The Catholic Record

London, Saturday. May 12, 1900.

NON-CATHOLIC MISSIONS.

The missions to non-Catholics are more than realizing the hopes of their promoters. The lectures are well attended and the missionaries are treated with unvarying courtesy. The traditional dislike of Catholicism that has been fostered by calumny and misrepresentation is disappearing before the plain enunciation of Catholic truth ; and men and women are going slowly, but surely. Romewards.

We sincerely hope the day will come when devoted men will undertake a similar work in Canada! Meanwhile we say to our separated brethren, in the words of Cardinal Newman:

"You are born to be Catholics: refuse not the unmerited grace of your bountiful God: throw off for good and all the illusions of your intellect, the bondage of your affections and stand upright in that freedam which is your inheritance."

THE SCIENCE OF WAR.

Mr. Hudson Maxim, the maker of sundry destructive engines, intimates, in the course of an article in The Home Magazine, that he has not as yet exhausted his vein of inventive originality, and that he has in view the construction of a few more instruments that will contribute not a little to the further development and perfection of the science of war. One of these will be a prejectile that will hurl some hundred pounds of poison for the purpose of blinding and singing and burning men in trenches or behind breastworks.

International law is opposed to such barbaric methods of warfare; but Mr. Maxim tells us that international laws, "like spider's webs, are made for the authors of those laws-made to bind the weak, while the strong can break through." Rather cool-blooded, but Mr. Maxom has been studying history. He knows that the talk about universal brotherhood, the desire for peace, for the protection of the down-trodden, is nonsensical, and he is not afraid to say so. If the promoters of the benevolent assimilation scheme are not provided with equipment sufficient for the civilizing of alien races it will not be due to his want of ingenuity or industry. His ideas have a lock and sound infernal: but when they are put into practice by means of gleaming steel tubes and pretty capsules they will be given a name in accordance with the enlightened views of the century.

ANGLICAN INCONSISTENCY.

The individual who can see in the present disorganized state of At ism much to be thankful for must have a keen vision and be withal of singularly optimistic turn of mind. The Archbishop of Canterbury is blessed with these two qualities, which, somehow or other, belong to his See.

In a recent pronouncement he suggests to Anglicans that a toleration of each other's views, without sacrificing principles, will enable the Church of the future to extend its influence and to surmount the difficulties that seem to cast a cloud over it at present.

The learned prelate seems to think that the differences between the various warring parties in the Anglican body are based on sentimentalism and in no wise conflicting with the 39 Articles. This view may be conducive to ease of conscience, but it cannot be borne out by facts. The truth is that Anglicanism, is the dumpingground of irreconcilable opinions, the refuge of men who, as Colenso, deride the miracles of Scripture, or,like, Gorham, deny the necessity of Baptism. But how may a conscien tious Anglican who believes that there are but two sacraments, tolerate as a brother one who teaches there are seven; or to have no doubt of the orthodoxy of him who does not recognize that the Mass is a blasphemous fable and a dangerous deceit? In all this the Archbishop sees no danger. While everything that has been held sacred by former Anglicans is trampled under foot, with the interloper and infidel in his walls, he is pattering about lights and incense, instead of standing to his guns.

He prays that he may never see the day of its disestablishment.

It is a poor, pitiful admission that

you have performed a mortal operation on it, for it has ceased to be. Take its Bishops out of the Legislature, tear its formularies from the Statute Book, open its universities to Dissenters-and what would be its definition?

ARE CATHOLICS TO BLAME?

The absence of Catholic names on the list of high-priced officials of the Government is painfully apparent. Outside of Quebec they hold very few important positions. They have, it is true, a few offices of more or less lucrativeness in the Civil Service, but situations of responsibility are not allotted to them. The assurance given by politicians that we receive our due portion is not borne out by the facts. We have known of cases where an individual qualified in every way for a position was set aside because his selection would offend an Orangeman with a " pull." His friends grumbled somewhat in their club-rooms and drew up a set of indignant resolutions-but there the matter ended. We have noticed that the member who is profuse in promises to his intelligent constituents become dumb when he takes his seat. Perhaps he is afraid of embarrassing the Government or has time only for the weighty concerns of state. The fact remains, however, that so far as regards Catholic interests he is generally a nonentity. He votes and draws his salary and comes back with fine-spun yarns anent his efforts to promote our advancement. But we do not blame the politician : we blame our disunion and lack of ambition.

Our young men should have some opinions on current political questions. We do not want them to be "ward heelers" with catchwords and ignorant declamation and abuse; but men intelligent enough to have opinions, and independent enough to maintain and defend them. The great difficulty with many of them is that they are content to draw their information from their political leaders. We have nothing to say about the presiding genii of political parties save that knowledge thence derived must, if we want an opinion untainted by partizanship, be purified by personal investigation and study. Tais takes time and toil, but it enables us to poll our ballot as become a freeman. This course of action is not at all calculated to make you popular or to give you a life membership in the society whose constitution is comprised in the words: "They all do it;" but you will be a person that is one who knows something of the dignity and

The opinionless young man has al ways a weak character : and like the ancient Polonius agrees with everything and everybody : getting no respect and deserving none: driven hither and thither by every gust of popular opinion, and leaving their capacility and godlike reason unused.

A TRUE CATHOLIC.

The great characteristic of the nine teenth century Catholic should be a spirit of loyalty to the Church. We are surrounded on all sides by enemies that wage stern and relentless wars against the faith. Never in time's history has there been such mental madness as there is to-day. We look back in pity and admiration at the mighty attempts of the old philosophers to find in the various systems then in vogue the answer to the problems they could not solve, and see them but burdened with the weight of doubt and failure: but to day we have individuals who shrink not from proclaiming the wildest and most implous theories and who are content to receive as guerdon for their labors the applause

of the unthinking multitude. To-day a new creed is formed: or we are assured that the cult of the Egyptian Isis is the religion of the future : or told that Buddhism plus Herbert Spencer's philosophy will bring consolation to weary and doubting souls. We smile doubtless at these aberrations; but we should not forget that the spirit that gives them a semblance of life is around about us working incessantly for the destruction of Catholicism. It does not attack us openly, for such hostility would put us Anglicanism draws its life from the on our guard. It professes even a State and that a body purporting to great love for us: and a hint betimes teach truth is dependent for existence that some of our dogmas are out of

this world, said Cardinal Newman, and the century is given with such apparent kindness that it arouses no suspicion. One thing, however, that makes it for get its honeyed language is the exer cise of authority. It is up in arms when a Bishop makes a pronouncement on mixed marriages, or warns his people against some danger and points the finger of scorn at the Catholies who cheerfully and loyally bow acquiescence to the mandate of their spiritual chief. The Catholic who is a worthy member of the Church that has never retrograded one step in defence of principle is not affected by ridicule; but the indifferent, back-boneless Catholic who has come to believe that self and the world must be consulted before God, feels it intensely. He aspires to be deemed liberal - minded, to be able to rise above vulgar protest and to have his own ideas in matters of disciplinary regulation. In the home circle he will permit his precocious offspring to discuss and to censure things ecclesiastical: in his public life he is the urbane gentleman anxious to see good in all men and in all theories and careful never to utter words of condemnation. He will consider as strong and unadvised the words of this and that one in authority; but any opinion approved of by the world, even when it besmirches his faith, will be suffered to pass unchallenged.

A good Catholic is always loyal to the rulings and teachings of his Church; ready to resent an insult to her; eager to work for her; in private and public, life of "the seed of the man by whom salvation was wrought in Israel." And he is always respected. Men may look askance at him, but deep down in their hearts they admire him. The shuffling, timorous Catholic may preen himself in his own good opinion, but they who use him for commercial or political purposes rate and regard him as a pitable coward.

NON-CATHOLIC MISSIONS.

Special to the Catholic Record. A recent remarkable conversion is reported from the South, Mrs. Ellison, daughter of General Jackson, a famous Confederate general and owner of the Belle Mead Farm, was recently received into the Church at Nashville, Tenn. Mrs. Eilison comes from the most aristocratic Southern circles and has been looking towards the Church during some months, hoping to find relief for her religious perplexities. Finally when the step was taken a sweet feeling of peace and security so filled her soul that she could not help manifest ing her joy to her relatives. The stern old general seeing how joyful she was The stern remarked rather quizzically "Daugh ter," said he, "you must have had s great load of sins to confess for you seem so happy after getting rid of

The Mission in Philadelphia by Father Xavier, Passionist, at Our Mother of Sorrows was remarkable for the great interest taken in it by all Non Catholics came from all parts of the city. It only shows how ripe is the field in Philadelphia. Thirty converts were left in the class at the close. Sunday night the questions were getting hot, some of the bigots were excited over the exodus to Rome and gave a blast through the box-the the old charges-Catholics burning the Bible, ignorance of Irish and corrup tion of Catholic countries, particularly

France, were brought up. A married lady who had been at tending the lectures called on the mis sionary, and after a little explanation of one or two points, told him she de sired to become a Catholic but, she said, "My husband is a poor Catholic and gives me no encouragement. The next day she called she had her son, a young man eighteen years of age, not baptized, in line also with her and both were received Monday night. Another Protestant joined the class and her husband also was a careless Catho-When it was discovered that two of his children had been baptized by minister, the missionary said to him. I will wager that you have not been to confession since before your mar "You have won the bet riage. exclaimed the Protestant wife. He went to confession and had the two children baptized. Thus it is they never come alone—the influence of one convert attracts others.

The movement has begun. May it continue in Philadelphia

The Secretary of the Catholic Mis donary Union has found the remissions of the annual subscription so numerous within the past month that most of the letters he receives are necessarily answered by a type-written circular containing sincere though somewhat impersonal expressions gratitude and encouragement. ime-saving expedient, long-deferred, is a guage of the growing enthusiasm in the work of convert-making, and fruits of the non-Catholic Mission nedy, P. P., Rathfarnham; Monsignor is not to be taken as an evidence of the movement. The healthy, big-hearted Fitzpatrick, Monsignor Plunkett, and absence of the Spirit. On the spirit. therefore, evidences one of the choicest fruits of the non-Catholic Mission

on the governing power. Strip it of touch with the aims and aspirations of charity that longs to extend the sov- Very Rev. Canon Fricker, P. P., ereignty of truth, to hasten the universal reign of peace, is a force that makes strong, manly Catholics, proud of their religion and glad to acclaim its to an imperfect understanding of the boarders, who was attired in pure Church's impregnable position and an unsuspected fear that perhaps it may be risking too much to surrender even your love to her bitter assailant. But against mere assumptions of his own, and that his very arguments are aimed at establishing what the Church has always taught, how quickly pity and hurt pride. The importing of this spirit into a Catholic parish is like a new Easter dawn, bringing in and a ladies—Miss Molly Bawn Kenny and Miss Kitty Crump—presented Her Majesty with an illuminated scroll, handsomely and artistically embellished with an ornamental Irish harp, worked over in gold, with clusters of shamrock at the top. The inscription on the scroll was as follows: new Easter dawn, bringing joy and a glorious exultation that will inevitably express itself in a grateful, generous outpouring of sympathy towards the blind, groping wanderers who long so earnestly for the light. It is a new revelation to learn that many a bigot's hatred of the Church is really but an upright, conscientiousness displaying its opinion of a bad institution. Agree with him in his opinion of such an institution but show him that he has mis understood the Catholic Church and from an irritating vilifier lo, from an irritating vilifier he is changed to a warm hearted friend, grateful to us and anxious to

make amends for the past.

The non Catholic mission which opened on Sunday, May 6, in the Church of St. Raphael, New York City, recalled many pleasant associations. It was in this church that the Passionists inaug It was in urated their efforts along these lines, launching their apostolate very encouraging result of thirty converts. The present mission is conducted by Fathers Benedict and Richard and promises to be a very in The Passionists are spiriting success. The Passionists are displaying an edifying earnestness in, and an appreciation of the non Catholic mission movement, and week by week we hear more encouraging re-ports of what they are accomplishing At the "lecture course," recently given in one of the Philadelphia churches, Father Xavier Sutton won many a heart by manifesting his direct, personal interest in the strangers who attended, and his tactful, patient charity in the informal talks and questionings showed how even the manner of a good priest can dissolve prejudice and open a way for truth. Of all inappropriate qualities, perfunc toriness is farthest from the methods and spirit of the non-Catholic mission A set discourse is advisable, of course, but prudent, individual character study is essential, for souls are ordinarily won singly, one at a time, and a few words well placed, with special reference to temperament or specific needs, rarely fails to clear the road for

THE QUEEN IN IRELAND.

The chief incident of the Queen's drive

Her Visit to Loretto Convent, Rathfornham Dublin Irish Times, April 21.

God's greatest gift.

of the handsome and commodious Loretto Convent, Rathfarnham, one of the finest of the convent boarding schools in Ireland. Elaborate preparations had been made to give Her Majesty a befitting welcome, and the scene in the spacious grounds as the Royal carriage drove in was of an order to live long in the memories of those privileged to take part in it. The gathering of Sisters of the Loretto community other schools carried on by the Order, of Catholic clergymen, adies and gentlemen visitors must have numbered fully fifteen hundred. The porch of the building is reached by two broad rows of steps, and these converge in a spacious platform on to which the door opens. This platform faculties. Many ill-instructed persons and both rows of steps were occupied by the young lady boarders of the convent, attired in white costumes. Among this interesting assemblage was a large juvenile choir and orchestra, and as the Queen drove up to the house, the National Anthem was splenchorused by the young ladies, didly the orchestra accompanying. It was a truly interesting and charming scene. The open lawn in front of the convent was thronged by ladies and afternoon further heightened terest of the scene. As Her Majesty's arriage drew up in front of the main doorway, the fresh young voices of the are naturally emotional and enthusiaspupils still maintained their sweet and tic; others are more equable and welcome chorusing, and at the close a phlegmatic. The phlegmatic are apt to envy the emotional and wish they Her Majesty's ears. Her Majesty ap p ared to be delighted by the enthusism of the greeting, and bowed and smiled graciously in acknowledgment.

so as to be in time to meet the Royal party on arrival, presented to the Queen the Rev. Mother General (Mrs. Corcoran), of the Irish Institute of God.
Mary, called of Loretto, who is also Rev. Mother of the convent ; the Mother that as emotion and enthusiasm are Superior of York Convent, who is on a visit to the Institution, and the following clergymen: Rav. Father Ken

fragmentary parts strewn among the ship wrecked souls who have lost the faith. The lack of charity is often due lady, Miss Mona M'Cormack, one of the white. Her Majesty bowed her gracious acknowledgments. Still another feature of interest was associated with the visit. Two other charming little

To Her Most Gracious Majesty the Queen, on the occasion of Her Majesty's visit to Loretto Abbey, Rathfarnham. With most respectful and profound greetings from the Rev. Mother-General of the Irish Institute of Mary, called of Loretto, and the Community of the Order in Ireland, India, Canada, Australia, United States, Gibraltar, Mauritius and Senice. Australia, Unit

"Blessed forever be she who relied On Erin's honor and Erin's pride." 20th April, 1900.

It should be stated here that the conent is the head institution of the order, and the address was thus presented in he name of the whole community, which has branch institutions in the various

Her Majesty graciously accepted the ouquet and the pretty address, and engaged in a few moments' conversa ion with the Rev. Mother, inquiring how many nuns were in the institu-tion and also how many young lady boarders. Rev. Mother Corcoran informed Her Majesty that there were no fewer than two hundred Sisters of the community present — some having come for the occasion from branch convents, and the young lady boarders numbered one hundred and sixty. There was also, however, very many young ladies from other boarding schools and the total number of children present was about six hundred.

A verse of an Irish melody was then sung by the choir of young ladies; and, finally, as Her Majesty drove off, another verse of "God Save the another verse of "God Save the Queen." Her Majesty appeared de-lighted with the splendid welcome acorded her, and the charmingly interesting character of the proceedings.

THE SECRECY OF SPIRITUAL INFLUENCE.

We desire to be as useful as possible o every class of our readers. confess to a special interest in those who, not content with a mere external conformity—more or less formal and perfunctory-but who are, stiving to ive up to their religion, to imbibe its spirit and enjoy its consolations and its spiritual recreations and rewards. persons are often troubled with doubts and misgivings as to their real spiritual estate before God. Their ideas of spiritual influence are vague and confused. They know, of course, that we are dependent upon the Holy The chief incident of the Queen's drive Spirit for the necessary grace to conthe 20th was enacted in the grounds quer ourselves and lead a good, Christhe benderne and commediate Lordina in some way, they have imbibed the notion that they have sensible evidences of the pre-sence of the Spirit in their hearts, and be conscious almost of a physical, sensible impression, producing elevation of feeling and a joy trans cending the joys of earth. They read the extraordinary experiences of the saints, and because they do not realize something similar in their own of nuns, young lady boarders of this experience they are discouraged and are led to doubt, perhaps, even their own acceptance with God.

Now, such persons should bear in mind that the Spirit of God acts mind that the Spirit of House through our natural faculties. grace of God takes us as it finds us, and operates through all our natural mistake feeling and emotion for the operations of the divine Spirit. There is a class of religiouists who may well be advised that the Spirlt of the Lord is not in the whirlwind, nor in the earthquake, nor in the fire, but in the still, small voice which spoke to the prophet of old. That same Spirit speaks now to every truly penitent, obedient and devout soul, in soft, low and impressive accents, whether they perceive it or not. It speaks through gentlemen, and the brilliancy of the the conscience and by secret suggestion the in- to the understanding.

There is a great difference in temperament in different individuals. Some could be like them, they seem so joyous and happy and take such delight in religious exercises. Those of less vent temperaments accuse themselves Then the Earl of Denbigh, who had driven round from the Meath Hospital, though they are not less faithful and punctual, perhaps, in the discharge of all their religious duties, and labor constantly, with anxiety, to please

Now, such persons should remember not necessarily an evidence of the extraordinary influences of the Spirit, so the absence of emotion and enthusiasm

trary, the truly conscientious and faithful Christian, who is doing his duty without extra warmth of devotion-simply from conviction and from sincere desire to do his duty to God and save his soul at any cost, has more evidence of the presence of the Spirit than one who is carried along the the pleasant path of emotional enthusi-asm without the necessity of struggle. The merit is greater inasmuch as he does his duty at the cost of greater labor, self-denial and sacrifice. Such a one, instead of doubting of his good should take courage and be consoled with the consciousness that he is a special favorite of heaven. should remember that the very fact of his desire and determination to please God and do his duty is sufficient dence of the presence of the Spirit in his heart, helping him to overcom natural inclination and subdue his passions.

He may think that he is not making the progress that he cught, but if he will observe closely and candidly from time to time, he will discover that he is making progress, however slow; that he is, upon the whole, overcoming this or that passion, inclination or propensity; that he is getting the control of his temper; that he is becoming more patient, humble and charitable, and, in fact, that upon the whole, his spiritual duties and occupations are becoming more pleasant, and the former irksomeness is gone. The consciousness of duty done is a real satisfaction; but the conviction that the grace and strength to do one's duty ome from the good Spirit of God adds immensely to his happiness.

