that she came to the greenwood, which was very often, for the greenwood is a very charming spot, as we all known. And the oak tree repeated to the ivy every story the moon told and every song the stars

sang. "Pray, what are the winds saying · What song is that I hear? now? the ivy would ask; and then the oaktree would repeat the story or the song, and the ivy would listen in great wonderment.

Whenever the storms came, the oak tree cried to the little ivy: "Cling close to me, and no harm shall befall you! See how strong I am ; the tempest does not so much as stir me-l mock its fury!"

Then, seeing how strong and brave he was, the ivy hugged him closely his brown, rugged breast protected her from every harm, and she was secure.

The years went by; how quickly they flew, -spring, summer, winter, -ah life is short in the greenwood as elsewhere! And now the ivy was no onger a weakly little vine to excite the pity of the passer-by. Her thousand beautiful arms had twined hither and thither about the oak-tree, cover ing his brown and knotted trunk shooting forth a bright, delicious foli age and stretching far up among his lower branches. Then the oak tree's pity grew into a love for the ivy, and ivy was filled with a great joy. And the oak-tree and the ivy were wed one June night, and there was a wonderful celebration in the greenwood; and there was the most beauti ful music, in which the pine-trees, the crickets, the katydids, the frogs, and the nightingales joined with pleasing

harmony. The oak-tree was always good and gentle to the ivy. "There is a storm coming over the hills," he would say. The east wind tells me so; the swal lows fly low in the air, and the sky is dark. Cling close to me, my beloved, and no harm shall befall you."

Then, confidently and with an always-growing love, the ivy would cling more closely to the oak-tree, and no harm came to her.

" How good the oak tree is to the said the other trees of the green ivy! wood. The ivy heard them, and she loved the oak-tree more and more. most umbrageous and luxuriant vine in all the greenwood, the oak-tree re-garded her still as the tender little thing he had laughingly called to his feet that spring day, many years be fore,—the same little ivy he had told about the stars, the clouds, and the birds. And, just as patiently as in those days he had told her of these things, he now repeated other tales the winds whispered to his topmost boughs tales of the ocean in the East, the prairies in the West, the ice-king in he North, and the flower-queen in the South. Nestling upon his brave breast and in his stout arms, the ivy heard him tell these wondrous things, and she never wearied with the listening.

"How the oak-tree loves her !" said the ash. "The lazy vine has naught to do but to twine herself about the arrogant oak-tree and hear him tell his wondrous stories!"

The ivy heard these envious words, and they made her very sad; but she said nothing of them to the oak-tree and that night the oak tree rocked her to sleep as he repeated the lullaby zephyr was singing to him.

"There is a storm coming over the hills," said the oak-tree one day. "The east wind tells me so; the swal lows fly low in the air, and the sky is dark. Clasp me round about with thy dear arms, my beloved, and nestle close unto my bosom, and no harm shall befall thee.

"I have no fear," murmured the ivy; and she clasped her arms mos closely about him and nestled unto his

The storm came over the hills and swept down upon the greenwood with deafening thunder and vivid lightning. The storm-king himself rode upon the blast; his horses breathed flames, and his chariot trailed through the air like a serpent of fire. The ash fell before the violence of the storm king's fury, and the cedars groaning fell, and the hemlocks and the pines but the oak-tree alone quailed not.
"Oho!" cried the storm - king,

me, he does not tremble in my pres-

the ivy, in anguish.

ence. Well, we shall see."
With that, the storm-king hurled a mighty thunderbolt at the oak-tree, and the brave, strong monarch of the greenwood was riven. Then, with a shout of triumph, the storm king rode

aw. y.
"Dear oak-tree, you are riven by the storm king's thunderbolt!" cried

said the oak tree, feebly, "Ay," said the oak tree, feebly my end has come; see, I am shat tered and helpless."
"But I am unhurt," remonstrated

"and I will bind up your the ivy, wounds and nurse you back to health and vigor." And so it was that, although the oak-tree was ever afterward a riven and broken thing, the ivy concealed

covered his wounds all over with her soft foliage. "I had hoped, dear one," she said, "to grow up to thy height, to live with thee among the clouds, and to hear the solemn voices thou didst hear. Thou wouldst have loved me better

the scars upon his shattered form and

But the old oak tree said: "Nay, nay, my beloved ; I love thee better as thou art, for with thy beauty and thy

love thou comfortest mine age. Then would the ivy tell quaint stories to the old and broken oak-tree, -stories she had learned from the crickets, the bees, the butterflies, and the mice when she was an humble little vine and played at the foot of the majestic oak tree, towering in the greenwood with no thought of the tiny shoot that crept toward him with her And these simple tales pleased love. the old and riven oak-tree; they were not as heroic as the tales the winds, the clouds, and the stars told, but they were far sweeter, for they were tales of contentment, of humility, of love. So the old age of the oak-tree wa

grander than his youth. And all who went through the green wood paused to behold and admire the beauty of the oak-tree then ; for about his seared and broken trunk the gentle vine had so entwined her graceful tendrils and spread her fair foliage, that one saw not the havoc of the years nor the ruin of the tempest, but only the glory of the oak-tree's age, which was the ivy's love and ministering.

CHATS WITH YOUNG MEN

Advice to Young Writers.

Mr. Edgar Fawcett, the well-known litterateur, giving an account of his wn career as a writer, says:

"I wanted, above all things, to be original, 'just as every young author vants to be and too often deceives himself that he is. Bat when the truth is told there have been only a very few absolutely original authors within the nemory of man. We are all of us imitators of somebody else or a group of somebodies else, whether we concede it or no.