Let, then, the doubting and per-plexed soul take courage. If the good S, irit were not working in your heart you would be indifferent; you would not even care enough to be doubtful and perplexed. But, now, in the midst of your anxieties, you are struggling on, contending against bstacles within and without, fighting the good fight of faith and determined never to cease the contest as long as life shall last. How can you for a moment doubt that your strength comes from above, from that Father of light with Whom there is no change nor shadow of alteration? faith, then : meditate on the goodness and mercy of God thus manifested to you, and, please God, in time you may experience a degree of Holy Ghost," or at least "the peace that surpasseth all understanding," which shall "keep your heart and mind in the knowledge and love of God and of His Son Jesus Christ."- Sacred Heart Review.

A NOVEL PARISH VISITATION

The pastors of one of the local parshes have undertaken a visitation of their parish, which extends not only to the Catholics living in the district, but to every one. So far they have met with uniform courtesy, and have found a number of fallen away Catholics who were entirely unknown to the parish records. number of non-Catholics have promised to attend Mass in the parish church and come for instruction in our holy faith. We hope the reverend pastors will give the public the benefit of their experience in the laudable work they have undertaken. It is certainly in the line of priestly zeal, that it is a departure from established precedure makes it none the less praiseworthy. Let the good work go on, but when it is done let us have a candid statement of the practical results of it. The method is not new to pastors of Protestant churches, and if this delayed experiment on our part proves successful, as it probably will, only another verification of the the children of this world fact that are wiser in their generation than the children of light."—Catholic Universe.

C. M. B. A.

Resolution of Condolence. Hesolution of condolence.

Biddulph, April 27, 1960.

At a regular meeting of Branch No. 124, C.

M. B. A., the following resolution was moved by Brother Edward McLaughiin, seconded by Brother John Whaler, and
Resolved, whereas it has pleased Almighty God in His wisdom to remove by death, Mrs. Toohey, mother of our worthy and respected brother, William Toohey, Recording Secretary of our branch.

four branch,
Resolved the bye, the members of Branch
Resolved the bye, the members of Branch
Brother William Toohey, his brothers and sisters and extend to them our most sincere
sympathy and condolence in their sad affliction

Resolved that this resolution be placed on he minutes of the meeting and a copy sent to Brother William Toobey, his brothers and sisters, and one to the CATHOLIC RECORD and CANADIAN for publication.

W. J. Dewan, president.
P. O'Shea, assistant scretary.

W. J. Dewan, president.
W. J. Dewan, president.
P. O'Shea, assistant as creatry,
At a special meeting of St. Mary's Branch,
No. 77, of the Catholic Mutual Benefit Association of Ganada, held in the branch hall, Lindsay, Wednesday evening, May 2nd, 1990, the following resolutions were unanimously adopted:
That we, the members of this branch, desire to
extend our heartfelt sorrow and sympathy to
the bereaved widow and family of our esteemed brother, the late Michael Hennessy,
coupled with the prayer that Almighty God,
may comfort them in their affliction.
That an expression of our sincere sorrow be
likewise tendered to Brother P. J. Hennessy,
brother of the said deceased.
That our charter be draped for the period of
sixty days, and these resolutions be duly recorded, and
That a copy of these resolutions be suitably

corded, and
That a copy of these resolutions be suitably
enrossed and forwarded to Mrs. Hennessy,
and also published in The Canadian, and The
CATHOLIC RECORD.

NEW POOKS.

"A Hostage of War," by Mary G. Bonesteel, Price 40 cents. Publishers, Benziger Bros. Jack Hildreth on the Nile by Marion Ames Taggart. Price 85 cents, Publishers, Benzi-ger Bros. CHAPTER V.

FIRST LIGHTS.

It was a day forever memorable in the It was a day lorever memorable in the Blatery of nations, that on which St. Paul, at Casarea, a captive and accused by the Jews, delivered before Parcius Festus, the Governor of Judea, and King Agrippa, that magnificent discourse, preserved in that magnificent discourse preserved in the Acts of the Apostles, and which he ended with this supreme invocation:

the Acts of the Apostles, and which he ended with this sapreme invocation:

"I appeal to Cæsar!"

Paul appealing to Cæsar, must be sent to Rome. King Agrippa, convinced of the sublimity of Paul's doctrine, and feeling himself almost a Christian, would have liked to set him free, for he did not believe he deserved the death penalty claimed by his accusers, nor the imprisonment in which he had already been kept two years: but it was impossible to neglect this appeal to Cæsar. Porcius Festus had replied: "Thou appealest to Cæsar, thou shalt go to Cæsar!"

This Cæsar was the Emperor Nero. Could Paul hope to make him tremble with the same words which had moved the hearts of his judges, Felix, Porcius Festus, and King Agrippa?

Did the apostle intend speaking to Nero of jusuice, of chastity, and of the judgment to come?

And Rome? How would she listen to

judgment to come?
And Rome? How would she listen to

Paul announcing penitence, preaching conversion to an only God, and works of conversion to an only God, and works of mercy worthy of that penitence?

Troly Paul most have lost his senses, and Festus had justly exclaimed—
"Thou art mad, Paul! Thy science has disturbed thy understanding!"

Albeit Paul shall go to Rome.
Peter has aiready been there some time: he has founded the control of the contr

Peter has aiready been there some time; he has founded there the seat of the Church of Jesus Christ; it is important that Paul should join him.

Who knows? Jesus Christ has already area in the contiet of the world.

who knows? Jesus Christ has already some rights in the capital of the world: the Caesars have authorized him to be a God, and Therius has caused his bust to be placed in the senate—until His Faith shall reign in Rome!

Paul's arrival was announced, and the Paul's arrival was announced, and the faithful went to meet him at Appius's Forum. He stopped at a modest inn, and the Roman police authorized him to remain there, and placed a soldier at his door to watch over him. He was free, however, to go about the city, and to see whom he planned.

There were two classes of Jews in There were two classes of Jews in Rome at that time. Some, wealthy and powerful, had taken their residence there, as they have done since in all the great centres of population. The others, poor and obscure, faithful and chosen flock, had followed St. Peter, and congregated around him, leading a life of prayer and labor, unknown to all except to the unfortunates whom they assisted as brothers, the fiscal agents who ground them by their exactions, and the philosoph-

was a small woods, consecution, the goddess of funerals.

Formerly, on this same spot, there had stood a temple dedicated to the nymph

Egeria, and some sanctuaries inhabited— tradition said—by the Muses. Nothing remained of these structures but ruins

covering the soil.

Such was at Rome the humble and obscure cradle of Carletianity, of the worship of the God made man and born

The early Christians, driven away from the city, had sought an asylum amid these ruins transformed into miserable huts, for which they had to pay an exorbitant price. They were compelled, besides, & pay a heavy tax, which was enthese ruins transformed into miserable huts, for which they had to pay an expobleation or the wits of Rome found in these poor.

The wits of Rome found in these poor and His justice; to help Peter to found the immovable, eternal Church!"

"This Peter, I have heard of him, dear Paulos; the things he aftucunces are strange and impossible!"

"Listen Sances!" said the anostle.

people fit subjects for their most cutting epigrams. And yet these despised Jews had brought to Rome two dogmas which her wise men had only suspected; the unity of God and the immortality of the But Paul was at Rome now, and he

would doubtless overcome this contempt. Soon after his arrival, he called together Soon after his arrival, he called together the principal men among the Jews. Before commencing the struggle and fulfilling his mission, he wished to know what he could expect from his people.

He told them what he had suffered and why he had been delivered into the hands of the Persons.

of the Romans.
"Has any one coming from Judea, or

any letter that you may have received," he asked, "given you cause to think ill of Those whom he had assembled an-

Those whom he had assembled answered negatively.

"But," said the most influential, "we would like to learn from you something about this sect, which every one here and elsewhere contradict."

Paul spoke to them, with his magnificent eloquence, of the kingdom of God, of Jesus Christ, whose coming was announced by Moses and the prophets.

But the Jews shook their heads in sign of doubt, and only a few believed in his words.

Such was Paul's first sermon in Rome.

The prophecy of Isaiah was being accomplished.

Paul had commenced with the Jews,

Paul had commenced with the Jews, but their hardened hearts had remained closed to his words; the time had come when he must turn to the Romans.

There lived in Rome, at that time, a great philosopher named Seneca.

Every one knows his life and his works, so full of elevated thoughts and belief that St. Jerame did not hesitate to

belief, that St. Jerome did not hesitate to rank him with the Christian authors, and lesignated him as: our (Seneca Seneca Nester).
This distinguished writer having in-

curred Nero's displeasure, and fearing for his life, had moved from the Palatine to the Alta Semita, one of the least popula-ted districts of Ryme, where he lived in retirement and obscarity, trying to be

had gradually renounced the pleasures of the world, and devoted his time

day, as he sat alone, silent, and sorbed in his books, his servant an-unced a stranger who wished to speak absorbed

n. philosopher hesitated, for it might be a spy or a messenger from the emperor, but, upon reflection, he ordered the

peror, but, upon reflection, he ordered the visitor to be introduced.

A man appeared on the threshold. Having cast a glance at his poor garments, and his intelligent features, Seneca recognized in his visitor one of those Jews already so numerous in Rome.

He guessed right; it was a Jew, it was to Jew, it was a Je

CHAPTER VI.

PAUL AND SENECA.

The philosopher made a gesture of impatience, as if the visit was not altogether agreeable to him. Paul waited in silence. His deportment was modest, but it betraved no embarrassment.

There was a strange light about his was a strange light about his countenance which a man like Seneca could not fail to notice. He made him a

could not fail to notice. He made him a sign to approach.

Paul complied, and with honorable deference, made the customary salutation of the Romans: he brought his right hand to his lips, and bowed his head from left to right.

But Seneca did not complete the ceremony by extending his hand to the new comer, as was the practice between friends.

Paul did not seem to notice the cold

Finds.
Paul did not seem to notice the cold reserve of this first meeting, but hastened to present to Seneca the long and thin strips of scytale which he held in his

hand, saying—
"This is from your brother Gallion." "This is from your brother Gallion."

The scytale was a secret letter. A few sheets of thin parchment cut in varied forms, were added together, then rolled around a small cylinder made of wood or mental, upon which they then wrote. The letter being written, was unrolled and handed to the person who was to carry it.

carry it.

To connect the words thus divided, it required a cylinder exactly similar to the one upon which the letter had been written and the great state.

ten, and the greatest precision and care in the manner of acjusting the parchment around it Seneca took the letter from the hand of

the apostle, and having sought the cylinder corresponding to his brother's, preceded to perform the difficult operation of

ceeded to perform the difficult operation of reconstructing the missive.

"This letter is very old," he remarked when he was able to read the date.

"Yes, it was handed me by your brother more than two years ago. Since, I have been a captive, and am one still. I came to Rome because I appealed to Casar." Casar."
"I pity you," said Seneca, simply.

The apostle made no answer, and waited for his host to accomplish his diffi

cult task.

At last Seneca proceeded to read the letter. From time to time, he interrupted his reading to contemplate the apostle with mingled astonishment and curios. ity. But the time had not yet come for Pau

to speak.

"My brother writes me," said Seneca,
when he had done reading, "that you are
a rare genius—a great orator and a great

philospher."

"I am," said Paul, "only the last among the servants of God, and all my strength is in Jesus Christ."

"In fact," remarked Saneca, without manifesting the least surprise at this strange answer, "my brother adds that you are a Christian. Is this true, my dear Paulus,—such I believe is your name."

brothers, the fiscal agents who ground them by their exactions, and the philosophers who commenced to look upon their doctrines with uneasiness.

Not far from the Capena gate, to the left as one came out by the Appian Way, was a small woods, consecrated to Libiting the produces of funerals.

"It is so true and serious a fact," said the apostle firmly and covering the

the apostle firmly, and covering the philosopher with his ardent gaze, "that in two years Nero will have me beheaded, not for the accusation now pending against me, but for the faith of my Divine Master."

"What! would you give your life for the agreement the generative of the generative

this superstition?"

"At this very instant, I would! But
the time has not yet come; I have a mission to fulful; it must be terminated."

"What may be this mission, dear

Paulus ? teach Rome the kingdom of God

"Am I not a philosopher, and a philosopher of some merit?" said Seneca with

pride.
"The God I proclaim reveals Himself

to simple hearts; He disdains the vain science of the world. He conceals Him-self from the philosophers of whom you speak."
"But what do you pretend? Will this

Rome which you wish to teach, be more humble and better prepared than I am? Do you think she will listen to your "The spirit of God will inspire me

"The spirit of God will inspire me what to say, and Jesus Christ will do the remainder. Seneca! Seneca! Rome, so rebellious now, shall bow her head! See will be like a little child in God's hand! Ere long, the Christians will be so numerous that if they should go away, Rome would remain an immense desert!"

"And I dear Paulus," said the phil-

"And I, dear Paulus," said the phi osopher, smiling, "shall I be with you? "No, Seneca, you shall esteem my do "No, Seneca, you shall esteem my doctrine, but you will not embrace it. You will see in it but a fine system of philosophy from which you will draw new thoughts. Posterity will find in your works certain echoes of my words and of our sacred book; but you will never go further." "Why so, dear Paulus? If your doc

"Why so, dear Paulus? If your doctrine is the truth, I ask no better than to be numbered among your disciplea."
"One cannot become my disciple as one would become the disciple of Plato, of Aristotle, or of the other philosophere. I have told you that my God does not reveal Hunself to the superb and mighty, and to follow Jesus Christ who died on the cross, one must, like Him, carry His cross—" "The cross! The slaves' instrument

"The cross! The slaves' instrument of torture! Indeed, my dear Paulus—"
"I am mad, think you, Seneca? This is what you were about to say? Well, let it even be so, I am mad! And it is this madness I want to teach in Rome, and which will triumph over Rome and over the whole world!"
"Explain your meaning, dear Paulus, for I cannot comprehend you! The

for I cannot comprehend you! The cross, Jeeus Christ, the Christians, Rome, the Universe! By Jupiter! what is all It would be impossible for us to render

It would be impossible for us to render in all its magnificence the inspired language of the apostle, to make the divine power felt, which flashed like the lightning in the darkness of the night.

Paul first explained to the philosopher how, from a persecutor of the Christians, he had become one of the warmest advocates of the new religion.

cates of the new religion.

He made an admirable picture of that religion which, tracing its origin to the earliest times, had continued to live through centuries until the present time.

He spoke of the Christ promised to the world, announced by the prophets and hailed by all the generations. He said how, the time being accomplished, Jesus had come in that poverty which He wished to honor on earth; His divine teachings; His miracles; His death on the cross: His glorious resurrection; the

teachings; His miracles; His death on the cross; His glorious resurrection; the preaching of His apostles; the good news spreading over the world, and, every-where, the legions of Christ assembling to where, the legions of Christ assembling to glorify Him.

Raising the veil of the future, he showed the temples crumbling down, philosophy vanishing before the Gospel, the old creeds destroyed, the nations of the earth embracing the cross, mankind forming one brotherhood, and Rome the queen of the world by Christ's standard,—not of that world about to perish, but of the whole earth renascent and regenerated!

A transfiguration had taken place in Paul; his features were resplendent with

spostolic light.
Seneca listened in silent awe, crushed under those burning words which sur-passed in sublimity all that he had ever

dreamt.

Without, all nature harmonized with this imposing scene, as though all must hush before God's messenger. No noise disturbed the atmosphere; all was wrapped in that solemn stillness which marks the mysterious hour when prayer ascends slowly to heaven.

A deep and silent pause followed the aposite's prophetic words.

apostle's prophetic words.
"Gallion is right," said Seneca at last;
"you are an atmirable genius!"
"What matters! Seneca, it is my doc-"What matters! Seneca, it is my doc-trine, not me, which you must admire!"
"Have you not told me, but a moment ago, that I would not believe? Why, then, have you come to me?"
"Because the time is near when the re-ligion of Christ would be for you

ligion of Christ would be for you a su onsolation.'

preme consolation."

"What do you mean?"

"Seneca, do you not think that a single word from Nero,—"

"Ah! Paulus, are you, then, a mes

senger of death?"
"Seneca, Seneca! Christ's apostles
bring life; as for death, it is in the hands
of God; He it is who sends it." "So," said the philosopher, with a mile, "it is a prophecy; is the hour

"Perhaps it is," replied the apostle.
"Soletit be, then, I do not fear death I thank you for the warning."
"Seneca, believe in Christ! Ah! you may do so yet, notwithstanding what I have said."

That is possible, my dear Panlus; "That is possible, my dear Paulus; I love all that is beautiful, and your doctrine is beautiful. But a philosopher must compare and reflect. I must take some time to decide. Come and see me again. You are friendly to me, my dear Paulus, and for my part, I am inclined to love you. How I would wish to be of some service to you! But, as you see, I have now little credit."

"I thank you gratefully, Seneca; like yours, my time is marked, and no one, not even Nero, can change the designs of God. My hope is in Him, and I need no other protection. Farewell, Seneca! in the name of the living God, think of what you have heard to-day."

on have heard to-day."
The apostle left, his heart filled with bitter discouragement, for he saw that he had not conquered this soul for Jesus

Seneca did not forget the apostle. He saw him again several times, and con-versed with him on the same important versed with him on the same important subject. But Seneca was one of those men on whom extreme civilization leaves an ineffaceable stamp. Marble is never more impenetrable

surface, upon which the philosophy of Greece and Rome had scarcely made an "Listen, Seneca!" said the apostle, with authority, "I tell you, in truth, you cannot understand them."

"Nevertheless, he studied the Christian

Seneca's works, which astonish one, un-less one knows whence he got them. But the truth never penetrated his mind. A few months after his first interview

A few months after his first interview with Paul, Seneca was sitting at table, with his wife, Pompeia Paulina, and two friends, when a centurion presented him-self bearing the fatal sentence.

As a last favor Nero permitted his old

tutor to select his mode of death. Seneca caused his veins to be opened, at no blood came out. He took poison, but the drug had no effect on his worn-out frame. He then ordered a hot bath

to be prepared.

As he stepped into it, he springled a little water over his slaves, saying—
"I make this libation to Jupiter libera-

A grean was heard, and a voice called ut, "Seneca! Seneca!"
The philosopher looked around; it was

Paul hastening to make a last effort.

It was too late! The vapor of the bath deprived the doomed man of his senses, and soon after he expired.

A deep sorrow could be read on Paul's face, as he contemplated the man he had someth to save. sought to save.

His mission was at an end, and turning his back upon the scene of desolation, the apostle went away, plunged in thought.

CHAPTER VII.

LIGHT PENETRATING CHAOS.

Paul had soon to appear before Caesar, o whom he had appealed. With a price like Nero there could be no complication a judicial proceedings, and the apostle ad little trouble in clearing himself of he charges brought by the Jews, and which Nara could searcely comprehend the charges brought by the Jews, and which Nero could scarcely comprehend. What did Nero care about this quarrel between dying Judaism, and already glorious Christianity? He looked upon it as a question of local interest which did not concern him.

But Nero was very curious, and Paul was an averagedinary man. All Rame.

was an extraordinary man. All Rome was talking of the wonders he had performed in company with Peter. For, the two apostles, while preaching the religion of Jesus Christ, had, in fact, proved His

divinity by numerous miracles accomplished in His name. They had healed the sick; made the lame walk, the deaf hear, and the blind see; they had brought the dead back to life.