"There is," continues Mr. Fawcett, another principle of literary attemp that the young author cannot too closely bserve. He should seek to convince himself what particular accomplishment in letters he is best fitted to at-

"Here his surest guide will be the personal enjoyment which he secures from his task. If he is bored or wearied by it, he may make up his mind that it is very likely to bore and weary others. Nothing is more certain than that the work which gives pleasure to its readers has given to him who wrote it a keener pleasure still. Having made sure of what he can do best, he should then enter upon its performance with all possible caution and or to the 'inspired moment,' or waiting for it, or deplor ing its delay, he should take heed how he permits any such folly or supersti tion to clutch him with its vitiating grasp. 'Inspiration' either means, with a writer, good mental and physi-'Inspiration' either means cal health, or it has no meaning what The mind is powerless without ever. the body's aid : and to abuse one is to dull and incapacitate the other. Late nours and stimulants are especially fatal to the young writer when both are employed in the sense of literary While he burns midnigh coadjutors. oil and quaffs midnight beverageseven though the last are non-alcoholic, like the coffee of Balzac-he will be apt to cloud his clearer perception of the purpose he has in view, and to substitute frenzy for intelligence. is the natural, modest accompaniment of a beginner's inexperience. rarely approve by day-light what has seemed to him noteworthy a few hours To the tried and veteran writer these late colloquies with the muses may be altogether a different offeir . the only angered goddess whom they must face is Hygeia, the offended

deity of health." All young men are eager to win success, but some of them have no clear idea of what success is, unless they make money the object of their lives, and others of them even with wealth as their ideal, desire to achieve success by speculation, by good luck in some unexpected form, by a legacy, by any and easy way, but not by thrift and hard work.

To them this brief article will be of strong interest: Success, and How Achieved.

What makes success? That depends much upon what is regarded as success. One of the greatest evils threatening America is a false idea of success; the glamor of wealth; the love of money the haste to be rich. This leads to de falcations, breaches of trust, embezzlements and the other crimes following influence, worthy of the respect of their angrily, "the oak-tree does not bow to in their train, with which the daily fellowmen.

gambling and talseness-these are the " success. No duty

Speculation and

means used to attain Broken banks, shattered business, ruined houses, bankruptcy, suicide; these are the final harvest. seems more pressing than to cry aloud against this false idea of success; to save young men from the belief that success is anything else than that growth and development of character, out of which must come objective re-sults that sound judgment will recognize and the lapse of time demonstrate to be real success.

Ill fares the land to hastening ills a prey Where wealth accumulates and men deca

That " the love of money is the roo of all evil" very few seem to believe Yet a short time since that maxim was taken as a text for a thoughtful and philosophic address, delivered in one of our large cities, in which hible wis dom seemed to be clearly demonstrated by an unbiblical man, speaking from an entirely worldly point of view

Success will be determined, in the first place, by having a sane idea of what success is. Secondly, sound principles upon which that shall be founded-principles that have stood the test of time and of experi ence. Thirdly, hard work. You may have the first two, but success will no be devolved out of theory. This is the age of applied things; and the best theory of life must be worked out. Mr Disraeli, in Lothair, expressed the opinion that anything is within the reach of him who is willing to pay the necessary price for it in devotion and labor. It was so in his career, and it has been so in multitudes of other careers that could be cited. Recently ex President Harrison, whose life will be regarded as a success, said that whatever he had attained in his professional career as a lawyer had come to him because of steady and laborious application to the work of a lawyer's office. He came into the active life of a young man with no adventitious aids. He applied himself, with clear ideas and true aims, to the mastery of his profession. His great ability to do things is the result of his hard work. He knew no royal road to success. He never attempted any "short cuts." Two good mottoes can be taken from the scriptures: Work out your own salvation ;" and "Seest thou a man diligent in his business, he shall stand before kings."

Acting from Principle. Men of decided views founded upon well settled principles are the strong men of the world, the leaders of pub-lic opinion. They are more entitled to our respect even when we do not ap prove their views or principles than vacillating "time-servers or the mer who are guided in their opinions by their feelings or controlled by their personal interests. A politician adapts his views to circumstances, seeking to keep with the majority or to keep the majority with him, but even the politician has some guiding principles of political faith from which he does not really depart. He is thus able to pre evere a certain amount of consistency a his dealings with the public ques ons as they arise, and the public knowing his principles knows also here to find him. The man who is without definite principles, firmly held. can scarcely be consistent, for he can not remember what he has previously said on a similar subject, and his opinions on that subject will vary with his point of view, his feelings or his pre

indices. It is well for every man to consider and formulate, at least in his own mind, a code of principles to be He can do this only by thinkguide ing of the origin of parties, of rules of the like, and the deter mining for himself why parties were set apart from other parties, and why humanity by common consent estab lished this or that rule of conduct. By such analysis he will fix in his own mind certain principles based upon reason and which will serve him a sure and safe guides in dealing with the questions to which they are related The lawyer seldom comes across tw cases that are exactly alike, but he does not on that account have to find new law for each individual case. studies the principles of law and finds similarities between new cases and old which guide him to the principles governing both. In much the same vay the individual must study the principles of politics, of morality, of social conduct, and having once feverish self-reliance will replace in mastered the principles he can apply them without much difficulty to every question of politics, morals or social enduct as it arises.

The advantage of such a study is that it gives the individual confidence in his own judgment and promotes in him decision of character. It also makes him an object of respect not merely for his intelligence, but for the integrity of his opinion. Even those who differ from him will see and concede that he is honest and has formed his opinions upon a foundation of

thought. The opinions of a man of principle are generally consistent one with another. Consistency of that kind is a real jewel, but consistency which is mere stubborness or a refusal to yield to the logic of changed conditions is not to be commended. A man guided by principl s may change his views adopting other principles, but he will not do so often nor be as fickle as a

weather vane. All young men, however, should use their best intelligence in the selection of guiding principles, to the end that they may become clear thinkers and reasoners, with opinions of their own founded upon thought. They will then be recognized as men of standing and

FORTY HOURS' ADORATION.

"It is our earnest desire to introduce in this diocese also, if possible, the Perpetual Adoration in this sense, that at all times during the year the Forty Hours' Adoration shall be proceeding in one or more of the parish churches. For this reason, we request the reverend rectors to name three days that would be the most suitable for their congregation. As far as practicable, we congregation. As far as practicable, we hall follow their suggestions."—Archbishop Katzer. Although authors are not agreed

with regard to the date, place, and cir cumstances of the establishment of the Forty Hours' Adoration, yet they differ only in minor details, and the follow ing from the Raccolta (p. 79) must be accepted as the most reliable account "The prayer for forty hours together before the Biessed Sacrament, in memory of the forty hours during which the sacred body of Jesus was in the sepul chre, began in Milan, about the year 1534 Thence it spread into other Thence it spread into cities of Italy, and was introduced into Rome, for the first Sunday in every month, by the Archconfraternity of the Most Holy Trinity of the Pilgrims founded by St. Pailip Neri in the year 1548), and for the third Sunday in the month, by the Archconfraternity of Our Lady of Prayer, called La Morte, in the year 1551. This prayer of the Forty Hours was established forever by Pope Clement VIII., for the whole ourse of the year, in regular, contin nous succession, from one church to an other, commencing with the first Sunday in Advent in the chapel of the Apostolic Palace, as appears from the constitution Graves et Diuternae, Nov ember 25, 1592. This Pope was moved o establish this devotion by the public troubles of holy Church, in order that day and night the faithful might appease their Lord by prayer bafore the Blessed Sacrament in solemn exposition.

The constitution of Pope Clement VIII. referred to is commonly known as the Ciementine Instruction, by which the whole matter relating to the Forty Hours' Exposition was regulated for Catholic countries. But there are certain modifications permitted in missionary countries, of which mention will be made as we proceed. There has been, as we have seen, a gradual development in the external devotion to the Most Holy Sacrament, by which it has been brought down to what we have at present. First, there was the procession with the Sacred Host conealed, which was made on but one or two days in the year; next, the pro-cession with the Blessed Sacrament exposed to view; then the short procession with the long continued exposition; after that the benediction during and at the close of the Forty Hours and, finally, the benediction after a hort exposition and without the pro cession, and that once or oftener in the But we have only meagre details of the manner in which the grad ual development was effected. Many a reader, however, will remember the time when both the Forty Hours' Adoration and the benediction were

rare in this country.

It is not certain who introduced the evotion of the Forty Hours into the United States : Ibut it was most prob ably either Archbishop Kenrick, of Baltimore, or Bishop Neumann, o Pailadelphia, and about the year 1854 Finding that the Clementine Instruc tion could not be followed out in this country, so far as keeping the Blessed Sacrament exposed for the forty hours continuously, Archbishop Kenrick applied to the Holy See for such modi ications of it for his archdiocese as circumstances demanded; and Pius by a rescript dated December 10 1857, granted the following, which were, at the request of the Fathers of the Second Plenary Council of Balti more, extended to the whole United

States in 1868 "1. That, as long as circumstances require it, the Blessed Sacramen be exposed to public adoration in the form of the Forty Hours' Prayer in all the churches and oratories of the diocese of Baltimore once or twice a year, as the Archbishop may think best in the Lord, in the day time only. and that at night It may be replaced in the tabernacle. 2. That the procession may be omitted, even inside the church, if it cannot properly be had. 3. To all the faithful, of either sex, he grants the Indulgence of seven years, and as many quarantines to be gained each day that they visit the church where the Blessed Sacrament is exposed and remain there for some time in prayer, and a Plenary Indulg ence to all who, besides visiting the church where the Blessed Sacrament is exposed, and praying there once on each of the three days, also go to confession and receive Holy Communion. But, according to a more recent de cree, three visits are not necessary to gain the Plenary Indulgence."-Cath olic Citizen.

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CATHOLIC RECORD OFFICE, LONDON, ONE