Nero, at that time, was giving the people sumptuous exhibitions, which he desired to make forever celebrated. A man had promised, like Icarius of old, trise, flying, to the clouds. This was Simon, the Magician, who strove by every means to rivat the apostles, and to bring their mission into discredit, by claiming to perform the most wonderful acts, such as animating statues, changing stones into bread, flying in the air, and conjuring spirits.

what a good fortune for Nero; what an attraction added to his public games, if these three men could appear there and struggle, under his eyes, for the preminence in supernatural power! All three are Jews; what more simple than that he should be the judge between

them!

But miracles are not made to satisfy vain curiosity. So as Jesus Christ had refused to comply with Herod's request that he should perform a prodigy, Paul replied to Nero that Simon would not triumph; but he promised nothing marvellous.

vellous.

On the next day, Simon appeared in the amphitheatre. He was hailed with delight by the multitude, for his popularity was great in Rome. The Senate had even had the baseness to erect his statue in the island of the Tiber, with this inscription: Simoni Deo Sancto!

Peter and Paul, present, but unobserved by the crowd were praying to God that the spirit of falsehood should not gain a victory over the spirit of truth; and that this profaner of sacred things, this enemy of His name, should not appear before the people as possessing more power than

the people as possessing more power than they who had been clothed with His strength, and were sent to confound im-The emperor having given the signal,

The emperor having given the signal, Simon arose in the air, and, it is alleged, hovered awhile over the amphitheatre. But, suddenly, he fell, hurled to the ground by the hand of God.

He was picked up, crippled and bleeding; and the people who had applauded him, now hooted him with derisive contempt. The magician would not survive his shame; having been carried to a his shame; having been carried to a neighboring house, he threw himself from the casement, and dashed his brains out

n the pavement.

Nero was far from satisfied with the Nero was far from satisfied with the tragical adventure of the magician, whom he had received at his court with much favor. But, if he entertained any resentment against the two apostles, he did not

ow it at that time. After all little did Peter and Paul care

After all little did Peter and Padi care about Nero's resentment.
They returned to their apostolic labors; they lived, as they had done heretofore, by the work of their hands, amidst the holy Jewish women who had followed them to Rome, and who gave to their sex those admirable examples of charity in good works, of Christian poverty, of evangelical chastity, and of all the virtues which have since created so many heretological chastity. rhich have since created so many her-ines of Christian grace, love and devo-

Some of these women had never left the Virgin mother of Jesus Christ. To-gether with St. John, they had followed her to Ephesus, where they had remained until her death, which, 1 lording to the general opinion, took place in the year

Since that time, they had successively since that time, they had specified and removed to Rome, to join the apostles and assist them in propagating the Gospel.

Meanwhile, the Holy Word became

Meanwhile, the Holy Word became more and more fruitful, and new Chris-tians of all ranks, of all age and sex, came Marble is never more impenetrable than when the workman, according to the accient saying, "has passed his thumb over it," to rub out the last and faint marks left by his chisel.

Seneca possessed all the elegant finish of a fine statue. The philosophy of Christianity could not penetrate that polished surface, upon which the philosophy of the speak with more exactness, the old re-

Nevertheless, he studied the Christian
Saw in these recent doctrines the condemnation and final destruction of the
saw in these recent doctrines the condemnation and final destruction of the
saw in these recent doctrines the condemnation and final destruction of the
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saw in these recent doctrines and in themselves and which had bitherto constituted her
strength. War was therefore declared
sam themselves and which had bitherto constituted her
strength. War was therefore declare

These calumnies furnished Nero the These calumnes harmshed Nero the pretext he needed to justify himself from the charge of having kindled the famous conflagration which, during six days, devoured Rome with such frightful intensity, that of the fourteen quarters companies that immense city, only four reposing that immense city, only four re mained standing and intact.

Mained standing and intact.

Nero, the perpetrator of this horrible act, to strield his own criminality, dared to accuse the Christians of it. This was the true and only cause of the first persecution. It was atrocious. The most barbarous and extraordinary tortures, eavs Tacitus, were invented for these Christians. parous and extraordinary torures, eays Tacitus, were invented for these Chris-tians, whose crimes had long designated them to to the public hate; and this went so far that the torturers felt pity for their

victims.
St. Peter and St. Paul both perished during this persecution. Paul, the Roman citizen, was beheaded; Peter was crucified like Christ, but with his head

downwards.

The two apostles suffered martyrdom on the same day,—29th of June, in the year of Carist, 67.

Peter, prince of the apostles, was succeeded by Linus, who governed the Church during twelve years, as the second Bishop of Rome.

Linus was succeeded by Cletus or Anactens an Athenian by birth, and a dis-

acietus, an Athenian by birth, and a disciple of St. Peter, who had converted him. He governed the Apostolic See from the year 78 to the year 91.
Clemeas (St. Ciement of Rome), fourth

Bishop, therefore, filled the chair of St. Peter at the time our narrative com-He was of Jewish origin and a descendant of Jacob, from his mother's side, for his father was Faustinus, a native Roman. We believe we do not errin affirming that he belonged to that Clemens family so numerous in Rome at that time,

two sons.

This more than probable hypothesis being admitted, Clemens, the head of the nascent Church, and the representative of

Jesus Christ on earth, would have been the relation of Domitian, the High Pon-tiff, in whose person dwelt all the author-

till, in whose persons its of paganism.

The capital of the world, destitute of al religious faith, had become successively the centre of the most divergent philosophical doctrines, and of the most opposed

creeds.

Egypt had bequeathed to it her mysterious divinities; Chaldea had sent her wizards and astrologers; from the distant countries of the East, Apollonius of Thyane had imported the philosophy of the Brachmans, the divinations of the Magi, the Indian theogonies, and even the theories of the gymnosophists he had visited in Higher Egypt and Ethiopia.

Eastern customs had already penetrative transpared

Eastern customs had already penetrat ed into Rome, and her priests appeared ed into Rome, and her priests appeared in the solemnities of the sacrifices, wearing the Phrygian tiara, and surrounded with all the sacredotal pomp of Armenia. The sacred books brought from Jerusalem had found public interpreters in Rome, where the Mosaic traditions were known to all. Onlie recently, Josephus.

knome, where the Mosaic traditions were known to all. Quite recently, Josephus, a prisoner since Vespasian's time, had roused public curiosity by his numerous writings, in which the Jewish antiquities

writings, in which the Jewish analytities Gaul and Germany, represented by Veileda and Ganna, the two young priestesses, had made known the dogmas of Tentates and Odin, those northern divinities, upon whose altars our ancestors sacrificed human victims.

Finally, Christianity now loomed on the horizon, with the imposing cortege of its apostles, its first martyrs, its virgins, its venerable and holy women, whose words were instructions, whose acts were examples, whose whole life was a precept!

In appearance, the heathen diviniues of ancient Rome remained in possession of

in appearance, the heather divinties of ancient Rome remained in possession of the same prerogatives as of old. The temples were as sumptuous, and the cremonles as magnificent as ever. But with a sum of the contract of the

monies as magnificent as ever. But with all this outward show, there was no faith in the hearts,—nothing but the force of habit, so difficult to change or destroy.

Rome was incumbered with the statues of its gods to such an extent that Suetonius wrote that in this city, with its population of three millions, it was easier to meet a god than a man; but the citizens, indifferent of sneering, walked amidst this inanimate multitude without giving them a Long before, Cicero, in his treatise

the Nature of the Gods, had ridicaled this vain display of a gross, indecent or puerile vain display of a gross, indecent or puerlie religion, and ruined its power by affirming there was not a toothless old woman but who defied the anger of Olympus and laughed at the powerless bolts of its false divinities.
The philosophers and mathematicians

The philosophers and mathematicians had continued this work of destruction, and had gone so far that they had to be checked. In the year 805 (52 of Christ), the Emperor Claudius had been compelled, for the second time, to drive them from Italy; and, quite recently (in 836, A. D. 83), Domitian had decreed again their expusion. The motives for both of these measure were identical; the astrologers, mathema-ticians, and philosophers were reproached with their declamations and controversies,

ore which no religious or social institu tion could exist.

It was evident that a new creed must take the place of the ancient one, thus abandoned and condemned by public opinion; bat thinking minds asked with

anxiety, which, among so many religion proposed to the people, would finally rule As the benighted traveller scans the has the beinguted envener scans the heavens to discover the star which will guide his steps, so did Rome, in her dismay, ask that a glimmer should light the horizon upon which her destinies should be written.

written. This much-desired light, uncertain a ne written. first, and unseen, then discovered and recognized, had suddenly burst on the dark recognized, has statement the state of recesses of that immense chaos; and singular contradiction! whilst those wheld it in their hands were denounce to speak with more exactness, the old re-ligious habits of the Roman people.

It was, besides, a complete renewal of the social fabric; and some already fore-the social fabric; and some already fore-

The people were not abandon insane creed of their ancestors, to Apollonius of Thyane, notwithstanding his wonders, or Ganna, notwithstanding

his wonders, or Ganna, notwithstanding her seductions; but they ran to Christ, to the tortures which they must suffer in his name, to the more difficult self-denial whose long and secret but bitter trials they would have to endure.

We find in the writers of that time, in the historians and poets, the visible proof of this gravitation of the Roman world towards Christianity. It was hailed as a hope, and accepted as a certainty; in it were resumed the auxieties of the present, and the destinies forseen in the future. Domitian looking around with fear, had

Domitian looking around with fear, had ascertained that he was surrounded by Caristians. In the ranks of the people were to be found innumerable disciples of Christ; they filled the legions; the emperor's palace, his own family could not be preserved from the alarming filtration of a sect which, penetrating everywhere, made its mysterious action felt in all ranks of society. all ranks of society.

The emperor thought that the time had come when he must oppose with energy come when he must oppose with energy come when he must be religion of

come when he must oppose with energy and enterprise against the religion of Rome and the empire; in his double capa-city of pontiff and prince, he resolved to guard against an invasion so formidable guard against an invasion so formulable.

He endeavored to restore the creed and revive the traditions. He instituted new feasts, and placed himself; personally under the protection of Minerva, goddess of arms and wisdom.

But, at the same time, he gave Rome adoptorable symmetry of folly and impious

But, at the same time, he gave Rome a deplorable example of folly and impious audaciousness. He proclaimed himself a god, and caused his own statue, cast in gold, to be placed in the temple of Jupiter Capitolinus, the first temple in the world!

The people saw with indignation this grandson of a poor undertaker of public works daring to proclaim himself the works daring to proclaim himself the equal of their ancient and most honored divinities; and they understood all the better the greatness of Christianity, where the idea of One God, eternal and infinite, made impressible such income repression

his incredible acts of madness, his at-tempts at religious restoration, were neces-sary to explain the cause of certain

Thus in his terror of being despoiled of the empire by the sons of David, according to the popular prediction, "Tnose who come from Judea will become the master aud which was a brauch of the Flavia and which was a brauch of the Flavia family, whence came Vespasian and his two sens. scendant of that odious race, once des-pised, but now the subject of his deepest

Thus, with a view to presenting to the people a great and terrible spectacle, capable of reawakening the religious zeal of old, he caused the Grand-Vestal to be classly watched, with the hope of detecting her in some fault, which would justify him in ordering her death with all the fearful display attending the punishment reserved for virgins who broke their yows!

reserved for virgins who broke their vows!

Finally, his family being suspected of Christianity, this executioner of his own kindred wanted to know what victims he could sacrifice to his fury, so that while offering a memorable and bloody explation to the gods, he would secure himself against any possible usurpation.

Such were the designs of the emperor when he departed from Rome to put an end to the war against the Dacians. It is no wonder, then, that his infamous gang of informers should use the greatest zeal and activity to satisfy him.

We have seen that Armillatus and Palfurius Sora, both consular men, had been especially designated to watch Flavius Clemens and the two Flavius Domitillas. Marcus Regulus, whilst undertaking to superintend the shameful mission of these two patricians, and trying also to discover whether the emperor's relatives were followers of Christ, had besides accepted the task of criminating Cornelia and Metellus Celer, whom he hated personally.

Domitian attached great importance to

the conviction of the Grand-Vestal. He regretted that he had lost the opportunities presented during the earlier part of ign, to proceed against several vir-of Vesta, and to recall, to the strict gins of Vesta, and to recall, to the strict fulfilment of their fearful obligations, those priestesses who had become relaxed in their duties, through the indulgence of Vespasian and Titus.

TO BE CONTINUED.

TOM LOGAN'S RIDE,

What a miserable, lonely life this is," muttered Tom Logan, as he watched, with shaded eyes, the great copper disc of the sun sink into the far western plain. "No human voice to cheer you, but your own, through all the long weeks: the desert of the bush stretching interminably on one side, and a plain as sad and lifeless, but for the cattle, on the other: not even another log shanty within forty miles; Koorawalia ten miles further on ; and nothing but monotony, leneliness, and an endless longing for the old Irish vays That's a cattleman's life on an Australian back run."

lope of the creek. ging at my heart-strings forever," he mused, as no barred the stout, plank door; 'and I'd leave this Godforsaken spot to morrow, but for Mary Annesly's

Suddenly a sound came wafting on the still midnight air-a puzzling, peculiar and familiar sound. Thud! Thud! it resounded through the night; and, the next moment, four dark forms became outlined against the sky, as they topped the slope. Four horsemen could be clearly descried pressing their horses into a long, loping gallop, and swinging forwards and unison with their horses' regular gait. Then, all at once, a strong voice

Say, you fellows, the horses are done up.

rougher voice answered. "Your hoss ain't so bad, Cap'n; but Whiteface " Your hoss here is a heavin' atween my legs like an airtquake."

an' here's our horses knocked up for a week " And what was the use, Black Tom, of taking her time," spoke out he they called Captain. "We'll have little need of horses for weeks to come, and

rough and cracked, "Black Tom is a bloomin' ole croaker. Whip an' spur, says I, till ther mounted p'lice are out o ther track, an' then I don't care how

Tumbledown," assented the Captain, By this time the mounted police are fast asleep at Koorawalla, and the time is our own ; but, look here, boys ; it's better to be on the safe side, with blown horses-and this "-and he struck something on his saddlebows that gave a musical jingle-" than within a stone's throw of the lock-up, with pags fit for a steeple chase."
"Thet's just it, Cap'n," answered he who had first replied to him. " We're on the safe side now, an' can let

but we want a rest as well as the made impossible such insane usurpation horses."

Barkor is speakin' like a book,"

This moral anguish felt by Domitian, called our Tumbiedown: "an' I perpose that we camp hyar fer a couple of hours. I'd give my ole boots jest now fer a good solld meal o' tea and

things slide as we like; an' blow me

whiskey. "I hev got a full flask nere," cried Barker, "an' good stuff it is. There ain't no fear, the hosses won't run away ; an' darn my eyes but I second

personally.

Domitian attached great importance to

A Thrilling Adventure in the Wilds of

Tom Logan turned away from the still, glowing west, and with a sign entered his bare wooden shanty, situated some fifty yards up the western

The old farm at home keeps dragromise that she'd wait until I could to purchase it again. Ah! yes! Au-other half-year must I stay here, as a cattleman, and then no longer will the ank at Koorawalla speculate with my little heap. A few short months and then home again to Mary and the old

farm. Courage, old fellow !"

There isn't another mile in 'em. "That's a sure fact," another and

"You're Cap'n, Jim," came a deep voice a dozen yards down the creek, an' can lead us any dance as matches you. But I can't see the use of pressin' em like that. Thara ain't no fear of pursuit for the whole night,

if we do there are others."
"Right yer be, boyee," called another voice close at hand—a voice

slow yer goes."
"You've hit the case plum centre,

damper, an' a wash down o' raw

the perposal. Your can't get a-"
"Let us get out o' this hole, anyway," interrupted the deep voice of

we can palaver enuf arter."
"We're on the safe side now, man and camp we will. Now, look her boys, ther's an Irish fellow here, and think he will hardly bar the do against us. If he does we will kno himself and his bars into shucks; tall the characters the control of the contr eare, though, and if he says nothin don't you

Black Tom ; "it's gloomy in here ; a

The man dismounted and pegg out the horses. The two that the Ca tain and Black Tom rode were broug together and fixed firmly and carefu hey, at any rate, should be safe. Will we take the saddles and other thing with us?" question

"No," replied the Captain ; "t are safe enough that way. The hor won't break loose, never you fe and if by any chance an alarm given, it is the quickest way. C The Captain walked quickly to door of the herder's hut, the others lowing in a line. A strong do knick brought no response — healthy air of the bush brought

sleep to the weary;—but Black I who came second, bringing his forward, sent the echoes rolling wivigorous kick. A grunt and a drawn yawn came from within, the Captain again knocking heavi voice suddenly cried out-"Who is that?"

"A friend, answered the Cap

"open, please."
There was a pause, and then

came a sound of shuffling from w foot sounded on the earthen flo bolt was drawn, a bar pulled, an next instant the door was open.
"We've ridden hard from I walla, and our horses are run We were going to camp down on the creek until we saw your sh Could you give us quarters for

Of course you can put up answered. "You're we answered. Walk in.' As the candle flared up, Tom curiously towards the men, and

first time be noticed the wicked

ing eyes, the fierce brown face deadly weapens and all the man wild life. "These are no cattl "Knights of the bush, or I'm a man. Well, boys," he said, cooll not a very warm welcome; her fire out; but 'tis easy to remed there is plenty of wood outside wait a moment.

He placed the candle on the

near the fire place and went o was not gone, half a minute, bu time he could not help notice position of the horses.
"Could you sell us some flour?" the Captain asked "We have not eaten anyth several hours and our appetite an edge. You can name at you like and we'll be satisfied.

"I'd swaller my boots a'moin Tumbledown; " an' if borrowed some pison at Koo Whare's the use of a single atween four ?" "Well, boys," answered won't sell my provisions ; bu won't seit my provisions; ou vite you to take some. I got supply lately, and can affor munificent. And," said he, to Tumbledown, "I happen t demijohn of not the best w share of which you are welcom

"Hurrah! young feller is right sort. Walk out the the right sort. th' other stuff, an' we'll do cookin', you bet. "We're much obliged to the Captain. 'As Tumble said, 'we'll do our own coo you get us the stuff, you can

we'll not disturb you.

Tom answered nothing.

the flour, tea and demijohn

ing perhaps a gallon) as them the water vessel and v further end of the hut, and t his bunk, all standing as he endeavored to forget in sle vent of the night. After a a common - place occur thought. But it would no could not help racking his the identity of his visitor errand that could bring t direction. That they wer he doubted-their dress, b talk opposed that idea. there was another thing him just at that momentime he had ridden into K had heard curious tales of gang of bushrangers that scrub west of Cooper's Cre membered those stories no Creek flowed past his door distant the scrub spread horizon; and in sequer thought that these men we cal bushrangers spoken not at all improbable; minutes flew by, Tom fe

> that, in the enjoyment acteristic luxuries, an Wiskey without potice. tongues, quickened their and dulled their watchfu They spoke without th tion ; and so, when the drained out, and the jar of its contents, they their last evening's exp their own particular

> ions grow into a certainty

half baked damper and and were feeling quite very comfortable. Pipes

Barker had produced

The men had finished th

The bushrangers has deed that, for daring ha They had "held up" the awalla and thoroughly town was a little one, guardians of the peace welfare, and the bank

we can palaver enuf arter."
"We're on the safe side now, man;
and camp we will. Now, look here,
boys, ther's an Irish fellow here, and I boys, ther's an Irish reliow here, and think he will hardly bar the door against us. If he does we will knock himself and his bars into shucks; take eare, though, and if he says nothing,

don't you. man dismounted and pegged out the horses. The two that the Cap-tain and Black Tom rode were brought together and fixed firmly and carefully they, at any rate, should be safe.
"Will we take the saddles and th

other thing with us?" questioned Black Tom.