An English Bishop Explains this

In his Lenten Pastoral the Right without roots or substance. Yet he does fear God, hope in Him, and love Rev. Dr. Hedley, Bishop of Newport, continues and concludes the instruc-tion on the subject of Christ's grace Him, and has a genuine purpose not to offend Him again. Another man and man's sanctification, on which he has a much clearer insight, and a spoke in Advent. In the course of his observations he says: The moment in grasp of interior truth much more firm and fast. He may have correswhich man's spirit passes from deadly sin-whether original or personal—to ponded better with the grace given im. He may be better instructed sanctifying grace, must be the moment of a new creation. When Almighty God in the beginning said, "Let there He may have taken more time and pains, concentrating his thought and putting pressure on his will power, as be light"-or even when His creative a man can so well do when he really Word called the material universe out of nothing—He did not do a more wonderful thing than when He floods means to do it. Finally, there may be special circumstances which make his repentance full and fervent. Two the human spirit with the grace acthings, then, are certain: first, that quired for man by his Redeemer. The dispositions, however good and right in themselves, may be too imperfect in passing from the privation of grace to the possession of it—from spiritual degree to wash away mortal sin; and, secondly, as we have said, that the death to spiritual life-may, with a certain correctness, be called conver-sion. It is evident, however, that the word "conversion" has not altogether same group of dispositions, if sufficiently intense, and accompanied by desire of the sacrament, will certainly accomplish this object. It hardly rethe same meaning as sanctification Conversion primarily signifies an act, quires the Church's authority to make the mind accept this doctrine. It is or several acts, on the part of man himself. Sanctification means the work the only view of human nature and God's majesty which can be reconciled of God in the soul. Still, it is true that there can be no sanctification or regen with the teachings of the Bible. This eration without conversion; and we will now consider what conversion being so, let us observe the mercy of Jesus Christ. The new Covenant was really is. Conversion, which is frequently in Holy Scripture called reto be a dispensation of "grace and truth;" of a more abundant grace, and pentance, is nothing else than a sin-cere turning to God, with detestation of a real, and not a mere ceremonial, efficacy. Among other things, for and hatred of our sins, accompanied by a firm determination to change our evil giveness of sin was to be easier. strayed sheep was not to be required even to walk back to the fold, but was life and reform our bad conduct. This description, which will in a moment reto be carried home on the shoulders of call to memory a thousand passages of the Old and New Testaments', is brief the Good Shepherd. The great majority of men and women are, it must be in words but pregnant in meaning sorrowfully admitted, those in whom and it touches on doctrines of vita fear, faith and love are weak and rement, which false teachers have at miss. Unspiritual, indifferent, distracted, and tempted, they may pertacked, and for which the Catholic Church has fought, in ages past. haps turn to God; nay, if they are practising Catholics, and live in the if you will observe, conversion, thus understood, must include four or five intelligent and spiritual movements, each connected with the other, but all struction, they will be almost sure, from time to time, to endeavor to shake nore or less distinct. The first thing off sin and serve God better. These are they on whom God has mercy in that happens is, that the sinner is stirred by the grace of God. That grace the sacrament of penance. Their dis is a certain Divine stimulation of the positions, when they approach the art and will, without which repentsacred tribunal, must be genuine, even ance is impossible. It does not act if feeble. No good, but the contrary, mechanically, as when a lever is apwill come to the soul that confesses it plied to a heavy weight; it does not sins without any sorrow for them. estroy or suspend a man's free will. But if the dispositions exist—and Cath Unless we, on our part, accept, em-brace and co operate with the solicitaolics are instructed to take great pains with them-the august sacrament of tions and promptings of Our Heavenly penance joins itself to them, and by Father, they are as useless for spiritual profit as the winds which sigh the Blood of Christ the priest's absolu tion washes away the guilt of sin. "Whose sins you shall forgive, they round men's houses in the night and in the morning have left no trace. are forgiven them." (St. John xx, 23 Turn to Me and I will turn to you, The Bishop next points out that a is the appeal made by God to sinners Christian's repentanc and conversion (Zacharias i, 3); as if the great God of may be real and sincere, and yet that he may afterwards again fall into mor-Heaven would respect and wait for the free act of His creature. Then, if His tal sin; and also that true conversion words are heard, there comes from the of the heart is not necessarily accomdepths of the sinner's heart that cry panied by any strong or marked feelwhich acknowledges his dependence on his Maker's mercy: "Convert us, ing of peace, joy or fervor. In conclud-ing he says: Around us, dear children O Lord, to Thee, and we shall be con in Jesus Christ, belonging to one or other of the many forms of religious verted" (Lamentations v. 21). The next element in the process of converopinion which claim to be called by the sion is faith; belief in those things which God has revealed, trust in His name of Christian, there are numberpromises, and confidence in His power to justify the sinner "by His grace, less hearts which from time to time truly turn to God and long to give through the redemption that is in Christ Jesus" (Roman iii, 24). Faith hemselves wholy to His service But they live in a generation which has lost the true Christian tradi-tion. Not that any genuine cry of the is followed or accompanied by fear-a fear of the terrible justice of God, and soul will ever be, or can ever be, disreof the just judgments with which He garded by Our Heavenly Father, from must visit wilful and unrepented sin. But fear must not extinguish humble come. But one fugitive cry is not

" Is it My will that a sinner should die, saith the Lord God, and not that he should be converted from his ways and live (Ezechiel xviii, 23)?" "Turn to the Lord your God; for He is gracious and merciful, patient and rich in mercy" (Joel ii, 12). Finally, the sweet and lovely flame of charity begins to tremble in the heart ; kindling slowly and faintly, but growing brighter and stronger as the heart follows the grace given; a charity to which the attributes of God are only by one unveiled, as consideration and drawn to His sovereign justice, then to His Holiness, then to His Majesty, then to His fatherly love, then to His infinite perfection. And thus the hatred of sin is complete and the return of the prodigal to his Heavenly Father is accomplished.

A question may here be asked by

non-Catholics which requires an

answer. If this, they will object, is the process of conversion, what need is of the sacrament of penance What can a sacrament do more than bring into the soul faith, holy fear, filial hope, and Divine love? Catholic would hesitate what to reply. It is true that, as is constantly repeated in Catholic instructions, conversion may be full and complete, and the sou may be justified, even before the sacrament of penance is resorted to. For all that, the sacrament is absolutely The Catholic Church believes that it is Christ's command that all grave or deadly sins, whether already pardoned or not, be once at least con ssed to the minister of God. ordinance is capable of ample justifica tion; but, for the moment, it is suffic ient to say that salvation would be exposed to dangerous uncertainty if every man was allowed to decide for himself whether his disposi-

tions were sufficiently perfect to wash away his sins without the sacrament.

And this leads us to the second point

in the reply. It is this-that the

sacrament has power and efficacy to

forgive even the deadliest sin in cases

where the penitent's own dispositions,

although good, would not of themselves

suffice to obtain such forgiveness.

Think, for a moment, what varying

keep the date of this Pilgrimage in mind as the rates, on both the C, P. R., and the G. T. R., railways will be the very lowest of the season. degrees of intensity may be found in the emotions, desires, and resolutions of the human heart. One man's fear is light, his hope is feeble, his charity is weak, his resolution is new-born,

OBITUARY.

WILLIE HARRIS KIDD, ATHLONE. Died, March 15, 1898, aged twenty-three

Died, March 15, 1838, aged twenty-three years.

The Angel of the Presence who calls but once, obeying the will of the Master has entered unseen the home of Mrs. Jno. Kidd and summoned the soul of her youngest son to the bar of Eternal Justice, before which each child of Adam must eventually appear to list the final sentence from which there is no appeal. Caimly, serenely, and with no tremor of dread, did that strong spirit make ready for its aerial flight, shook itself free from its fetters of clay, and, borne aloft on the wings of prayer, sought shelter and protection in the mansion of the Saviour.

and, borne aloft on the wings of prayer, sought shelter and protection in the mansion of the Saviour.

There in the narrow confines of the draped casket, mute and motioniess, yet beautiful oven in death, lie the mortal remains of the youthful dead. A sorrowing host of bereaved relatives and friends draw near to say farewell. And what a farewell: Rendered doubly sad was it by the awful suddenness of the calamity and the remembrance, fresh in the minus of the dear many charities freely dispensed by the dear that the fact of the intomitable will, the pertinactly of pupies and the unfilleding zeal that characterized the intomitable will, the pertinactly of pupies and the unfilleding seal that characterized the same selection was the same evidence to first a paint of the same selection of the skilful practitioner that a paintul and degence of the same selection of the same

nham Sentinal. May his soul rest in peace!

MRS. PATRICK M'BRIDE, BARRIE.

MRS. PATRICK M'BRIDE. BARRIE.

Barrie Advance, April 21,
Mrs. Patrick McBride died at the residence of herson-in-law, Mr. E. Sevigny, Collier street, on Monday morning, after a few days severe content of the street, and the sevigent of th

were surring days because of the ere Canada Rebellion, and when the Volers returned to Barrie from Penetanguishwhere they were stationed, the late Mr.
ley, one of the company, was showing his her's gun to some persons in a hotel near
McKernan's house. The gun was accially discharged, its contents passing
ugh Mary McKernan's knee, the little girl
ng, with child-like curiosity, gone into the

dentally discharged, its contents passing through Mary McKernan's knee, the little girl having, with child-like curiosity, gone into the hotel to see what was going on. The blood began to flow profusely, and the late John Macwatt saved her life by binding a strap around her leg just above the knee, thus stopping the flow of blood. She never afterwards had proper use of the wounded member.

When Miss McKernan was about twenty years of age she married Patrick McBride, who was one of Barrie's first nerchants, and carried on business on the property now occupied by Mr. Peter Kearns, but along with other property north of it as far as Worsley street, remained in the possession of the deceased lady. Since the death of her husband, twenty-five years ago. Mrs. McBride lived with her daughters, and for the last sixteen years with her eldest daughter, Mrs. Sevigny.

Her three daughters living are: Mrs. E. Sevigny, Mrs. Hamilin and Mrs. Hart, all of Barrie, and Sister M. Jerome of St. Joseph's Convent, Toronto. Mrs. Beardsley, Worsley street, is the only surviving member of the McKernan family, and is older than her late sister, Mrs. McBride.

The deceased was attended by Rev. Dean Egan, who, in his untiring zeal-visited her several times a day. She was also visited by Father (Sweny. The Sisters of St. Joseph, of which community her oldest daughter, Sr. Mary Jerome belonged, were by her bedside almost constants, I was most editying to hear her sweny. The Sisters of St. Joseph of which community her oldest daughter, Sr. Mary the surviving to hear her sweny. The Sisters of St. Joseph, of which community her oldest daughter, Sr. Mary the surviving to hear her sweny. The Sisters of St. Joseph of which community her oldest daughter, Sr. Mary the surviving to hear her sweny. The Sisters of St. Joseph, of which community her oldest daughter, Sr. Mary the surviving to hear her sweny. The Sisters of St. Joseph, of which community her oldest daughter, Sr. S. Amy the surviving to hear her swenty. The shear of the R. C. Cemety of Wed

ver of His creatures it may

enough. Every man has a past, and

every man's life goes on with added

to that mark on the dial of time which is fixed for its limit. Life is concerne

with many things; the powers and impulses of man are various and com-

plex : help must be had against temp

tations, questions of right and wrong

must be answered, falls must be reck

oned with, spiritual hurts must be re-

paired, and God's commandments must

in all things be obeyed. No man can

in these most serious matters be his own guide. The most learned of men

b. Oliver. The funeral took place to the R. C. ceme-yon Wednesday morning, Dean Egan con-ting the service in St. Marv's church. Mrs. Bride was a devoted and conscientious statian, and very much esteemed by her ny friends in and around Barrie.

MRS, PETER KENNEDY, INGERSOLL,

MRS, PETER KENNEDY, INGERSOLL.
Tuesday morning, April 12, at her residence, King street west, the spirit of Mrs. Peter Kennedy took its flight. Deceased had been ill for a considerable length of time, and some weeks ago underwent a surgical operation, from which she never recovered. The late Mrs. Kennedy's maiden name was Mary Shoebotham, and she was the youngest daughter of George Shoebotham and Mary Horan. She was born in the parish of Graun, county Tipperary, Ireland, in 1830. On the 21st of July, 1818, she was married to Mr. Peter Kennedy, in London, Ont.; and had she lived until the 21st of July next they would have been fifty years wedded. After residing in London for eight years, she removed to Ingersoll with her husband, where she has resided ever since. Besides a sorrowing husband, she leaves four children to mourn her loss, as follows: James, who resides at Ingersoll; W. George, Chicago; Mrs. O'Gorman, Ingersoll; and Mrs. Mackey, Brooklyn, N. Y.

The funeral took place on Thursday from her

pall-bearers. Friends from a distance who attended were: P. Hayes, West Branch, Mich., Mrs. Kelly. Essex; Mr. and Miss Walsh. Mr. Austin and Miss O'Brien, Hamilton. – The Grand River Sachem, April 20, 1898.

The CATHOLIC RECORD extends heartfelt sympathy to the bereaved ones, coupled with the earnest prayer that our Heavenly Fathe

will grant eternal rest to their dear departed

"Leaflets From Loretto." the April number of which is now before us, is published quarterly by the pupils of Loretto Abbey. Wellington Piace, Toronto. The Editor in Chief is Miss Piace, Toronto. The Editor in Chief is Miss Marie L. McGuire; Miss Gertrude Hughes—a young lady gifted with considerable literary team—being Exchange Editor, and the Misses Meeting, Calarmont, Winter, Maud McDonad Garmont, Winter, Maud McDonad Calarmont, Winter, Winter, Maud McDonad Calarmont, Winter, Wint

A Convent Quarterly.

The Sign of the Cross.

When weary with my constant care, I fain Thy guiding hand would seek, Bu', for my earnest need, I feel That human words are slow and weak,

When maddening doubts within me rise, And by their surges I am tossed, Till in the whirl of heart and brain My feeble faith is nearly lost, I name the Triune God, and make That sign so dear for Jesus' sake,

And when the tempter speaks to me And lures my soul to seek her rost In raths, oh! Lamb of Caivary! I feel Thy feet have never pressed, Between me and the foe I place The Sign that he can never face.