Black Tom.

"No," replied the Captain; "they are safe enough that way. The horses won't break loose, never you fear; and if by any chance an alarm is given, it is the quickest way. Come

The Captain walked quickly to the door of the herder's hut, the others fol-lowing in a line. A strong double knock brought no response — the healthy air of the bush brought deep sleep to the weary;—but Black Tom, who came second, bringing his foot forward, sent the echoes rolling with a vigorous kick. A grunt and a long drawn yawn came from within, and the Captain again knocking heavily, a voice suddenly cried out-

"Who is that?" "A friend, answered the Captain

"open, please."
There was a pause, and then there came a sound of shuffling from within; foot sounded on the earthen floor, a bolt was drawn, a bar pulled, and the

next instant the door was open.
"We've ridden hard from Koorawalla, and our horses are run out We were going to camp down there on the creek until we saw your shanty. Could you give us quarters for a few

Of course you can put up here, " You're welcome he answered.

Walk in. As the candle flared up, Tom looked curiously towards the men, and for the first time he noticed the wicked glinting eyes, the fierce brown faces, the deadly weapens and all the marks of a wild life. "These are no cattlemen." wild life. "These are no cattlemen."
"Knights of the bush, or I'm a Dutch-

Well, boys," he said, coolly; it' not a very warm welcome; here is the fire out; but 'tis easy to remedy that; there is plenty of wood outside; - just

wait a moment.

He placed the candle on the shelf near the fire-place and went out. He was not gone, half a minute, but in that time he could not help noticing the

position of the horses.
"Could you sell us some tea and flour?" the Captain asked blundy. 'We have not eaten anything for several hours and our appetites are on an edge. You can name any price you like and we'll be satisfied."

"I'd swaller my boots a'most," put in Tumbledown; " an' if I'd only borrowed some pison at Koorawalla Whare's the use of a single ole flask

atween four?"
"Well, boys," answered Tom, "I won't sell my provisions; but I'll invite you to take some. I got in a new supply lately, and can afford to be munificent. And," said he, turning to Tumbledown, "I happen to have a demijohn of not the best whiskey, a share of which you are welcome to

Hurrah! young feller. You're right sort. Walk out the pison an' the right sort. th' other stuff, an' we'll do our own

"We're much obliged to you," said bridle was off with a cheer. cookin', you bet you get us the stuff, you can turn in ;

ve'll not disturb you." Tom answered nothing. He got out the flour, tea and demijohn (containing perhaps a gallon) and showed them the water vessel and went to the further end of the hut, and turned into his bunk, all standing as he was. He endeavored to forget in sleep the ad vent of the night. After all it was but a common place occurrence, he thought. But it would not do. He could not help racking his brains as to the identity of his visitors, and the errand that could bring them in his direction. That they were cattlemen he doubted-their dress, bearing and talk opposed that idea. And then there was another thing that struck him just at that moment. The last time he had ridden into Koorawalla he had heard curious tales of a desperate gang of bushrangers that haunted the serub west of Cooper's Creek. He re-membered those stories now. Cooper's Creek flowed past his door : four miles distant the scrub spread away to the and in sequence came the horizon ; thought that these men were the identi cal bushrangers spoken of. It was not at all improbable; and, as the minutes flew by, Tom felt his suspic-

ions grow into a certainty. The men had finished their supper of half baked damper and strong tea, and were feeling quite at home and very comfortable. Pipes were lit, and Barker had produced his flack; so that, in the enjoyment of these characteristic luxuries, an hour went by without notice. Wiskey lossened their tongues, quickened their imaginations,

and dulled their watchfulness. They spoke without the least hesita-tion; and so, when the flask had been drained out, and the jar robbed of some began to boast of of its contents, they their last evening's exploit, and extol their own particular performances.

The bushrangers had performed a deed that, for daring, had few parallels. They had "held up" the bank of Koorawalla and thoroughly rifled it. The town was a little one, with only two

Black Tom; "it's gloomy in here; an' dependent concern, having no connection with the larger banks of the Colony "We're on the safe side now, man; and camp we will. Now, look here, Logan discovered from the bushrangers' talk. For a very long time he thought—it was not really more than from one to two minutes—he lay than from one to two minutesthere, dazed in body and mind, and a mocking voice seemed to ring in his

"Ruined! Ruined! Ruined!" "Your money is mocked the voice. "Your money is gone with the rest. You had your hard won earnings in the Koorawalla hard won earnings in the Robrawana bank. It is gone. What recompense can you expect from the owner? He is ruined himself. The same old hard fight over again — long years of struggle; and Mary, Mary Annesly out of reach and out of hope. Ruin! Ruin! Ruin!"

"I'll hev a look at the hosses," said a voice, and Black Tom got on his feet and moved towards the door. Tom Logan was snoring very realistically as the bushranger passed by the foot of his bunk. He was back in a few moments, leaving the door sjar.
"The hosses are all right," he said,

as he seated himself.
"That's not to be wondered at," an-"Who is there swered the Captain. to run away with them?"

Black Tom grunted out something, but what it was Tom Logan never knew. The mocking voice was gone and a new glad voice was crying in The horses and the booty were outside-and "who is there to run away with them?" The voice seemed to shout in his ears, and in a strain it took up the words of the Cap tain-"Who is there to run away with them? Who is there to run away with them ?"

Tom Logan was a new man. had a plan now-a rough, unscientific plan-but still one that might be successful when a more elacorate one might fail.

His plan was simply to run away with the horses—to steal out and dash away with those that carried the Two horses he knew wore the money. booty, because he remembered that the bushrangers had mentioned two canvas bags, and he could easily run away with a pair of horses.

Moving away the clothes with hardly a rustle, and getting one leg over the edge of the bunk, he slipped as noiselessly as a cat on the floor, and crouched down almost beneath the The bush rangers made not frame. not the least move towards him; and crawling on his hands and knees, he reached the door, which was still ajar, and getting it half open, he crept out, and made a silent rush for the horses which were forty yards from the hut, and Tom had no difficulty in finding the two that bore the money; he saw the bags and felt the gold. Noiselessly he got the animals released from their halters, and brought them abreast of each other.

One of the other horses seeing his comrades about to depart neighed out loudly; and immediately the whole four answered back. It brought on There was a rush of footsteps within the hut, and in an instant the Captain was at the door. With a yell he dashed forward, the others on the crists. Tumbledown, with a druck his heels. en stagger, pitched head foremost over the threshold, and Barker tumbled right on top; but the other two rushed

Tom made not the least pause ; in a leap he was in the saddle, and gather-ing up the reins in his left hand he struck his bare heels vigor into the horse's ribs, and tugging at the other's

Whir-r! Something whistled over the Captain. "As Tumbledown has whire! Something whistled over said, 'we'll do our own cooking." If his head and a sharp crack rang out behind. They had brought their revolvers to bear, but their chance of hitting him, in the moonlight, on a galloping horse, was very little.

As he topped the slope he glanced back over his shoulder, and what he saw made him gather all his energies and sit down to ride in his best fashion. The Captain had just got into the saddle.

Onwards went the chase with a clat ter of hoofs and a creak of harness and a jingle of the gold that was being raced to death for; and still the pur-suer was gaining. Tom Logan, as he suer was gaining. Tom Logan, as he now and then glanced over his shoul der, saw that, yard by yard, he was being overtaken, and he felt that he could not stave off a struggle. Now he was only fifty years ahead, and he could distinctly hear the deep breath ing and the thud of the hoofs of the One last rush bushranger's horse. might drop the pursuer. But though the animals responded nobly to his call, and went forward with a racing stride, they could never drop the des

perate man behind. Tom Logan, looking back, saw the bushranger coming up hand over hand. He could see the white set face of the rider and the steaming nostrils of the horse.

Now for it," Tom muttered, and taking the reins in his left hand, he brought the horses back into the old sing song gallop. He drew his re-velver, cocked it, and fixed himself firmly in the saddle; then he cast a look backwards

But the Captain was again too quick for him. Just as Tom swung himself round in the saddle to bring his revolver to bear, a shot rang out behind and simultaneously a sharp pang rang across Tom's bip and the bullet whis tled beyond. He knew it was only a grazs, and he saw at once that the bushranger was firing low to hit man or horse.

Then there was a change. If the shooting was all one sided it would be a tight place for Tom Logan. Now he took hie share of it. Steadying him-self in the saddle he brought his weapon to the level, low down, like welfare, and the bank was a small, in- the bushranger. Then, once! twice! may use them to our salvation or abuse lief.

time there was a double report, as the two men fired together.

Tom felt as if a blade of fire had run up his arm and had come out just be-low the elbow. All feeling left his fingers, the revolver dropped from his hand, and his arm fell helplessly and lifelessly to his side. "All up," he moaned, and with steady nerves but quavering flesh he waited to receive his death wound.

But no builet came. For a curious thing had happened. The bushranger's horse—a great brown animal—had taken a mighty leap forward, almost up to the quarters of the other horse, and then reared up on his hind It stood straight up for a moment, pawing wildly at the air, and then with a shrill — almost human scream-toppled backwards.

Tom saw it all. He heard the sickening thud, as the horse fell over and crushed its rider; he saw the animal roll over on him, again and yet again; he saw the horse struggle to his feet, and with a staggering stride gallop away; and he knew that on its course its life blood dropped from the bullet

holes in its breast.

But-the man never sirred. He lay still, with his hands thrown abroad, and his head turned almost beneath him. His position told his own talehe was dead !

A new feeling of indifference came over Tom Logan! His brain got dull, his sight swam, and his fingers became as lifeless as if they had been cut There was a dull terrible pain off. in his arm from wrist to elbow, and when he endeavored to move his arm as usual the pain shot up to his shoulder, and knocked all the sense and

spirit out of him.

And still the ride went on. On and on and on and on for long weary hours with never a halt ; and still the plain stretched away into the distance unending and monotonous. Would the ride never be ended?

But, at last, far away towards the horizon, a thin column of smoke curied up, and here and there a galvanized roof flashed back the sun, and a chimney or two appeared above the curve in the plain. And then the town of Koorawalla came into view, and the horses although deadly weary, neighed gladly, and sprang on with new vigor, and Tom Logan straightened himself in the saddle, and forgot the racking pain that was torturing him. The single, long, straggling street was in sight, and through a gathering haze Tom saw that the whole population was surging opposite the big gilt bank. Then he knew that the manager had been released, and that little explanation would be needed on his explanation would be needed of his part. Suddenly he heard a shout ring out over the few hundred yards that intervened, and he saw the sea of faces turned towards him. He was seen at last. He took the reins in a farmer was attend himself in the firmer grasp, stiffened himself in the saddle, and for the first time since his wound called out to the horses. On he came with a rush, his brain swimming at the unusual speed, and rode straight into the excited crowd. The horses pulled up of their own accord and Tom hung forward limp in the saddle- The crowd gathered round him shouting out questions, and pointing to his wounded arm and the money bags over the saddlebows. Tom raised his hand and the voices became sitent. He gathered himself together with an

cried out : "The bushrangers put up at my hut. I heard them tell of the robbery. I ran away with the hotses and the money—and here it is. I can't explain any more now. Where—where

is the banker? And amidst the mighty cheers of the crowd, and cries of "The Reward! The Reward!" Tom Logan fell off the horse into a dead faint

What more is there to tell? Tom only wanted to get to Koorawalla with the money, and he got there. What more? Well, we may say that, though Tom Logan is now a "big farmer" in the old "Kingdom of Kerry" he will never forget that wild adventure amid the back runs of Cooper's Creek. And neither, for the want of telling (and possting perhaps,) will his wife, Mary Annesly.

QUESTION BOX. Philadelphia Catholic Standard and Times.

Father Doyle will deliver the closing of the Assumption series

sermon of the Assuming It will dear this (Friday) evening. It will dear with the Passion and Death of the with the Passion and Death of the with the Question box feature. Saviour, and the question box feature will on this occasion be omitted. queries this week indicated a growing interest, as some questions were pur which had been answered previously, showing the attendance of new seekers after information. A careful perusal of the catechism would remove many difficulties, and the questions asked by some Catholics showed that they had

graduated from that text-book too soon. "Catholic" was one of this class. He (or she) wished to know why there will be another judgment at the last day and whether those in purgatory then or those living in the world will

be alone judged. The answer to this question is one of the first in the catechism, which tells us the general judgment will manifest to all men the wisdom and justice of God, which sometimes permits the wicked to prosper and the good to

suffer on the earth. "One of the Poor" acked: "If riches are a gift from God, how is it that He bestows abundance on some and others He leaves in extreme poverty all their lives."

All good gifts are from God, and we

his revolver cracked, and the third them to our damnation. Riches may therefore, prove a blessing or a curse.
Riches made by sinful means is of the
devil, and not of God. Poverty may be a blessing, as God may withold riches for our soul's salvation. Christ was poor Himself. Lazarus was poor. D ves was rich.

Interested One " inquired when Adrain IV., the English Pope, re signed. Adrain IV., who was Nicholas Breaks

peare, of Langley, England, was Pope from 1154 to 1159. "Piety" put these questions: (1) "Is the vocation of man allotted when he is

born ?' The meaning of this is a little obscure, but it was answered that God places each man here with a work to do, the most important of which is the

salvation of his soul.
(2) "If a Mass is heard with attention and devotion, would it be suffici-ent to wipe out the guilt of one mortal

No. The sinner must be sincerely contrite and have a firm intention of going to confession as soon as possible. "White" put this query: "Is it not appointed for us one day to die? If so can prayers or the Sacrament of Extreme Unction prolong one's life when the destined day arrives?"

It is appointed for all men once to die. Here again the distinction arises between God knowing what is to take place and God causing it to take place Man has free will and may shorten his lif by abuses or suicide. It is a fact noted by many physicians that recovery frequently follows the preparation of the soul for death. The content following resignation and a clear conscience being a secondary result of the grace bestowed by the last rites.

"Protestant Partner" sought a reply to this problem: "Where there is a mixed marriage, is it possible for the Catholic parent to save his or her soul when he or she willingly lets the other parent bring up the children in the Protestant faith? The children are grown up now, and the father sees his mistake and is now trying to bend the tree, but it is too old and won't bend The father now says that he is not res ponsible for the children's souls-that all he has to do is to try and save his own soul.'

This is but another proof of the folly of mixed marriages. The father must endeavor to restore the children to their heritage of faith which through his neglect they have lost. It is possible for him to save his soul, nevertheless, because God will forgive the mos grievous sins, of which this is one. must be sincerely sorry, approach the sacraments and use every legitimate means to win the children to the faith

The "Protestant Partner" can not believe in the Real Presence of Christ on the altar, saying she learned to believe that Christ was everywhere. Why should He be in the Catholic altar

more than anywhere else? effort and looking down on the crowd

posed to have reached the age of reason is able to distinguish between right and wrong and consequently responsible for sins committed. The child should therefore, make confession, and, if in danger of death, should receive Ex-treme Unction. Call in a priest.

"Sister" placed four queries in the box, which were promptly and briefly

answered. "Can a Catholic who allows a child to remain unbaptized consistently attend to his religion, and does his mother or sister neglect their duty in not baptizing the child in case of serious illness ?

If a child is dying, any person could and should baptize it. The Catholic parent neglecting to have a The child baptized is accountable to God for it. Evidently there are circumstances connected with the case which should be made known to a priest. In matters involving the eternal salvation of an immortal soul there should neither be hesitancy nor delay in consulting a priest, especially where the facilities are as good as in this city.

"Can one gain the same indul-(2)rence in saying the Stations of the Cross privately as when they are said with the congregation?

By going from station to station in the church by yourself or with others you gain the indulgence attached. The size of the congregations is all that excuses them from going from station to station at the public exercises.

(8) "Is the same indulgence at tached to a High Mass as to a Low

Yes. "Do those who are saved know (4) of the actions of their relatives on earth ?"

God may permit them to know all that is consistent with their happiness and our good. The doctrine of praying to the saints is based on this be

"Sinner" anxiously inquired: "Is Satan at the bedsides of all dying sin ners, ready to accuse them of their

sins? The devil and his imps are ever tempting mankind, and it behooves Christians to be ever on their guard and so live that they may get the grace to die well Satan will certainly make strenous efforts to keep in his service the departing soul which has faithfully served him during life. Better for the sinner to accuse himself of his sins in the tribunal of penance and seek the pardon God is every ready to grant to

the truly penitent.
"Non Catholic" said: "I am not a Catholic and I would like to know why Catholics keep Lent, and what chapter in the Bible can I find it and what does Lent mean?"

The word Lent comes from the Datch "Lente," spring. The Latin name for the fast is "Quadragesima," which indicates the number of days. It is a forty day fast kept in memory of Christ's forty-day fast in the wilderness (see Matthew iv., 2) Fasting is also approved in Matthew vi., 16: ix. 15; xvii., 21; Mark ii, 20; ix., 29; Luke

ii., 37; v., 35; Acts xiii., 2, 3 the rules of the Church for an engaged couple to act as sponsors for the same child at baptism.

The answer was, "No."

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The Demon Dyspersta In addess

THE DEMON, DYSPEPSIA. — In olden time it was a popular belief that demons THE DEMON, DYSPEPSIA.— In olden time it was a popular belief that demons moved invisibly through the ambient air seeking to enter into men and trouble them. At the present day the demon, dyspepsia, is at large in the same way, seeking habitation in those who by careless or unwise living in vite him. And once he enters a man it is difficult to dislodge him. He that finds himself so possessed should know that a valiant friend to do battle for him with the unseen foe is Parmelee's Vegetable Pills, which are ever ready for the trial.

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"A Mother and a Convert" asked: "Should a child over seven years of age, being dangerously ill and never having made a confession, roceive Extreme Unction?"

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

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.
The Editor of THE CTHOLIC RECORD,

The Editor of THE Office of London, Ont.:

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

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

Blessing you, and wishing you success,

e faithful.
sing you, and wishing you success,
Believe me, to remain.
Yours faithfully in Jesus Christ,
+ D. FALCONIO, Arch. of Larissa
Apost. Deleg.

Lendon, Saturday, May 12, 1900 CHANGED HANDS.

The Assumptionist Fathers of Paris having been requested by the Holy Father to give up the politico religious journal which they have hitherto conducted under the name of Le Croix, an article in which strongly denounced the Government for its anti-Catholic and anti-religious policy, and on account of which the Government decreed the suppression of their religious order, have acted upon the Holy Father's advice, and Le Croix will now be conducted entirely by

THE TABLES TURNED.

In view of the fact that the Protestantism of to day has practically degenerated into a denial of a great part of the Bible as being historically true, and the assertion that its miracles are so many myths or fables written either ignorantly or through a desire to impose upon the public, the following words of Ray. Father Pardow in a sermon recently delivered in St. Patrick's Cathedral, New York, are full of point and worthy of being remembered.