When the last hour to me shall come,

ST. PATRICK'S SCHOOL CONCERT.

Niagara Falls Record, April 22.

Niagara Falls Record, April 22,
Last Tuesday evening the pupils and expupils of St. Patrick's school gave a concert in the town hall. The weather outside was far from being agreeable, yet despite the pouring rain, the hall was very comfortably filled. Had the night been fair, it is safe to say that there would hardly have been a vacant seat. The "bill of fare" presented was of a very high order of merit. Whenever the Sisters and pupils of St. Patrick's undertake anything of this kind it is always sure to be a success, so that everyone who had the beasure of listening to the programme on Tuesday might were thoroughly delighted and piensed. The cordial opening address was delivered by Master Edward Fleming. A piano solo, "Racing Downthe Rapids," by Lawrence, was played by Miss Annie Foster. In this selection, as also in her second number, "Alice," this young lady, who, by the way, was making her first venture in public, particularly pleased her friends and the audience. Her interpretation of the music, and her skill in handling the keys, deserve special mention, and judging, by the performance of this evening, a brilliant future as an accomplished plainst, is before the young lady.

When the curtain rose for the second time, a very pretty sight was presented. About forty little girls, in pretty costumes, sang a number of little ditties, such as "Little Bo-Peen," "Little Jack Horner," and others, and their sweet little vioices penetrated to every part of the hall with remarkable distinctness. The recitation of Master J. Seales, entitled "The Baby," was well rendered, for the young gentlemen was able to convince his audience in an assuming manner that it wouldn't be safe to the hall withremarkable distinctness. The recitation of Master J. Seales, entitled "The Baby," was well rendered, for the young gentlemen was able to convince his audience in an assuming manner that it wouldn't be safe to the hall withremarkable distinctness. The recitation of Master J. Seales, entitled "The Baby," was sune by Miss L Mularkie, a

pleasing effect.
Master Curtis Seales sang a comic song entitled "The Hat My Father Wore," and the young man succeeded in bringing forth roars of laughter from his audience. He responded to an encore.
"An Incident in the Life of Christ" was the title of a recitation ably rendered by Miss J.

title of a recitation ably rendered by Miss J. Ellis, which gave a touch of pathos to the programme that was greatly appreciated. The next number was a vocal solo by Miss Helen O'Leary, "Forget Me Not." Miss O'Leary has a voice of are sweetness and power, and it was in no spirit of idle praise that her hearers demanded an encore, which was cheerful given. The second selection "Don't be Angryt Mother," was the means of again showing forth the excellent qualities of this young lady's voice.

voice.

By special request, Miss O'Connor, of Buffalo,
N. Y., who is on a visit to friends in town,
kindly consented to assist in the evening's
pleasure by singing a solo. The selection, "The
Spring Song," afforded scope for her sweet and
well-trained voice, and when a re-call was insisted on, she sang "Supposing," which was
given in amanner that fairly brought down the
house.

CONCERT AT MIMICO.

The concert in aid of the proposed Catholic Church at Mimico, held on Monday, April 18, was a grand success. The weather being per-fect, the hall was crowded to overflowing. The programme contained the names of many well known and popular artists, as follows:

Part I.

Inst. Duet.—"Husareuritt"..... Fritz Spindler
The Misses Forbes and Stock
Vocal Solo—"The Mermaud".

Mr. G. C. Warburton
Recitation—"Caleb's Courtship".

Miss B. Prendergast McCarthy
Vocal Solo—"True till Death".

Piano and Vioiin.

The Misses Gormaly and Connors
Vocal Solo—"Only for Thee". Hastings Weblyn
Mrs. J. H. Gormaly
Comic—"Keep Inchin' Along "Mr. Jas. Fax

Part II.

Part II.

Part II. Minnie and Vocal Solo.

Mrs. Ethel Herbert
Recitation—"How He Saved St. Michael's".
Miss B. Prendergast McCarthy

Thomas

Ventriloquism

Mr. Henry Simpson
Comic Song—"Holligan's Mule". Comic Song—"Holligan's Mule"..... Mr. Jas. Fax Farce—"Peace and Quiet".... The Mimico Dramatic Club Miss Agnes Forbes, Accompanist "God Save The Queen."

MIMICO DRAMATIC CLUB.

"Peace and Quiet"

CASTE.

CAS

To the Editor of the RECORD: Sir-Kindly allow me a little space in you To the Editor of the Record:

Sir-Kindly allow me a little space in your valuable paper to present to your numerous readers the way in which the Catholics of East Northumberland are being treated, in return for their almost unanimous support of the Liberal candidate, who was elected by a sweeping majority last June, for the Local House.

Prior to the election there had been, from the opening of the Murray Canal to the present year, as a matter of British fair play to the Catholic minority in the riding through which the canal runs, two of our co-religionists on the bridges, of which there are four crossing the same. A few days ago, Fitzgeraid, a Conservative, and Pelletier, a strong supporter of Sir Wilfrid Laurier, were both unceremoniously discharged, without any given reason or investigation. This was bad enough, but only one Catholic was appointed where there had been two, and the other positions were all filled by non-Catholics. Is it any wonder that we down here are annoyed at this narrow-minded, petty meanness? The men being put off under the Liberal rule of our present member are nearly all poor men, with large families, whom they st Northumberland. Catholics, re selves, and thereby make other, , and love you through fear, if they e you through affection.

A Disgusted Liberal. spect yourselves, and respect you, and love you will not love you through

Murray, April 19th.

THE LATE CARDINAL TASCHEREAU The death of the late Cardinal Taschereau is

much regretted, not only in Quebec, but also in the province of Ontario, and many in this section of the country will remember with gratitude his whole souled hospitality and kindness, Mrs. F. J.IGillespie, of Uptergrove, called upon his Eminence on the occasion of their trip to Ste. Anne de Beaupre, in September, 1892. Mrs. Gillespie had made for the Cardinal a beautiful smoking-cap, which her husband sent to him. The following is a copy of the acknowledgment which he received:

Archienisconal Residence, Quebec,

Archiepiscopal Residence, Quebec, Oct. 29, 1892.

Archiepiscolar Oct. 29, 1892.

Mr. F. J. Gillespie:
Dear Sir—Your letter of the 22nd October, together with the smoking-cap which you had the kindness to send me, was duly received. The letter was mislaid with other papers or I would have written you sooner. With all my heart I thank both yourself and Mrs. Gillespie. A few days ago a dozen residences close to the church in Ste. Anne de Beaupre were destroyed by fire. But—thank God!—the fine church was not damaged.

Kindly accept, as well as madam, the assurance of my gratitude.

E.'A.Card. Taschereau.

GAINED 39 POUNDS. The Experience of Miss Flora Fergu-

OR FIVE YEARS SHE WAS AN ALMOST HELI LESS INVALID - USED MANY MEDICINES WITHOUT BENEFIT - DR. WILLIAMS' PINE PILLS RESTORE HER HEALTH,

In the sent services matters be his form guide. The most learned of men cannot in these things pretend by the control of the services and the

NEW BOOKS.

"The Prodigal's Daughter and other Tales" by Lelia Hardin Bugg, author of "The Correct Thing for Catholics," "A Lady," "Orchids," etc., has been published by Benziger Bros. Price, \$1.00.

MARKET REPORTS.

London, April. 28. — Wheat, 87 to 90c. per bushel; coats, 313 to 324c. per bushel; peas 55 to 60c. per bushel; years 35 to 60c. per bushel; years 35 to 40c. per bushel; peas, 45 to 60c. per bushel; buckwheat, 36 to 384c. per bushel; beans, 40 to 60c. per bushel; barley, 43 to 48c. per bushel. Plenty of produce changed hands. Eggs by the dozen, sold at 10 to 16 and by the basket iots at 9 to 94c. Best following the company were unchanged. Beef by the carcass soid as high as \$7 per hundred pounds, and mutton at 7 cents a pound. Dressed pork brought from \$5.75 to \$6, and live hogs, \$4.40. Spring lambs soid at \$4.50 to \$5 cach. Twenty-five loads of hay went at from \$6.50 to \$7.75 with \$7.50 as the ruling figure.

Montreal, Q. April 28. — Flour. Regalations

Montreal, Q., April 28.—Flour—Receipts 600 barrels; market firm.

Montreal, Q., April 28.—Flour—Receipts 600 barrels; market firm.

TORONTO,

Toronto, Ont., April 28. — Flour firmer; straight rollers quoted at \$4.30 to \$4.40, middle freights; Manitoba patents, higher, at \$5.55 to \$6.25. Bran, \$10.50 to \$11 middle frieghts; Manitoba patents, higher, at \$5.55 to \$6.25. Bran, \$10.50 to \$11 middle frieghts and shorts, \$12.50. Bran, \$12.50. Wheat, higher in sympathy with British markets; red winter is quoted at 95c. to 96c. west, and white at 91 to 39c. spring, 97c. to \$1 on Midland; and goose, 90c. to 92c. Midland; No. 1 Manitoba hard, \$1,16 to \$1.17. North Hay, and \$1.12 to arrive Sarnia and Owen, Sound, Peas, firmer, at 58c. north and west, and 39c. on Midland. Rye, nominal, at 30 to 40c. west. Barley, 35c. north and west for No. 3 extra, and 33c, to 3c, for feed. Oatmeal, \$3.75 in bags on track.

PORT HURON.

peas, 30 to 35 cents per bush; beans, unbicked, 40 to 50 cents per bush.

Produce.—Butter, 14 to 16c per pound; eggs, 83 to 9 cents per aozen; honey, 7 to 10 cents per pound; cheese, 103 to 11 cents per pound; cheese, 103 to 11 cents per pound.

Hay and Straw.—Hay, \$5,00 to \$6,00 per ton, on the city market; baied hay, \$3.00 to \$6,50 per ton in car lots; straw, \$2.50 to \$3.00 per ton.

Vegetables and Fruits.—Potatoes, 50 to 55c per bushel; ontons, 50 to 50c per bushel; ontons, 50 to 60c per bush; oysters 25c per dozen; turnips, 20 to 25 cents per bush; apples, areen, \$3.00 to \$1.00 per bush; apples, areen, \$3.00 to \$1.00 per bush; apples, areen, \$3.00 to \$1.00 per bush; apples, the per bush —Beef, Michigan, \$5.50 to \$7.00 per cwt, 11 to weight, \$3.50 to \$4.00 per cwt.; Chicago, \$5.00 to \$7.50 per dozen, \$5.00 to \$7.50 per cwt, 11 per \$1.50 to \$6.50; heavy, no sale, iive weight, \$3.50 to \$3.40 row.

Latest Live Stock Markets. TORONTO.

Toronto, April 28.—Export cattle was very dow to-day; there was a good supply, but a weak demand, and sales dragged at from 31 to te, with an occasional sale at 10 to 15c, more or anything very choice. Export bulls were selling at 3c, per pound in the best.

Export of ons were sening at sc. per pound for the best.

Butchers' cattle was dull—in fact the market for cattle was generally stigmatized as a "rotten" one; loads sold of the best at from 3 to 34e, per lb; medium at from 3 to 34e,; and common down to 24e, per lb. A few choice selections sold round 34e.

Milk cows sold slowy at from \$20 to \$35 each. Yearlings were rather scarce, and fetched from \$5.50 to \$5.90 per 100 lbs.

Spring lambs were scarce, and worth from \$3.50 to \$4.75 each.

There is no change in sheep: good ewe are

\$5.50 to \$4.75 each.
There is no change in sheep; good ewe are worth \$3c. per lb.
Hogs are steady and unchanged, at \$2c. per lb. for the best: light and heavy hogs sell at \$4c. to \$4c.; sows sell at \$3c.; and stags at \$2c. per pound.