Father Pardow said : "What surprises us beyond measure is that our Protestant brethren, though now professing that the Bible contains many errors, falsehoods and myths, are still shipping carloads of Bibles to foreign nations and gauging by this mechanical method the spread of Christianity. Surely it is time for such a farce to stop. Will not all thinking men and women agree that it is absolutely wrong to scatter among these people a book containing falsehoods and errors without giving them the key to discover the errors?"

The rables have, in fact, been com-

The tables have, in fact, been completely turned. Protestants have accused Catholics of disrespect for the practically repudiated the Bible, and the Catholic Church alone defends it and proclaims it to be truly the word of God, and true in all its parts. This is also beautifully expressed by Father

Pardow:

"The Catholic Church teaches that the entire Bible is true; that this Church has a divine commission, but that commission was not to 'go and scatter Bibles,' but 'Go and teach,' and the matter to be taught was also specified. Christ's doctrine was not to be narrowed down to a few selected points, but all His doctrine to be taught. 'Teaching them to observe all things,' so runs the divine charter of the Church, 'whatsoever! have commanded you.'"

ORANGE " LOYALTY."

The Orangemen of Belfast loudly express their indignation because the Queen in her recent visit to Ireland contented herself with remaining in Nationalism, and did not accept the invitation to go to Belfast. There were in fact two good reasons why Her Majesty did not go to Belfast. 1st. The fatigue would be too great at her advanced age to make a trip around the country visiting many cities, so she contented herself with visiting only the capital of Ireland. 2ndly. It was pretty certain that if she would visit Balfast the Orangemen would have endeavored to turn the occasion into a party demonstration, and riots might thereby be provoked, which would have spoiled the purpose of the Queen's visit.

Beside this, it is another matter of private dinner in the castle. The Orangemen should be satisfied that the Queen so far honored Belfast as to grant a special audience to the Mayor Catholic Church be treated with contumely. This is a matter on which the Queen is not disposed to meet the wishes of the O angemen.

EDDYISM.

Dr. Henry Reed Hopkins of Buffalo, N. Y., has an article in the January number of the American Medical Quarterly treating of "The Prognosis of Eddyism," which deals also with the causes of that curious vagary of which Mrs. Eddy is the author, and which is generally called by its votaries "Christian Science," though there is in it really nothing either of Christianity or Science.

The name "Eddyism" was first given to the system of Mrs. Eddy herself, who states in her book "Science and Health,"

"In the year 1866 I discovered the science of Metaphysical Healing, and named it Eddy

But she appears to have afterward names, and Dr. Hophins gives no fewer than one hundred names which the author gives to her cult in her book, several of which must be considered as telligibly.

It is stated by Eddyistic lecturers that the sect has now 500,000 adherents, of whom more than 10 000 are "practioners" who heal the sick. We have no doubt that the number of ad. herents is here grossly exaggerated, but it is not worth our while to dispute the figures given. It is known, at all events, that "the practitioners become rich rapidly by charging high for their work, so that the adherents must be pretty well fleeced if every band of fifty of them is taxed for the support of one practitioner, who may all events it is clear that Eddyism has absorbed quite a considerable propor. tion of that section of the Protestant population of America which is always ready to receive any superstition, however gross; for there is no doubt that the progress of Eddyism has been phenomenally rapid, even if not more than a moiety of the adherents claimed

belief.

Mrs. Eddy claims that she has received from God the revelation of her new religion which she here styles "the absolute Principles of Scientific Mind healing." This claim if well - founded makes her equal to Moses, St. Peter, St. Paul, or even to Christ Himself; but if ill founded, it brings her into the category of humbugs and frauds like Simon Magus, Mahomet, Johanna Southcote, and Joe Smith, the founder of Mormonism. We must be on our guard against being misled by charlatans of this character, and so we are entitled to ask by what indubitable Bible. The accusation was always a and public miracles she can prove her false one, but now Protestantism has divine mission. How can she satisfy us that she is neither under a delusion, nor a wilful deceiver? It is needless to say that these miracles have not English Church calendar. been forthcoming, but her apostles and adherents have frequently been publicly exposed, and have been condemned in the courts of justice as money-grabbing frauds, men and women of quite a different mould from the Apostles of Christ; and the probability is that if we knew as much of the personal doings of Mrs. Eddy herself we would find her to be like her colaborers in the work of "Scientific mind healing."

Dr. Hopkins, after a careful study of Mrs. Eddy's books, declares that her present theory is unmistakably the off spring of homeopathic medical prac-Dablin, the headquarters of Irish tice. It is, in fact, homeopathy pushed to its extreme conclusions, and as Mrs. Eldy was herself formerly a homeo pathy practitioner, this explanation has a good foundation in fact ; and indeed she herself states over and over again that "her labors in the early morning twilight of homeopathy prepared her mind for the full-orbed midday radiance" of the Eddyism which is the final result of her meditations. Hence Dr. Hopkins says that the homeopathists have been teaching for more than a century that matter has energy and potentiality in inverse proportion to its weight. It is but a step to Mrs. Eddy's virtual conclusion that, to become infinite in energy, matter indignation to the Orangemen of the must be attenuated to non existence. North that Cardinal Logue was in- Then she maintains that diseases, vited to dine with Her Majesty at a sufferings, and matter itself, are all imaginary things, and all sicknesses are to be dispelled merely by the of existence; and this same fallacy is can divines, and admitted unhesitatof that city, of Belfast O angelsm, un-

tained by Bishop Berkely (an Anglicidolatry" which they desired to decan divine) about A. D. 1740, and stroy. Thereby they meant, of course, afterwards by Kant, a German pseuds philosopher; but it is sufficiently refuted by the universal, constant and invincible propensity implanted in us by our Creator to judge both that bodies exist, and that human nature is frail and subject to infirmities. Mrs. Eddy's theory would destroy all certitude. But if it be true, there is no need of miracles to get rid of sickness. and by her own principles, the miracles she professes to work must be only imaginary.

Dr. Hopkins, though not a Catholic, has also discovered that Mrs. Eddy's superstitious cult is the natural result of individualism in religion, and the abandoned this for more high sounding rejection of Church authority. He tells us that the Mormon and the healer are just as logical in following their interpretation of Scripture as any Protestant sect which has discardactually blasphemous, as when the ed the authoritive decisions of sacred names of two Persons of the the Catholic Church. We can Holy Trinity are used as syn not see how any other conclusion onyms of Mrs. Eldy's fancy. Dr. than this could be reached by a logical Hopkins employs the name Eddyism in mind, and the wonder is that Dr. Hoptreating the subject in order that he kins and others who have from time to may speak of it intelligently and in time reached the same conclusion in regard to similar hallucinations do not themselves act in practice on the conclusions they have reached in theory, that a divine revelation, such as Christianity is, needs the unerring authority of an indefectible and infallible Church to keep Christians in the faith revealed by the Divine Founder of the Christian religion. Such an infallible authority is to be found only in the

Catholie Church. The matter for surprise is that in this intellectual age so many persons are to be found who are carried away by the meaningless eloquence of the be regarded as their clergyman. At Eddyistic propagandists who are going about the country seeking for presel

THE CONVOCATION OF YORK ON ST. PATRICK.

One of the most curious results of the enthusiasm which has recently sprung up into existence in England for Ireland and things Irish, and which is to for it have adopted it as their religious be attributed to the several marks of effection shown by the Queen for the people of Ireland, is found in a resolution adopted by the York convocation to "restore" the name of St. Patrick in the Calendar of the Anglican Church prayer book, " from which it is unaccountably missing," as the resolution declares.

It is hard to decide whether amuse ment at this new form of affection for the people of Ireland, or indignation at the deliberate attempt of Convocation to claim St. Patrick as a Protestant saint, should predominate in our minds on reading this resolution, which is said to have been passed un-

animonaly. " Unaccountably missing," is the expression of convocation; yet it is a the Sultan. The original claim of the very easy matter to account for the absence of St. Patrick's name from the

It is true that the Anglican divines of the present day, desirous as they are of making their people believe that the Anglican Church is identical with the pre-reformation Church of England, claim that Sts. Anselm, Augustine and even Fulgentius of the ancient British Church, were the prodecessors of the Archbishop of Canterbury of today, but the Anglican clergy only in- gether. vented this theory recently in order to impose upon their flocks the notion that Anglicanism is the same religion which was handed from the days fof the Apostles through successive ages down to the present day, and that the Roman) Catholic Church had departed from the original "faith which was once delivered to the saints." (Jude

In accordance with this plan, we have found Anglican divines frequently of late delivering sermons St. Patrick in which they claimed without a shadow of proof that St. Patrick was a Protestant and that Anglicanism was really the faith that he planted in Ireland. And yet no one has ever presumed to assert that St. Patrick declared the kings of Ireland to be the heads of the Church which he established there, which, being the most characteristic doctrine of Anglicanism, he certainly would have done if his faith had been identical with that of the modern Church; of England.

But the makers of the Book of Common Prayer and the homilies were mental operation of ignoring them out honester than the more modern Anglireligion, and in the homilies we are through very shall seribed in (Nam. v. 17) The Cathplainly told that for nine hundred years ments to secure that the demands of ments to secure the demands of ments the dema who go about the country propagating religion, and in the homilies we are This theory of the non existence of and more the whole Christian world their respective Governments shall 2). We have here respectful referingentive to faith and devotion.

matter is not a new one. It was main- was plunged into the same "damnable also be met, and they have asked their the Catholic religion, and they thus admitted that St. Patrick was truly a powerful and more feared at Con-Roman Catholic, having been sent by the Bishop of Rome to preach the faith, and having converted Ireland to the faith to which the whole Christian world then adhered, a faith which recognized the Pope only as Head of the Christian Church. And this is why St. Patrick's name was omitted from the Anglican Calendar. It was not

> The compilers of the Book of Common Prayer had the Catholic Calendar before them, and the names which were left out of their Calendar were passed over deliberately, because they were fully aware that they were making a hitherto unheard of religion, and their Calendar must also be a new and unheard of one.

"unaccountably," but "designedly"

The York Convocation by its resolution proves that it has not, and never had the unchangeable faith concerning which St. Paul declared that if even an angel from Heaven should preach any other gospel, the should be anathema. (Gal. 1, 8, 9.) The Gospel of Anglicanism is a changing Gospel, and therefore it cannot be the one first given to the saints, nor can Anglicanism itself be that "Church of the living God which is the pillar and ground truth," (1 Tim. iii, 15,) for the truth does not change to meet the whims of man.

We might add to these considerations that when the Book of Common Prayer was taken into Ireland, and forced upon the people by being read in Churches in which St. Patrick had hitherto been honored as a Saint of to be, "to excite devotion and rever-God, and some of which, like St. Patrick's Cathedral of Dablin, were lic worship) and to signify and explain named after Ireland's Patron Saint, it | their effects." would have been an anomaly to have kept S:. Patrick's name in the Calendar while breaking down his statue wherever it was found erected in the churches, and endeavoring to establish a new faith in the place of that which St. Patrick had so firmly planted in

the soil of Ireland. It is to be remarked also that the resolutions of York Convocation will not settle the restoration of the banished saint's name to the Calendar. It will take an act of Parliament to make the desired change in a Church which was created by Parliament, and it may be long before such an act will necome law.

THE IMPERTURBABLE TURK.

It appears highly probable that the action of the United States Government in demanding from Turkey the immediate payment of the indemnity agreed upon on account of the destruction of the American missions during the Armenian massacres, will lead to complications which will greatly perplex American Government amounted to adore him in spirit and in truth." (St. tonsure of the priest signify the purple \$500,000, but it was put at \$100,000 at the request of the Sultan, who professed that it would be impossible to pay claims at all if compensations were demanded by all the Governments on a similar scale. It was then agreed that the American Government should be satisfied with \$100,000, but several years have elapsed, and the Turkish Government evidently hoped that by delay it might evade payment alto-

But now the American Government, tired with waiting, is pressing its claim persistently, and threatens to occupy the port of Smyrna, and to seize the customs dues for a time as a means of enforcing payment. This under the Old Law. The sacrifices of threat has brought Abdual Hamid that law were ceremonies whereby somewhat to his senses, at least so far God's supreme dominion over man was as to convince him that it is necessary to appease America by making an ence on Him; and all the ceremonial effort to do something in the way of acts which accompanied the offering of reparation, and orders have been given to rebuild the American structures burned at Hurput. But this is also part of the agreement, and the American ambassador has signified that the whole of what was promised must be fulfilled or stringent measures will be adopted at once.

The Sultan can scarcely believe that the Americans will run the risk of through them to excite reverence in the fighting the Turks at Smyrna, as the Turkish soldiers are known to be good fighters, yet he is in quite a quandary lest President McKinley may adopt unexpectedly drastic measures to en- upward ascent of its fumes was regardsure future proper treatment of Amer-

ican citizens. It makes the prospect more gloomy for the Turks that the embassies of ments that incense is emblematic of Great Britain, France, Austria, Italy and Germany, have been forced "Let my prayer be directed as incense through very shame to make move- in thy sight; the lifting up of my

Governments whether they also should press their claims, so that it may not appear that the United States is more stantinople than all the powers of

Europe combined. The result may be that after all

there will be a European concert to restrain the Turk, though hitherto that concert has been but farcical, and has submitted to the humiliation of having | xxxvi, to xl, and throughout the book the Turks treat with contempt the demands of the powers to be compensated for the losses endured by their subjects. It is much to be desired that Abdul Hamid be brought to understand that he cannot order with impunity the indiscriminate massacre of Christians, and it is the more desirable that the powers should take action at the present moment, as there have been threats uttered very recently that the complete extirpation of the Armenian Christians is contemplated even now. Decisive action on the part of the powers mentioned might prevent the threatened general massacre ; but, if they do not press their claims, it is extremely likely that before long the bill will be run up to a

CHURCH CEREMONIES.

A. C., Toronto, Oat., requests us to give in the columns of the RECORD an explanation of the purpose and utility of the ceremonies used by the Catholic Church in the public divine worship and the administration of the sacraments.

The purpose for which ceremonies are prescribed to be observed is well explained in the catechism (Chap. 24) ence to them (the sacraments and pub-

It is quite true that the essence of prayer and the adoration of God consists in an act of the soul, and is purely an interior act. Hence prayer is defined to be "an elevation of the soul to God, to adore him, to bless His holy name, to praise His goodness and to Church to select such ceremonies for return Him thanks for His benefits" conferred on us. The mere bedily act, or the pronouncing of any set form of words through the use of the organs of speech does not constitute a prayer. The principal ceremonies used for this In fact even irrational creatures can be purpose are the vestments of the clergy taught to utter the same words which officiating, incense, holy-water, lights we use in the best of prayers. Thus parrots and other irrational birds have the cross. We may speak briefly of actually been taught to repeat the Lord's prayer, and other forms of prayer, yet no one would suppose these repetitions of words to be really an act of prayer, because there is not the have no soul capable of knowing God. ohn iv. 23, 24)

Elsewhere, St. Paul says (Phil. iii. 3)

Our service of God must therefore be spiritual, or it will be of no avail. Yet it is undeniable that, composed as man is of body and soul working together and having influence on each other, outward acts of reverence are neces sary to fix the attention of the soul upon its object and to strengthen the to "prophecy who struck Him." The soul's affections and sentiments, and this is why ceremonies are a necessity in religious worship. The use of religious ceremonies or

acknowledged, and our total dependsacrifice were intended to impress upon those who took part in the offering the solemnity of the act, and to excite their reverence for it.

Thus the tabernacle itself in which the public worship was offered to God was richly adorned with ornaments of gold and silver, and with combinations of rich colors to strike the senses, and souls of those present. Sweet odors of burning incense were used to signify the excellence of earnest prayer offered to God, and the incense itself, by the cending to the throne of God. Thus we find both in the O.d and New Testaprayer. The prophet David says:

ence, not only to the use of incense, but also to other ceremonies of public worship, sacrifice, and certain positions of the hands to express supplication.

For similar reasons the richest material was used for the curtains and hangings in the tabernacle in which God was to be adored, and the sanctuary was to be made specially rich and beautiful, as may be read in Ex. xxxv, of Leviticus.

The vestments of the priests, and specially of the high priest, were to be beautiful and of the richest material, the details of which may be seen in Ex.

That suitable ceremonies were in use under the Christian law is chiefly provable by Church history, but as man is constituted in the same way as he was three thousand years ago, he is similiarly influenced through the senses, and ceremonies are of the same utility as they were under the law of Moses. But there is also Scriptural evidence that such ceremonies were used under the New Law. Thus the Apocalyptic apparition of Christ as described by St. John in Apoc. (Rev.) 1 is much larger sum than it stands at as evidently a reproduction of what was to be seen in the early Christian Churches. In the midst of seven golden candlesticks, Jesus appears to the Apostle, cloted with a garment reaching to His feet, girded with a golden girdle, and holding in His right hand seven stars, which with the seven candlesticks represented the seven principal Churches of Asia Minor with their angels or Bishops. And under the altar, before God's throne, the Apostle beheld "the souls of them that were slain for the word of God, and for the testimony which they held." (vi. 9: viii. 3. ix, 13, etc.)

An Angel of God also stood before the altar with golden censer in which incense was placed, the smoke of which ascended before God, and that incense was "the prayers of the saints." (Apoc. viii. 3, 4)

We may infer from all that has been said that it is within the right of the the accompaniment of divine service and the administration of the sacraments as she deems to be suitable to increase reverence and excite devotion. on and near the altar, and the sign of

each of these. Of incense we have already said enough. It is used as a symbol of prayer, just as was the case under the Old Law. The vestments of the priest requisite elevation of the soul to God celebrating Mass are intended to rein such an act, whereas such animals mind us of the circumstances of Christ's passion or suffering. The alb, or long Our Divine Lord also declares that "the white robe used by the priest, signifies true adorer shall adore the Father in the white robe wherewith Christ was spirit and in truth;" and "God is a clothed when Herod put on Him that spirit; and they that adore Him must robe in mockery. The chasuble and Christ wore when Pilate exhibit-"We serve God in spirit, and glory in Christ Jesus, not having confidence in the mock king. The cross on the chasuble signifies the cross which Christ bore on His shoulders to Calvary and on which He died for our redemp. tion. The amice, which is first put on

cords and other vestments signify the manner in which He was bound. There is also a mystic signification in these vestments, whereby they imply rites was appointed by Almighty God the virtues and the grace of God wherewith the priest should be clothed when offering up the daily Christian sacrifice and clean oblation foretold by

by the priest when he is vesting for

Mass, signifies the cloth with which He

was blindfolded, when He was ordered

the Prophet Malachy in Mal. i,11. Lights are everywhere used as a sign of joy and on occasions of triumph. They are used on the altar as emblematic of our joy at the Real Presence of Christ, who is spoken of in Scripture as " a light to the revelation of the Gentiles and the glory of thy people Israel." (St. Luke ii, 32)

The sign of the cross is used frequently in the services of the Church ecause the cross is the symbol of redemption and is spoken of in this sense by St. Paul, who says: "God forbid that I should glory save in the cross of our Lord Jesus Christ."

vi, 14) As water cleanses, it was used under the Old Law as an emblem of in nocence or purity. It is used in the Catholic Church in the same sense, and ed as the fitting emblem of prayer as- is blessed by special prayers because every creature of God is good " and is sanctified by the word of God and prayer." (1 Tim. iv. 4)

Water was sprinkled with hyscop for purposes of spiritual purification under the O.d Law. (Num. xix. 19) And the use of "holy water" is also prescribed in (Num. v. 17) The CathDELEGATE, WARMLY WEL COMED

TO HAMILTON.

MGR, FALCONIO, THE APOSTOL

His Excellency, Mgr. Falcor Apostolic Delegate to Canada, recei a very warm welcome Monday eveni April 30th, by the citizens of Hamilt An immense congregation was pre-at St. Mary's cathedral on the occaof his welcome by Bishop Dowling, behalf of the city parishes.

Mgr. Falconio arrived in Hami

from London accompanied by Lordship Bishop McEvay, Rev. Fa Fisher, His Excellency's secretary, Rev. J.T. Aylward, Rector of St. Pe cathedral, London. When the treached the Stuart street platf Mayor Teetzel, Ald. Hobson George S Lynch Scaunton entere carriage in which His Excellency seated and tendered him a civic come to the city. On reaching platform, His Excellency Mgr. Fal was met by His Lordship Bishop ling, who was attended by the Rev. Mgr. Heenan, V. G., Du Rev. George Kenny, S. J., Gu Rev. Gregory O'Bryan, S. J., Mon Rev. Gregory O'Bryan, S. J., Mon Rev. Fathers O'Reilly, Oakville; man, St Clements; O Leary, Free Rev. David Fennessey, C R., B Rev. D. T. Kehoe, Drayton, and Rev. Archdeacon Lausster, Ca The party then proceeded Mary's presbytery, Mulberry from when at 7:30 the procession

cathedral started. The side wal the gate to the entrance of the dral on Sheaffe street, was lined o side by members of the various lic, National Benevolent and L societies, who acted as a guard of The procession took the fol Cross-bearer, acolytes, tuary boys, clergy — Rev. Brady, Mahony, Holden, Do Hinchey; Granottier Owen Brohman, St. Clements; Foerste Germany; Dr. Spetz, C. R., Father Anaeltus, New You Father Fisher, secretary of the tolic Delegate; Rev. Dr. Kilro ford; Rev. Fr. Fennessey, C. R. A. Walter, Very Rev. E. I. Heen das; Right Rev. Bishop McE tended by Rev. J. T. Aylware Apostolic Delegate, attended Archdeacon Laussier, Cayu Rev. George Kenny, S. J. T opy bearers were Rev. Father Burke, Murphy and Cumming

At the cathedral on Tues Lordship Bishop Dowling, att Rev. Fathers Kehoe, Dray Rev. Fathers Coty, received the distinguish and as the procession walke aisle to the altar the childre sang "Ecce Sacerdes." Aft the choir rendered "Salve Re the service proceeded.

Bishop Dowling, in welcon Falconio said :

"May it please Your Excellency me very great pleasure, in my or Bishop as well as in the name of telergy, the religious communitatiful laity of the diocese, to most respectful and hearty Hamilton. We are all pleased and to greet you in the beaut propriate words of the canticle; qui venit in nomine Domini." so distinguished a dignitary as Delegate is an honor conferre and the diocese of Hamilton. Fe are truly thankful, and for favor you so kindly propose officiating at Mass to-morrow me cathedral, in celebration of the inversary of my Episcopal cons." In the person of Your Excee cognize and honor not only a St. Francis and a venerable but also the chosen representainatrious Pope Lea XIII., the stiff and Chief Pastor of the Chuas successor of St. Peter, our has committed the care of Harroughout the world, both people. As dutiful chiid Church, therefore, we begour Holy Father, the Vicar of you, his distinguished Delega of our love, our loyalty and to the Holy See. As Apostol Canada we hope and pray and holy mission amongst us and beneficial to the interests ment of religion in this Dominator of Canada we hope and pray in the diocese and thought wince of Ontario, although are in the minority, our civitying as citizens and as Ceognized and respected, and right, guaranteed us by the educating our children in Centucled in accordance with of the Holy Father.

"Although the diocese of the Holy Father."

"Although the diocese of a paratively young, in compar Eastern Canada which you will, no doubt, be gratifying leney to witness the growth prosperity of our holy religi as evidenced by the many chespitals and charitable institute in the city and in the work." ing in the city and in the the diocese. A visit, h the diocese. A visit, how Your Excellency to any of institutions will be deemed well as an honor and encour 'Once more welcoming praying that Almighty Go-long life and happiness in home, we humbly ask the Excellency and, the favor Benediction.

Mgr. Falconio, vestments ing, said it gave hi ure to be with the peo diocese. It delighted large a congregation honor of taking part The congregation rece a man, but as the repr Holy Father, the head went on to speak and unity of the Chu that God would give l long and happy life. the Holy Father, His he would give the P the parishes and hom

Mgr. Falconio go being assisted by Rev S. J. and Very Laussier, whilst Fath deacon of exposition At the close of the

MGR. FALCONIO, THE APOSTOLIC DELEGATE, WARMLY WELL

TO HAMILTON.

His Excellency, Mgr. Falconto, Apostolic Delegate to Canada, received a very warm welcome Monday evening, April 30th, by the citizens of Hamilton An immense congregation was present at St. Mary's cathedral on the occasion of his welcome by Bishop Dowling, on

behalf of the city parishes.

Mgr. Falconio arrived in Hamilton from London accompanied by His Lordship Bishop McEvay, Rev. Father Fisher, His Excellency's secretary, and Rev. J.T. Aylward, Rector of St. Peter's cathedral, London. When the train reached the Stuart street platform, Mayor Teetzel, Ald. Hobson and George S Lynch Staunton entered the carriage in which His Excellency was seated and tendered him a civic welcome to the city. On reaching the platform, His Excellency Mgr. Falconic platform, His Excellency Mgr. Fassing was met by His Lordship Bishop Dowling, who was attended by the Very Rev. Mgr. Heenan, V. G., Dundas; Rev. George Kenny, S. J., Guelph; Rev. Gregory O'Bryan, S. J., Montreal; Rev. Gregory O'Bryan, S. J., Montreal; Rev. Gregory O'Bryan, S. J., Montreal; Reph. Rev. Gregory O'Bryan, S. J., Montreal Rev. Fathers O'Reilly, Oakville; Brob St Clements; O Leary, Freelton David Fennessey, C.R., Berlin Rev. D. T. Kehoe, Drayton, and Very Rev. Archdeacon Lausster, Cayuge

The party then proceeded to St.

Mary's presbytery, Mulberry street, from when at 7:30 the procession to the cathedral started. The side walk, from the gate to the entrance of the cathe dral on Sheaffe street, was lined on each side by members of the various Catholic, National Benevolent and Literary societies, who acted as a guard of honor. The procession took the following order: Cross-bearer, acolytes, sauctuary boys, clergy — Rev. Fathers Brady, Mahony, Holden, Donovan, Hinchey; Granottier Owen Sound; Brohman, St. Clements; Foerster, New Germany; Dr. Spetz, C. R., Berlin; Ray, Father Anaeltus, New York; Rev. Father Fisher, secretary of the Apostolic Delegate; Rev. Dr. Kilroy, Stratford; Rev. Fr. Fennessey, C. R., Berlin; A. Walter, Very Rev E. I. Heenan, Dundas; Right Rev. Bishop McEvay, attended by Rev. J. T. Aylward; The Apostolic Delegate, attended by Ven. Archdeacon Laussier, Cayuga, and Rev. George Kenny, S. J. The can-opy bearers were Rev. Fathers Doyle, Burke, Murphy and Cummings.

At the cathedral on Tuesday His Lordship Bishop Dowling, attended by Rev. Fathers Kehoe, Drayton, and Coty, received the distinguished guest, and as the procession walked up the Ecce Sacerdes." After which sang the choir rendered "Salve Regina," as

the service proceeded. Bishop Dowling, in welcoming Mgr.

Bishop Dowling, in welcoming Mgr.
Falconio said:

"May it please Your Excellency—It affords me very great pleasure, in my own name as Bishop as well as in the name of the reverend clergy, the religious communities and the faithful laity of the diocese, to extend you a most respectful and hearty welcome to Hamilton. We are all pleased to see you and to greet you in the beautiful and appropriate words of the canticle: "Benedictus qui venit in nomine Domini." The visit of so distinguished a dignitary as the Apostolic Delegate is an honor conferred on the city and the diocese of Hamilton. For this honor we are truly thankful, and for the additional favor you so kindly propose to do us of officiating at Mass to-morrow morning in this cathedral, in celebration of the thirteenth anniversary of my Episcopal consecration.

"In the person of Your Excellency we recognize and honor not only a saintly son of St. Francis and a venerable Archbishop, but also the chosen representative of the lituatrious Pope Leo XIII., the Supreme Pontiff and Chief Pastor of the Church, to whom, as successor of St. Peter, our Divine Lord has committed the care of His whole flock throughout the world, both pastors and people. As dutiful children of the Church, therefore, we beg to offer to Our Holy Father, the Vicar of Christ, and to You, his distinguished Delegate, the homage of our love, our loyalty and of our devotion to the Holy See. As Apostolic Delegate to Canada we hope and pray that your high and holy mission amongst us may be happy and beneficial to the interests and advancement of religion in this Dominion.

"For our own part we are pleased to assure Your Excellency that in this diocese and throughout this Province of Ontario, although our people are in the minority, our civil and religious rights as citizens and as Catholics are recognized and respected, and especially the right, guaranteed us by the Constitution, of educating our children in Christian schools, conducted in accordance with the principles of our faith, as enunciated i

of the Holy Father.

"Although the diocese of Hamilton is comparatively young, in comparison with those of Eastern Canada which you have visited, it will, no doubt, be gratifying to Your Excellency to witness the growth and progress and prosperity of our holy religion in these parts as evidenced by the many churches, schools, hospitals and charitable institutions that have been founded, and that you will find flourishing in the city and in the various parishes of the diocese. A visit, however brief, from Your Excellency to any of our churches well as an honor and encouragement.

"Once more welcoming you to Canada and praying that Almighty God may grant you long lite and happiness in your Canadian home, we humbly ask the blessing of Your Excellency and, the favor of the Apostolic Benediction.

Mgr. Falconio, who wore the Pontifical vestments, in replying, said it gave him great pleasure to be with the people of Hamilton diocese. It delighted him to see so large a congregation and to see 80 honor of taking part in the anniversary of their Bishop's consecration. The congregation received him, not as but as the representative of the Holy Father, the head of the Church. went on to speak of the grandeur and unity of the Church. He prayed would give Bishop Dowling a long and happy life. By the desire of the Holy Father, His Excellency said he would give the Papal blessing on s and homes of Hamilton.

Mgr. Falconio gave Benediction, being assisted by Rev. George Kenny, S. J. and Very Rev. Archdeacon Laussier, whilst Father Brady acted as

conic retired to the vestry and held a brief reception, when the members of the guard of honor and other citizens

ere presented to him.

Daring Benediction F. A. Filgiano sang "O Salutaris," and J. F. Egan,
"Tantum Ergo." J M. Boyes was in charge of the music and J. L. Cherrier presided at the organ.

The members of the guard of henor

wore in their button-holes ribbons of the Papal colors, yellow and white (gold and silver).
The cathedral was prettily decorated

with a large festoons of bunting rising to the arches from in front of the altar, and other ornaments.

J. J. Bucke and an excellent corps

of ushers saw to the seating of the immense congregations.

FOR THE CHILDREN. At 9:30 Mgr. Falcomo, celebrated low Mass, which was specially attended by the children and their parents. The children were seated in front pews and a children's choir occupied choir gallery, the sight being a very pretty one. In the sanctuary, besides His Excellency, Bishop Dowling, Bishop McEvay and the clergy who participated in the reception, were Vicar-General McCann, of Toronto, representing His Grace Archbishop Connor, and Rev. Fathers Madigan, Dundas ; Lynch, Caledonia ; O'Retily, Oakville, and Crinion, Dunnville. Mgr. Falconto was assisted in the Mass by Rev. Fathers Holden and Walter.

The following selections were sung by the children's choir, two hundred olces, under the direction of Rev. Father Donovan: "Viyat Pastor Bonus" "Esce Sacredos," "Jesu Mater Ave," Regina Cœli," and "Gloria in Excelsis." The organist was assisted by the following violinists: Master D Excelsis." Nelligan and Misses G. Doyle and N.

Sheridan. Following the Mass a deputation of boys stepped to the altar-rails, and Master Charles McCabe read to His Excellency the following address:

Excellency the following address:

"May it please Your Excellency—The childen of the Catholic schools of Hamilton begg to greet Your Excellency and extend to you a heartfelt welcome to our city. We have been taught in our schools to love and reverence the great and holy Leo XIII., who has done so much for religion and for the education of children. We love him the more on your account, for your coming to us is a new proof of his love.

"We are doubly grateful to Your Excellency for visiting our city on the festal day of our beloved Bishop, who comes to visit our schools so often, and whom we all love so much.

much.

"As a token of our gratitude and love we beg Your Excellency to accept these flowers, the first fair blossoms of the sweet month of Mary; and we humbly beg you to bestow upon us all, and upon our dear parents and kind teachers, the Papal Benediction.

Mgr. Falconio was then presented with a bouquet of beautiful flowers, Bishops Dowling and McEvay were likewise honored. The presenta-tions were made by Masters Britton, Boyce and C. Coughlin.

In his reply to the children's address

His Excellency chiefly referred to the necessity of the mind and heart being pure, and spoke of the benefits con-ferred on children by Catholic educa-His address was closely followed tion. His address was closely followed by his young hearers and their friends A pleasing reference was also made by the Delegate to the anniversary Bishop Dowling's consecration.

RECEPTION TO THE CLERGY

At noon Tuesday His Excellency eld a levee at St. Joseph's convent where the clergymen were presented to him by the bishop. At 1 o'clock he was enterained at a banquet to which were invited the clergy of the diocese. Besides these already mentioned above there were also present. Very Rav. Father McCann. V. G., Toronto: Very Rev. Father Kehoe, V. G., Paris; Rev. Fathers Lennon and Cleary, Brantford; Cosgrove, Elora; Kelly, kerton : Gehl, Formosa ; Halm, Mildmay ; Feeny, Acton ; Doherty, Arthur

ST. JOSEPH'S HOSPITAL His Excellency went to St. Joseph's ospital in the evening and was shown through that well kept institution He visited every patient and gave his

blessing to each. ADDRESS TO THE ITALIANS At 7:30 Tuesday evening His Ex-cellency addressed the Italians who were assembled in the cathedral chapel. The Bishop, Fathers Mahony, Au-acletus and Walter were present. He him to know said it was a pieasure to that there were Italians in the city and he was delighted to meet them there He exhorted them to assembled. exhibit their devotion to their religion by greater fervor in their duty and he hoped they would duty and he hoped they would correspond with the zealous efforts of the clergy of the city. Speaking of Italy, their home, he called on them to keep in mind its great religious his tory and to look with pride on that Italian art and music that their re ligion inspired. At the end of the address, which was indeed very beautiful His Excellency sang the Litany of the Blessed Virgin and was assisted by Father Anacletus of New York. The choir sang a few hymns and then His Excellency distributed some leaflets among those present.

AT ST. JOSEPH'S CONVENT.

Wednesday morning at 7 o'clock His Excellency said Mass at St Joseph's convent. The sanctuary and chapel were beautifully deporated, and the choir sang in the usual meritorious manner.

CALLED ON THE MAYOR His Excellency paid a courtesy visit to Mayor Teetzel at his office in the city hall, Wednesday morning. The Bishop and Father Mahony accom-panied him. Then the Delegate went to St. Mary's presbytery where he dined with the Cathedral priests. The with the Cathedral priests. The Bishop, the Right Rev. F. P. McEvay, D. D., Bishop of London, and the other priests of the city were also present. deacon of exposition.

His Excellency also went through the At the close of the service Mgr. Fal- cathedral. He was particularly pleased

with the stained glass windows.

Wish the statued glass windows.

VISITED THE CHURCHES.

Wednesday afternoon, the Delegate, accompanied by the Bishop, the Right Rev. F. P. McEvay, D. D., Bishop of London, Pottona Makey, D. C. of Charles, Pottona Makey, D. of Control of the Contr London, Fathers Mahony, Brady, Coty, Hinchy, Dyle, Anacletus and Dr. Walter visited St. Patrick's, St. Lawrence's and St. Joseph's churches.

ENTERTAINED AT LORETTO. At 7 p. m. a reception was tendered resent with His Excellency were the Present with his Executery
Bishop, Bishop McEvay, Father
Fisher, Secretary of the Delegation, Fisher, Secretary of the Delegation, Fathers Ryan, S. J., and Hand, of Toronto; Maddigan, Dundas; Analetus, of New York; Aylward, London, and most of the city clergy. Of the reception it may be said it was brilliant, and the programme as follows: brilliant, and the programme, as follows, was well carried out :

Vocal solo—" Ave Maria,".

Inst. solo—" Elevation."

Vocal solo—" O Love Divine."

Recitation—" Gaulberto's Victory,

Vocal solo—" A Rose In Heaven," Recitation—" St. Francis of Assisi," Chorus—" Merry Wood Nymphs,

As the guests entered they were greeted by "Praise ye the Father."
Then followed the address of welcome, which was read by Miss Katle O'Meara, daughter of Mr. T. J. O Meara of the London post office department, and was

as fellowing:

To His Excellency, Mgr. Falconio, Apostolic Delegate to Canada.

May it please Your Excellency — While nature assumes her most inviting aspect, welcoming the return of her birds and flowers, winning, them back with her sunlight smiles, we too, rejoice and interpret her minstrels in our own way. The honor bestowed on us to-day we keenly appreciate, and in welcoming Your Excellency to Loretto we offer our heartfelt greetings and earnest wishes that your stay among us may be a realization of what nature symbolizes sunshine and harmony and sweetness, so that your Canadian reminiscences may ever be the pleasantest.

As the Holy Father's representative, we

sunshine and harmony and sweetness, so that your Canadian reminiscences may ever be the pleasantest.

As the Holy Father's representative, we honor our distinguished guest; but when we dwell in reprospect on the glorious record of noble deeds the past reveals to us, then we are grateful to have in our midst, one whose unceasing endeavor is the promotion of the interests of Holy Mother Church.

We trust that God will prosper yours mission, that "every prayer and work begun in Him may by Him be happily ended," and the name of Mgr. Falconio be synonymous with the accomplishment of grand enterprises on behalf of the Holy See and its world wide interests.

A double joy is ours to-day, for we celebrate also the anniversary of our beloved Bishop's episcopal consecration, and we thank God that as the years succeed each other, he is still preserved to be our kind father and triend, watching over his flock with untiring care in close imitation of the God Shepherd in whose footsteps he so constantly treads. Loretto indeed rejices, and mingled with her notes of gladness are thankful strains for the privilege this day has brought, of honoring and welcoming two such worthy representatives of Christ's Church. Your visit, associated with the early blossoms and genal sunshine, together with your paternal blessing which we crave, will ever be held in honored remembrance, as the crowning joy of our school year at Loretto.