EAST BUFFALO.

East Buffalo.

East Buffalo, N. Y., April 28.—Cattle—The market was regarded fairly steady for good handy and desirable grades and only fair for heavy lots at firmer prices. Veals and caives—The supply was light, only a few good to choice veals being on sale; there was fair demand for the best heavy prime veals, and all of these were taken at the top quotations, or from \$5.25 to \$5.59; common to good, \$4.25 to \$5.50; to \$5.09; common to good, \$4.25 to \$5.50; kill 50; common to good, \$4.25 to \$4.25; mixed packers' grades, \$4.20 to \$4.25; heavy hogs, \$25 to \$00 light Yorkers, \$4.15 to \$4.25; mixed packers' grades, \$4.20 to \$4.25; heavy hogs, \$25 to \$00 lish; \$4.25; roughs, common to choice, \$3.09 to \$4.00; cuils to common, \$4.15 to \$4.20; vealings, fair mixed to choice \$4.20; vealings, fair mixed to choice wethers, \$4.15 to \$4.40; wool lambs, fair to choice, \$5.25 to \$5.50; native clipped sheep, choice to selected wethers \$4.25 to \$4.35; good to choice mixed sheep, \$4.10 to \$4.25; to \$3.50;

A. O. H.

Office of the Provincial President, Toronto, April, 23, 1898.

To the Officers and Members of the Ancient Order of Hibernians, Province of Ontario, and their Auxiliary, the Daughters of Erin:
The Fifth Biennial Convention of the Ancient Order of Hibernians and the Second Biennial Convention of the Daughters of Erin will open in the Hall of Division 1, A. O. H., Niagara Falls, Ont., on Thursday, the 19th of May, at 10 a. m., and will remain in session until althusiness is transacted. Representation will be in accordance with the decision of the National Officers.

Respectfully and formations.

officers.

Respectfully and fraternally submitted on heal of the above organizations.

Hugh McCaffrey, Pro. Pres. A. O. H., John Falvey, Pro. Sec. A. O. H., Michael Guerin, Pro. Treas. A. O. H., Miss M. C. Kolly, Pro. Pres. D. of E., Mrs. M. Fahey, Pro. Sec. D. of E., Miss M. Raheilly, Pro, Treas. D. of E.

FOR SALE.

We beg to call the attention of the Catholic people of Canada to our handsome oak "Viaticum Case," which contains everything required, in a neat and compact form, when the priest is called in to administer the last sacraments to the sick or dying.

This case fills a long-felt want, and should be in every Catholic home in Canada. It has been endorsed by the leading dignitaries of the Catholic Church in the United States and Canada, and wherever introduced has niet with a ready sale. We will send the case to any address in Canada on receipt of price, \$7.00. For further particulars, address The K. W. Connor Co., 72; Prince William St., St. John, N. B.

PLUMBING WORK in Operation, can be seen at our warereens Dundas Street . .

SMITH BROS. Sanitary Plumbers and Heating Engineers, LONDON, ONT.

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118 Dundas St., (North) London, Ont. 100 Foreign Stamps, all different, for 10cprice list post free on application.
WESTON STAMP CO.,
31 King street east, Toronto.

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

The Catholic Record.

London, Saturday May 7, 189 A CLEVER CRITIC.

David Creedon's criticism of books delightful reading. He has a n taste of discrimination and any bo that receives his approval is worthy perusal. He has a terse and vigor English style. We always look him now in The Western Watchma

THE TRUE TEST. Crispi says that the decadence

Spain is due to the priesthood. "impoverished condition, etc., ar from the fact that Rome has stilled beatings of the pulse of progre We wonder if Italy's decline must ascribed to the same fact, or beca the venerable statesman has laid hand upon the national funds? short time ago he was exhibted a monster of perfidy and dishonesty to day he is placed on a pedestal tell us why Spain is utterly unfit to with the United States. The fact Spain is poor or wealthy is no p that she is in a state of decadence. true test of civilization is, as Eme says, not the census or the size of ci but the kind of men the country t out. Dazzled by the glamour of terial prosperity we are too apt to get this, and hence little incline pay attention to the essential cons ents of national life. But let u ways remember that not upon as or navies or the treasures of ar commerce, but upon the justice impartial administration of law, upon the honor and the virtue of citizen, is founded civilization nation poor in worldly resources attain a high place of culture, a nation upon whose brow glitter diadem of earthly grandeur ma trembling on the brink of ruin. is not," said Jules Simon, "the le a battle, an army annihilated province torn away, that begin fall of a people. A nation dies by abandoning its manly habit the effacement of its character, l invasion of egotism and scepticism dies of its corruption, it does not

OUR SOCIETIES.

its wounds."

The problem of why our societ not meet with permanent succ one that has for some time pa gaged our attention. They com very promisingly, flourish for and then disappear or become cally dead. Any impartial ob will admit this to be a true state of the case. Now we should l unravel the problem, and any s will be most gratefully receive us. We are not discussing ability, for all agree that th a most important factor in work. Our pastors have recognized their importance ar sought to found and foster th their different parishes. But w should like to discover is why s energy along temperance, so benevolent lines, is lost or misd This may grate harshly on son but it is a plain statement of fa we should give full credence reports or to the speeches orators at festive gatherings v believe their efficiency was doubt or cavil; but a little ex tion will convince us that the and speeches have, like the news," very little foundation appreciate the difficultles and that beset our young men, but allowance for all this we have tation in saying that the Catholic society of young me much to be desired.

A society is not merely a satisfy the gregarious instinct is also a school wherein men taught and uplifted. It is a individuals banded together and discipline for the attai some specific end. Selfish a obtrude themselves, for we li world, but they will not be ; to stand in the way of the good. A society, we take it, a well-spring of high though deavor. It should try to from the minds of Catholics are destined by Providen hewers of wood, and carriers and to persuade them the patient and persevering toil