The programme throughout was charming. At its close His Excellency expressed his great appreciation of the manner in which the young ladies acquitted themselves, and thanked them for the affectionate sentiments towards himself, and devotion to the Holy See, embodied in their beautiful address He referred, with particular pleasure to the recitation, "A Legend of St, Francis of Assisi," which was composed specially for this occasion. B shops Dowling and McEvay also address the pupils in very complimentary terms. The distinguished guests terms. The distinguished guessis united in granting a holiday, which announcement was joyfully welcomed by the students. His Excellency then gave the Papal Benediction to all

The happy evening at Loretto was ed by Bishop Dow each young lady to his Excellency.

MASS AT LORETTO. His Excellency celebrated Mass at Loretto, Thursday morning at 6 30 He was attended by Dr. Walters and Father Donovan.

TO TORONTO.

From Hamilton His Excellency pro ceeded to Toronto, where he arrived at about 9 a. m. on Thursday, May 3, being received at the Union depot by Vicar-General McCann, Fathers Ryan, Tracey, and others of the clergy in that city, as well as a large number of the laity. Their Lordships the Bishops of Hamilton and London also accompanied him. The distinguished party pro-ceeded to St. Michael's Palace, and after him. being received by the clergy who were assembled there went to the cathedral, where a large congregation were in waiting. Pontifical Mass was sung at 10:30, the celebrant being His Lordship Bishop O'Connor, of Peterborough, as-sisted by Fathers Ryan, Gibney, Egan and Hand. His Grace Archbishop O'Connor, while not being well enough to attend the Mass, met His Excellency subsequently at the Palace. During the celebration of Mass the Very Rev. Vicar General McCann was assistant to the Delegate, while Very Rev. Father assisted Bishop O'Connor. Marijon Among those present were Bishops Dowling of Hamilton, and McEvay of London, as well as Very Rev. Dean Harris, of St. Catharines; Very Rev. Dean Egan, of Barrie; the Fathers Robleder, Tracey, Healy, Brennan, Bergin, Walsh, Richardson, Martin, Sullivan, Cruise, Lockamp, Hand and Minchan, of Toronto, and Mahoney, of Hamilton; Macdonnell and Kreidt, O. C. C., of Niagara Falls, and Aylward, of London. Father Tracey officiated as master of ceremonies. The Knights of St. John, in uniform, acted as ushers.
After the celebration of Mass, Very

Rev. Vicar General McCann, on behalf of the Archbishop, the clergy, religious communities and laity of the arch diocese, presented Mgr. Falconio with the following address :

"One year to day our venerated Archqishop, amidst much rejpicing, took possession of this Cathedral Church of St. Michael
the Archaogel. We regret that, owing to
illness, he is unable to be present on this
auspicious occasion to greet his illustrious
guest. We, the priests assembled here, on
behalf of His Grace, the reverend clergy,
and the faithful people of the archdiocese,
extend to you a most hearty welcome to Toronto. Recognizing in Your Excellency the
representative of our glorious Pontiff, Leo
XIII., we hail with joy and gladness your
advent among us, and beg to assure you of
our sympathy and loyal cooperation with
you in the discharge of the duties of your
exalted office. Your presence will be another link in the rolden chain which binds
us to the Holy See, the centre of Catholic
unity. We see in your appointment as
Apostolic Delegate the loving care and
paternal solicitude of our Holy Fa her for
his children in this far-off Dominion, and we
embrace this opportunity of expressing our
devoted loyalty to his person, and our revarent obedience to him as the successor of St.
Peter and the Vicar of Christ. We wish to
thank Your Excellency especially for changing the date of your coming to Toronto, that
you might honor His Grace the Archbishop
by your presence on the anniversary of his
our midst, that be referred.

you might honor His Grace the Archbishop by your presence on the anniversary of his installation.

We are glad to say that harmony reigns in our midst: that the priests, united in the bonds of charity with their devoted Archbishop, enjoy the confidence and jobtain the generous support and encouragement of the laity in every good work, and in the building up of our religious, charitable, and educational establishments.

"We trust Your Excellency will have the time to see what has, with the blessing of God, been accomplished, and to visit some of the important institutions of which our Catholic people are, justly proud. Your Excell ency will be pleased to know that our people give editying evidence of the faith that is in them, and afford much consolation to those entrusted with their spiritual welfare. A grand manifestation of their faith and piety was witnessed, and a magnificent tribute to their loyalty to the wishes of the Holy Father given, at the opening solemnities of the Holy year, when great numbers approached the Sacraments, and our churches were crowded to verflowing.

"Knowing that Your Excellency shares

Sacraments, and our churches were crowded to overflowing.

"Knowing that Your Excellency shares the very deep interest of our illustrious Pontiff in the cause of education, we are happy to inform you that our schools are abreast of the times, and that through our religious teachers we are enabled to impart a solid Catholic education to our children. It will also please you to know that the most cordial relations exist between the various sections of the com-

exist between the various sections of the some munity in this city.

"We trust that Divine providence will bless your mission, which is one of grace and good-will, and while we shall long cherish the remembrance of your generous visit, we hope that your stay in our midst may be to yourself a pleasant recollection in the future."

Mgr. Falconio after returning his best thanks for the evidence they given him of their affection and veneration towards our Holy Father the Pope said he regretted exceedingly that His Grace the Archbishop was pre vented from being present by illness The sentiments of love and veneration which they entertained towards His Holiness were prompted by the fact, admitted by every true Catholic, that he was the successor of St. Peter, to whom the Saviour transmitted His powers on earth to be exercised after turies had passed, nations had risen and had vanished, but the Church etablished by the Lord Jesus stands as strong as ever to day and as full of vigor as in the days Peter deputed his of St. Peter. St. powers under Divine grace to his suc esors, Our supreme pastors of the nurch. Two hundred and sixty two Church. of these Pontiffs had followed in most beautiful and wonderful succession. Pope Leo XIII. was consequently the heir to the powers of the long line of supreme pastors who preceded him, and therefore their love and veneration for him was legitimate and in vitable at least with the faithful Chris

As a mark of affection from the Holy Father for his Canadian children Mgr. Falconio then imparted to them the Apostolic Benediction, which he re minded them to receive with the greatest trust, faith and reverence, in order that having received it with the pro-per dispositions they would enjoy the full benefits it was intended to confer then bestowed the Papal benediction on the clergy and laity assembled.

VISIT TO ST. MICHAEL'S COLLEGE.

At 5 p. m. Mgr. Falconio, accompan ied by Right Rev. Bishop O'Connor, of Peterborough, and the clergy of the city visited St. Michael's College, where he was received by Rev. Father Teefy C. S. B., President, Rav. Father Brennan and others of the staff. Among the guests were noticed Hon. G Ross, Hon. F. R. Latchford, J. J. Foy, Q C., M P. P., Robt. Emsley, Hugh Kelley, Dr. Cassidy and Dr. Amyot. Kelley, Dr. Cassidy and Dr. Amyot. The college was handsomely decorated for the occasion and the college orches splendid effect tra rendered with several difficult selections.

The following address, beautifully illuminated, was presented by Rev. Father Teefy, C. of the faculty and students:

To His Excellency the Most Ray, Diomede Falconio, Apostolic Delegate to the Dominion of Canada :

Falconio, Apostolic Delegate to the Dominion of Canada:

"May it please Your Excellency:—In approaching Your Excellency, we, the faculty and students of St. Michaels College, feel that we cannot intensify the cordiality of the reception which has been tendered to you. From one end of the land to the other, from sea to sea, the Canadian Catholics heartily welcome you to their midst. Our voice joins the universal chorus, adding the affection of youth to the reverence of riper years. More cosmopolitan than local, we are gathered not from Canada only, but from France, from Ireland, and from the United States, to offer our tribute of love, esteem, and gratitude.

"We recognize in your person the chosen representative of our venerable Pontiff Leo XIII., who is at once the bond and head of all our loyalty, our obedience, and our deepest affection. When it was known that the choice for Apostolic Delegate had fallen upon Your Excellency we hailed the appointment with joy; for your reputation long ago reached us, when, by your virtue, learning, and zeal, you did honor to a sister institution in the United States. We congratulate Your Excellency upon the great distinction bestowed upon you by our Holy Father, and we humbly offer our prayers that you may long live to adorn your high office and perform, with glory to the Church and yourself, the sacred functions it entails. In conclusion, we beg the Apostolic benediction upon St. Michael's College, its faculty and its students."

Mgr Falconio made a brief acknowl-

AT ST. JOSEPH'S ACADEMY.

Of all the receptions and entertainments given to His Excellency Mgr. Falconio there was none to excel the cordial welcome given at St. Joseph's academy. In elegance and refinement of taste, in exquisite arrangement of programme, in originality of design which was a marked feature throughout, there was nothing incomplete, nothing to be desired

On the evening of May 4, the spacious halls were thrown open to an immense throng of Toronto's most prominent and fashiouable people. They poured in a continuous stream through the crimson portieres into the great concert hall which was abiaz; with light, and artistically decorated with the Papal colors

Among the cierical guests were:
Very Rev. J. J. McCann, V. G., Rev.
Dr. Teefy, M. A., C. S. B., President
of St. Michael's College, Very Rev.
Father Ward, C. S. R., Very Rev.
Dean Egan, Father McBrady, C. S. B.,
Ray, Father Reapone, C. S. R., Pay Rev. Father Brennan, C. S. B., Rev. Fathers Hand, McEntee, Cline, Lamarche, Murray, C. S. B., Mineban, Frachon, C. S. B., Miller, C. SS. R., Fisher, Ryan, Canning, Cruise, Carberry, McMahon, O'Leary and Can-

The Delegate, upon his arrival, was met by a dczen or so of little boys dressed as pages who attended him to the music hall. The pupils, numbering above one hundred, had been grouped upon the stage, and on the entrance of the illustrious guest, one hundred well trained voices burst into a chorus of welcome.

The following programme was ren dered with marvellous skill:

PROGRAMME.

Chorus—St. Joseph's Greeting to His Ex-cellency.

Address.

Instrumental Solo " Scherzettine "...

lst plano—Misses Curtis, J. Noble, B. Curtis 2nd plano—Misses Wilson, Urlocker, E. Wilson Part song— "The Lost Chord".... Sullivan

Ist piano—Misses Curtis, J. Noble, B. Curtis
2nd piano—Misses Wilson, Urlocker, E. Wilson
Part song— The Lost Chord ".... Sullivan
Irish Alin"
(a) "The Last Rose of Summer "—(Harp)
Miss G. Hastings.
(b) "Killarney" (Vocal)
Miss O. Kane.
(c) "Kathleen Mavourneen—(Harp)
Miss G. Hastings.
Part II.
Greeting—"Fetters of Roses"....
The Little Ones.
Pantomine—"The Limerick Bells "....
Elocution Class.
Instrumental duo—"Franzozische" Op. 54. Bela
Piano—Misses Curtis, Wilson, Mechan, Conlon,
Murphy, F. Mechan, Kane, Creighton,
Martin, Urlocker, Power
artin, Urlocker, Power
artin J. Wilson, Mechan, Conlon,
Misses Falconbridge and E. Wilson
2nd violin—Misses Falconbridge and E. Wilson
2nd violin—Misses Sullivan, Noble and Martin,
Harp—Miss G. Hastings.
Chorus.—God Save the Queen.
Rossini
God Save the Queen.
Rossini

God Save the Queen After the greeting chorus, the senior pupils read an address of welcome

The address was in book form, richly bound in crimson morocco, and beauti fully illuminated. It was presented to His Excellency as a souvenir, together with an immense bouquet of roses, smaller bouquets being distributed by by four little yellow winged butter Too much praise cannot be given to

the orchestral piece, performed by pianos, violins, mandolins, harps and organ. The effect was magnificent. Another attractive number was the semi-chorus entitled "The Lost Chord," being the famous poem of Adelaide Proctor, set to music and exquisitely

The pantomine by the elecution class was a display of such perfect maidenly grace and such clever por trayal of thought as to win a decided

A pretty and dainty feature of the entertainment was the little ones, who made a picture of fairy loveliness in white and yellow. During their song they wove a chain of reses; and then, to the vast amazement and delight of all, six little maids tripped down with the garlands and fluttering about His Excellency, bound him, a willing prisoner, with 'Fetters of Roses' while the sweet childish voices continued to

And wi'h these chains, our prelate And with these chains, our prelative bind a prisoner fast. Nor may he leave fair Canada O'er whom our spell is cast. But may these rosary fetters A symbol always be Of chains of love more fadeless, Our hearts best gift to thee. On the morning of May 7, the Papal

Delegate further honored St. Joseph's community by celebrating Mass in their lovely chapel. The attending clergy were Rev. Dr. Treacy, Rev. Fathers Fisher, Frachon, C. S. B., and Sullivan, C. S. B. After the breakfast His Excellency

held a reception, at which the young ladies of the academy were presented. Saturday and Sunday were indeed busy days for His Excellency. On Saturday morning at 9 o'clock Mass was said in S: Michael's Cathedral for the children of the dlocese, at which nearly all the pupils of the Separate schools were present, and others to the number of four thousand two hundred. His assistants in celebrating Mass were Rev. Fathers Ryan and McEntee, and a large number of the local clergy

and a large number of the local clergy were present in the sanctuary. After Mass an address was presented to His Excellency on behalf of the little ones. "To His Excellency Mgr. Diomede Falconio, Apostolic Delegate: "May it please Your Excellency,—Gladly have we, the pupils of the Catholic schools of Toronto, assembled here this morning to extend to Your Excellency a hearty welcome to our beloved country. Though we are tardy in joining our voices to those of our fellow-citizens and co-religionists of the

edgment urging the students to profit by the opportunity which was given them and continue diligently in their studies. He then bestowed the Apostolie Benediction.

[We regret that, up to the time of our going to press, a report of the proceedings in connection with His Excellency with the Lorento Convent on Friday, failed to reach us. As the reception was a particularly pleasing one, we will have much pleasure in publishing it in full in our next issue.

AT ST. JOSEPH'S ACADEMY.

Of all the receptions and entertain of all the receptions and entertain of all the receptions and entertain of the process of the process of the process of the proceedings in connection with His Excellency which have marked your course from city to city through this fair land of ours.

"Others may justly claim a pageant at which we make no pretence, but few, if any, can offer a chorus of heartfalt greeting such as ours. Four thousand of the little of the following the process of the process of the process of the process of the proceedings in connection with His Excellency, which have marked your course from city to city through this fair land of ours.

Others may justly claim a pageant at which we make no pretence, but few, if any, can offer a chorus of heartfalt greeting such as ours. Four thousand of the little of the section of the sacred precincts of this magnificent cathedral is not less sincere than any in the lengthy list of the sacred precincts of this magnificent cathedral is not less sincere than any in the lengthy list of the sacred precincts of this magnificent cathedral is not less sincere than any in the lengthy list of the sacred precincts of this magnificent cathedral is not less sincere than any in the lengthy list of the sacred precincts of this magnificent cathedral is not less sincere than any in the lengthy list of the sacred precincts of this magnificent cathedral is not less sincere than any in the lengthy list of the sacred precincts of this magnificent cathedral is not less sincere than any in the lengthy list

world of sin, but glow with love for their Creator and faith in fellow man, are gathered here to day.

"Yes, Your Excellency, thrice hearty welcome and a happy sojourn to the first Apostolic Delegrate whom the fatherly solicitude of the Sovereign Pontifi has appointed to encourage and direct his faithful children of Canada. The eloquent lesson preached to every Catholic, but more especially to every Catholic youth, by the learned and venerable Pontifi now sitting on the throne of Peter, shall not be lost on us. By example and by word he ever inculcates the necessity of education. Not only is ripe scholarship to be desired for the favored few, but the education of the heart and mind which is within the grasp of all, and which makes man true to God and faithful to home and country, is to be cultivated with persistent vigor and perseverance. It is this latter education that we are receiving under the care of our esteemed Archbishop, his devoted clergy, and the religious teachers in charge of our schools. Under such fostering care and surrounded by so many examples of devotedness and purity of life, is it a wonder that we go out to the battle of life fully equipped for the struggle?

"In conclusion, Your Excellency, it seems

and purity of life, is it a wonder on to the battle of life fully equipped for the struggle?

"In conclusion, Your Excellency, it seems to us that we have a twofold title to a remembrance in your fervent prayers. The Good Shepherd proclaimed His preference for the Little of His flock, and His faithful imitator, the seraphic St. Francis, your Holy Father, imitated the Divine Model in this as in every other characteristic. Again, we are the sons and daughters of honest toil, and as such we enjoy a very special title to the affection and solicitude of our glorious Pontiff, Leo XIII, who has endeared himself to all humanity and to all times as 'the Pope of the People' by his noble exertions for the uplifting of labor.

"Humbly begging your paternal Benediction on ourselves, our teachers, and the noble work of Catholic education in which we are all engaged, we humbly subscribe ourselves Your Excellency's affectionate children.

"THE POPILS OF THE CATHOLIO SCHOOLS OF TORONTO."

Bouquets were also presented by the

Bouquets were also presented by the young ladies of St. Joseph's High school, and of Bond street convent. Excellency bestowed the Apos

tolic blessing on the assembled little ones. Almost immediately afterward he drove to the Sunnyside orphanage, in the far west of the city, where the good Sisters of St. Joseph received him. His Sisters of St. Joseph received him.

Excellency blessed the little orphans who are cared for there, and expressed his appreciation of the manner in which the institution is conducted. Saturday afternoon he paid similar visits to the Christian Brothers' institute and the Good Shepherd convent.

Saturday morning at 8 o'clock Mgr. Falconta celebrated Mass in St. John's chapel on Church street, immediately adjoining S. Michael's cathedral, for his fellow countrymen of Toronto, a very large number of whom were present

There was a very large attendance at St. Michael's cathedral at the 10:30 a. m. Mass on Sunday, when His Excellency assisted pontifically, whilst his secretary, Father Fisher, late of Londen, England, preached an interesting sermon. Mgr. Falconio afterwards received some of those who had not already met him during his numerous visitations.

At 5 p. m. the Delegate drove to the House of Providence and bestowed his blessing on the destitute old folk sheltered therein.

MUSICAL VESPERS.

In the evening he assisted pontificalat Musical Vespers in St. Mary's church, Bathurst street. Vicar General McCann, the pastor of the church, conducted the ceremonies, and im-mense numbers of Catholics from the western part of the city were present. Father M. Cann was assisted by Rev.

Fathers O Leary and Dollard. children who received their first Communion in the morning were present and renewed their baptismal vows be-Vicar General fore His Excellency. Vicar General McCann, in appropriate and eloquent words, offered the Delegate a welcome to St. Mary's, expressing affection and fillal allegiance to the Sovereign Pontiff, the Vicar of Christ.

His Excellency, in reply, gave a most pleasing and beautiful discourse, thanking the Vicar-General and the people of St. Mary's for the remarkable exhibition of their faith. The love they bore to the Holy Father, he said, was shown by the immense congregation of the faithful he saw about him. He alluded to the great faith of the people of Ireland, which had sustained them in all their trials and kept them in union with the See of Peter. conclusion of his address His Excellency gave the Papal Benediction.

After Vespers the Apostolic Delegate held a reception in the vestry, receiving the people individually, and bestowing upon them his blessing.

The choir of the church, under the direction of Mrs. George MacPnerson, sang Mercadante's Vespers in D. The solos of the Vespers were taken by Misses Clarke, Haines, Memory, Mesers Costello, Fulton, Ed. Walsh, Maurice Walsh. In the "Hymn Te Joseph" the tenor solo was sung by Jaseph" the tenor solo was sub-Jaseph" the tenor solo was sub-Mr. George MacPherson. The trio, "Te Prego," by Nicolo, was rendered "Te Prego," by Nicolo, was rendered by Misses Tymon, McCarron, and Misses Tymon, Medal's Rest in the Lord" delssohn) was sung at the offertory by Miss Neilie James, the gifted contral-to. "O Salutaris," by Gounod, "Tan-James. tum Ergo," by Dethier, with solo, by Miss Kate Clarke, and "Unfold Ye Portais," by Gounod, were also given. Mrs. D. A. O'Sallivan presided at the

Mgr. Falconio returned to Ottawa on Monday morning after four days of almost constant activity in visiting the Catholic churches and institutions of Toronto.

themselves, as Ranke points out, of the

chronic seditiousness of the younger branches of the blood royal against the reigning line. In England, the Lan-

casters, after dailying with Wycliffism, had finally carried out their designs

upon the crown by a strict alliance with the Church, which in this case

undoubtedly consulted the good of England by supporting them. Rich-

ard had become impossible, and Henry was the only feasible alternative. In

Huguenots allied themselves with the

junior princes, and fused their relig

ious interests with the personal ambi

sarily threw the reigning line of Valois

into an attitude of hostility to the Pro-

testants. The Bourbons had no thought

of anticipating the time of their own

the hereditary king was an impossibil-

ity in French eyes. The intensest fanaticism of the League could not

carry it out. What they wished, by the aid of the powerfully organized

Calvinistic body, with its graduated

synods, its armies, fortresses, magi-

strates, levies of taxes, was to rule over

the kings, in the hope of the time when

they should, by due succession, become

kings themselves. They were cheer-

fully willing to reverence the crown,

ravaged the fair land of France nearly

almost an impossibility for the two re-ligions to live together in that age any

where, and with the intense and intol

erant French nature it was quite an

impossibility in France. The ambi-tion of the Guises, the irresolution of

to the end of the century.

tially alter it.

the Catholic interest.

out by the narrative of Ranke, mass

acre and assassination were in the very air of that age, but above all in France.

tended, or the murders those of very

notable persons, they seem to have drawn little attention from either side.

If we take the number of the victims

of Saint Bartholomew's at seventy

thousand, it swells the relative blood-

thirstiness of the Catholics very high

In such a case, however, we are bound

by the later estimates of sober-minded

the hyperbolical estimate of Archbishop

Péréfixe, of the next century, is given

up on all hands. Ten thousand, the estimate of another Catholic, is as ex

travagant again in its reduction of

Professor Fisher, a man of almost

excessively sober temper, of miracu

lous accuracy of statement, and, as

martyrs, having, moreover the advan-

tage of all the evidence and computa

or earthquake, be run up to three

imes its true reckoning, or more

How much more in that time, when

communication was so uncertain, stat

stics so vague, and our present armies

of reporters, mutually checking each

orders, in many towns, and whole

provinces, were utterly contemned. Zealously Catholic Nantes, and Lisieux,

Macon, D.jon, the great provinces of Provence and Dauphine, took meas-

ures, not to murder the Haguenots,

out to protect them. The numerous

presume, were able to care for them

elves, and so was Calvinistic Rochelle

Even where the royal orders were carried out, there were such intervals

of time between that the first fierce

central impulse of murder went on

slackening with every day. Although it was an age of murder, yet there

were many already who abhorred it.

Various commanders of garrisons scornfully refused to suffer their

troops to defile their hands with the

The wretched king, suffering al-

eady the torments of hell, unable, as

he complained to his Protestant nurse,

horrid work.

Calvinists of Languedoc and Guienne

ther, wholly unknown! The royal

were utterly contemned.

historians. One hundred thousand,

massacres were very ex-

if only they could control the crown.

ccession to the crown. To dethrone

France it was the other way.

tions of the Bourbons.

Around thy starry crown are wreathed Which is the dearest to my heart, And the most worthy thine?

Star of the Sea: we kneel and pray When tempests raise their voice; Star of the Sea! the haven reached, We call thee and rejoice.

Help of the Christian : in our need Thy mighty aid we claim;
If we are faint and weary, then
We trust in that dear name.

Our Lady of the Rosary :

Bright Queen of Heaven: when we are Best solace of our pains:— It tells us, though on earth we toil, Our Mother lives and reigns.

Our Lady of Mount Carmel: thus Sometimes thy name is known; It tells us of a badge we wear, To live and die thine own. Our Lady dear of Victories: We see our faith oppressed,

We see our faith oppressed, And, praying for our erring land, We love that name the best. Refuge of Sinners : many a soul,

By guilt cast down, and sin, las learned through this dear name of thine Pardon and peace to win. Health of the Sick: when anxious hearts
Watch by the sufferer's bed, On this sweet name of thine they lean, Consoled and comforted.

Mother of Sorrows: many a heart Half broken by despair Has laid its burden by the cross And found a mother ther

Queen of all Saints: the Church appeals
For her loved dead to thee;
She knows they wait in patient pain
A bright eternity.

Fair Queen of Virgins : thy pure band, The files round thy throne,
Love the dear title which they bear
Most that it is thine own.

True Queen of Martyrs: if we shrink From want, or pain, or woe,
We think of the sharp sword that pierced
Thy heart, and call thee so.

Mary: the dearest name of all, The holiest and the best; The first low word that Jesus lisped Laid on His mother's breast.

Mary, the name that Gabriel spoke, The name that conquers hell The name that conquers hell:

Mary, the name that through high heaven
The angels love so well.

Mary, our comfort and our hope,— O may that word be given To be the last we sigh on earth,— The first we breathe in heaven.

Sacred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXXXIV. During the reign of Francis I. and the earlier part of the reign of Henry II., the laws concerning heresy were strictly applied against the French Calvinists, of whom from 200 to 300 were burnt alive. This persecution, it will be seen, was much less severe than that by Mary Tudor in England, for while the number of victims was about the same, the executions extended over a very much longer tract of time. Francis was mostly passive in the matter, not seeing how to im-pede the carrying out of the laws against heresy, although his adored sister Margaret was a friend of the new Widely as Catholics, Luthd Calvinis a differed from each other in the definition of heresy, almost all then agreed that it ought to almost all then agreed that it ought to plied the real number of victims by be punished with fire. In Spain this ten, and that so long afterwards. opinion had been opposed by some leading Catholics, but although they were not molested, they were not regarded. The Protestants, although they stigmatized the Catholics as idolaters, could not very well call them hereties, but, as we know, they re-peatedly burnt Unitarians, and burnt or drowned Anapaptists. Calvin tried to mitigate the punishment of the Arian Servetus to the sword, but the magistrates refused. Cranmer, notmagistrates refused. Cranmer, notwithstanding the entreaties of the
of France. This may safely be taken
of France. This may safely be taken young King Edward, would not save the Arians and Anabaptists from the stake, which cannot but lessen our sympathy with him when his turn

Henry II., inferior to his father in every way, was an active persecutor. Under him, however, the Calvinists multiplied so uncontrollably that they were soon reckoned at almost one fourth of the nation. Their great strength lay among the merchants and artisans of the cities and among the The pobles, and very pos sibly the burgesses, were much more largely of Teutonic descent than the bulk of the people, and therefore in stinctively more inclined to the great Tentonic movement, although, Latinized, they accepted a form of Pro testandsm far more deeply sur charged with Latin elements than Lutheranism is. Presbyterlatism seems much far-ther from Catholicism than Lutheran ism does, but in reality it is not so far. It seems strange, at first, that French

Protestantism should have bad its great strength in the South, bordering on Spain. Canon Taylor, however, has reminded us that the Teutonic blood is peculiarly strong in Langue doc (in its wider sense), which for gen erations was the seat of the great Vist gothic kingdom. The Gallicized Goths being still Goths, were quick to well come the modified Christianity coming from Germany, although Toulouse, from which a elements of dissent had been so rel. dessly purged out by the Alorgensiae crusade, remained intensely, savagely Catholic, and was a constant thorn in the sleet to the Protest-

does, as having been from twenty to

wenty-five thousand.

Taking this as our basis, we will ext consider how, in France, the two religions compare in this fearful pre minence of individual and collective CHARLES C. STARBUCK.

12 Meacham street, North Cambridge, Mass.

PIVE . MINUTES' SERMON.

Fourth Sunday After Easter.

"I go to Him that sent me." (John 6, 5,) I go to him that sent Me, thus say our Lord to His apostles in the gospel of to day. Thus He announces His departure from this world and His going to the Father. The same announce ment I must make to you in the name of the Lord. You, too, must go to Him who sent you into the world, to labor in His vineyard for the salvation of your soul. Each day, each hour brings you nearer to the end of life's journey. Perhaps soon, yes, sooner than you imagine, your period of earthly existence will be past; your body will be consigned to the earth, and your soul summoned before the judgment-seat of God. Do you doubt, for a moment, this message coming to you from God, through me, His min-Here, we see, were all the conditions of desolating civil wars, which again and again, and yet again and again, ister? Ah! if you harbor a thought to the contrary, you must be bereft of your senses. For, day after day, you see plainly the verification of St. Paul's words, "It is appointed unto man once to die, and after this the judgment." (Heb 9, 27.) Day after day, the mournful tolling of the bell brings vividiy to our minds the humil lating words of the Creator, " Dust thou art, and into dust, shalt thou rethe Valois, the unspeakable wicked turn." (Gen. 8, 19,) that also in you ness of Catherine, exasperated the situwill be fulfilled the saying of the proation, but did not create it, nor essenphet Isalas, "Thy carcass is falle down, under thee shall the moth be Worse than even the Civil Wars, strewed, and worms shall be thy cover which had at least their laws and (Isais 14, 11) Have you any counds, their treaties and truces, were ing. certainty when this great day for yo the alternations of massacre, and the will arrive? Will it be after many continual recurrence of assassinations. years or perhaps after a few months or Ranks, though a zealous Protestant, seems to put the earlier Civil Wars days, aye, even before the sun sets this evening? Can you inform me where rather to the account of the Huguenots death will overtake you, and hand you than of the Catholics. Froude, who over to divine justice? Will it will not be suspected of partialities for the Catholics, puts the blame of the here in the church, on the street, in your house, in your bed, or where? Can you tell in what manner death first massacre on the Calvinists, although they were its victims, while will visit you? Will it be by heart the first notable assassination was disease, apoplexy, or by accident? Will it be so sudden that you will not wrought by a fanatical Protestant upon the great Dake who was the head of be prepared, not receive the last sacraments or by a lingering disease that However, we are not to suppose that will give you time to reconcile your the French Protestants were intrinsisoul with God? Oh! terribly impor cally any more inclined to massacre or tant questions, and yet you cann assassination than the Catholics, or answer them; you can merely say any less. As Guizot remarks, together with certainty, die I must, and that but once, and in a day, in an hour with Froude, both of whom are borne

when I least expect it. "It is appointed unto man once to die." There is no remedy against death, no means of escape, no prayer or supplications are of any avail. decree of God will remain unto the end of the world. "It is appointed unto man once to die." My brethren, did you ever seriously refle on the signification of death? A word of only three letters and yet is signifies the most terrible and dread imagine. For, to die, means to leave home you have occupied, the fields you have tilled, the riches you have accum-ulated. To die, means to bid farewell dren, to all who are near and dear to rupt, to be consumed by worms, and to return to dust. To die, means for your soul to go into eternity to be judged by on omniscent God. Of staunch Protestant, not inclined to diminish the number of Protestant what? Of all your thoughts, your words, your actions, your desires, in a word, to be judged of your whole life. What kind of a judgment will tions of three centuries, puts the vic-tims of the Saint Bartholomew at you have? All you have done, either twenty-two thousand, five thousand in Paris, seventeen thousand in the rest might easily, in the first indefiniteness of horror, even in our times, whether it was a massacre, pestilence

good or bad, from your earliest years, from the time you came to the use of reason until the moment of your death. Though your actions were committed in the most secret places, though you have long since forgotten them, they will now come to light before the Eternal Judge, who can be moved neither by tears nor groans; but who will pass the judgment which will decide your state for all eternity. For you, what sentence will this Judge pro nounce? Heaven or hell, eternal happiness of eternal damnation, a glorious crown of fiery chains? One f the two will certainly be your lot for all eternity. Eternity! On! fearful, incomprehensible word. The world has existed for nearly six thousana years, and this seems to us an in-measurable period. But what are six thousand years when compared to eternity! Take a handful of sand, can you count the number of grains? Imagine the globe to consist of saud and each grain to represent a century. Now would these millions and millio of centuries make an eternity? Oh! ply this immense sum by the greatest number you can imagine, and deduct the number of centuries from eternity, and what will remain? The whole

My dear Christians, let us with all the powers of mind seriously reflect that we are created to exist during himself of the vision of the this incomprehensible eternity, and bloody faces of the dead by day or that the certain and yet uncertain night, was now as eager to check the hour of death will irrevocably decide work as in his compelled desperation, our fate. Deluded stoner, you must ormented by his evil mother and his be without a spark of faith or, deprived ovil brother, he had been eager at first of your senses, if you continue to live an enemy of God, risking an eternity antism of the South.

The Calvinists, 89 strong among the lower and higher nobility, 200n availed this awful massacre, as Doztor Fisher and despectably that satisfies the craving of pain, of torture and despair. And down the true number of the victims of the Victims of the Calvinists, 89 strong among the lower and higher nobility, 200n availed this awful massacre, as Doztor Fisher tate on the dread eternity, which

eternity. Time will have an end, but

might begin for you this very day, without resolving to be more |zealous in the service of God, without resolving. to enkindle the spirit of penance in your heart, without determining, with redoubled seal, to make reparation for the past? And you, faithful Christian, will any struggle seem too diffi cult, any suffering too poignant, any sacrifice too great, to save your soul from hell and to gain the eternal crown of glory? Oh! whoever you may be, frequently call to mind the words of Holy Scripture, "In all thy works re member thy last end. and thou shalt never sin." (Eccli. 7, 40) Remember eternity, and you will not attach your heart to the vain and transient goods of this world, you will rather live for the salvation of your soul by a constant preparation for death. Let the foolish children of the world, who do not wish to heed God's solemn warn ings,-rush blindly to perdition. may pray for them, admonish them, but save them, we cannot, without their own co-operation and God's grace. Let our daily consideration be, that I must go to Him that sent me, to a God of infinite sanctity, and hence I must not be defiled by sin; to a God of retribution, hence I shall enrich myself with virtues and good works that will procure an eternal reward.

IN GOD'S OWN TIME.

The time may be delayed, the man ner may be unexpected, but the answer is sure to come. Not a tear of sacred sorrow, not a breath of holy desire, poured out in prayer to God will ever be lost, but in God's own time and way will be wafted back again in clouds of mercy, and fall in showers of blessing on you and on those for whom you "Father, forgive them." What prav. are we to do when resentful thoughts return? Sick men, when the attack returns, repeat the salutary does.
"Go thou and do the like." "I say o you, love your enemies, do good to hem that hate you, bless them that curse you, and pray for them that calumniate you." Not seven times only, but seventy times seven must we say, "Father, forgive them," till the virtue that comes from the Cross prevails in Who knows? Our Lord may see that either your soul needs much special grace or that your enemy is in great need, and therefore allows the resentful thoughts to return, that you may win grace for yourself and for your enemy by praying again and again, "Father forgive them."

THE REVULSION FROM AGNOSTI-CISM.

We rejoice to believe that the popu arity of scientific agnosticism is on wane. We no not mean to say that there is not still a powerful tendency in that direction in some Some leading scientists still minds. old to agnostic views to some extent. But those leading scientists differ among themselves as to the fundamental principles of their hypotheses which were at first recognized as in-controvertible. The fact is that the great wave of skepticism and doubt has met with the grand breakwater of the Catholic Church. The confident ful event which a worldly mind can scientists have discovered and are still discovering that they are not in the world and all that is loved and fallible-that they are not theologians cherished. To die, means to leave the and that there is a great field of intel lectual investigation and discovery quite as legitimate as that of mere physical science, with which they are to your husband, your wife, your chil sadly unacquainted. Theology, the dren, to all who are near and dear to queen of the sciences,—all that refers

Then, in spite of the degeneracy of human nature ; in spite of the animal tendencies which are continually dragging us down to grovel in the mire of voluptuous self-indulgence, there is in us all a higher, spiritual nature which will assert itself and demand satisfaction. Man is a religious being. God has so constituted us that we can not realize the perfection of our nature, or of that happiness for which we sigh and of which we are capable, without religion. We must have some kind of religion. If you do not give us a rational religion completely adapted to our wants, we shall be sure to invent a religion of our own imperfect, incongruous, irrational and more or less tinctured with

superstition. The children of the so-called Refor mation though they had constructed the perfect religion in their revolt from the mother Church. But they are rapidly discovering their mistake. Their very fundamental principle was an error Unlimited private judgment which diseards authority leads to skepticism and agnosticism.

But the human mind believes in and craves the supernatural. Catholic Church alone appeals intelligently to this sentiment and furnishes satisfactory evidence of its existence. But our Protestant friends, who do not believe this, simply because they know nothing of the real teaching of the Catholic Church, but have been led by education to look upon it as superstitious, are compelled to seek for the gratification of the sentiment in such irrational, absurd and often ridiculous, though highly pretentious, schemes as those of spiritism and Christian Science, not to mention other vagaries after which crowds of comparatively ignorant yet intensely earnest people

We must have a rational religion and at the same time a religion that furnishes a sure ground for faith, and which appeals to all that is highest, purest and best in human nature, and especially that satisfies the craving

individual speculation and high-flown

This religion we have only in the Catholic Church, and, thank God, in the revulsion from agnosticism and the unsatisfactory skepticism and doubt of Protestantism which is now going on, it is encouraging to know that the more serious, candid and thoughtful portion of the community are more and nore turning their thoughts towards the old, hitherto despised but now reviving and advancing Church, as the only rational and satisfactory solution of the great problems which are so deeply agitating the public mind.

In view of this state of things does it not concern every professed Catholic to inquire very seriously what are his personal duties and obligations in the premises? The personal influence of Catholics is more powerful than the most eloquent preaching. That influence is for life or for death-for life eternal or eternal death. What an awful thought that a single soul should take prejudice, or have its natural prejudice, confirmed, by some inconsistency, prevarication or bad conduct on our part and thus be deprived of the inestimable blessings and privileges which are vouchsafed only in the loving bosom of hely mother Church. Sacred Heart Review.

THE TYPICAL CATHOLIC NOVEL.

Rev. Patrick J. Supple, D. D. in April Don-

There is not a dull page in the de-lightful povel "My New Carate" which Rev. P. A. Sheehan, P.P., Doneraile, diocese of Cloyne, has given to the world. It is, without doubt, the best novel on priestly life which has ever appeared in the English language. We have here a characterization of the real priest, and not the caricature which has been held up to public view in many novels which have essayed to portray the character of a priest and his life among his people. There is a deep and charming insight, too, into the character of the Irish people, and a splendid portraiture of the tender bond which holds closely together priest and people. Only one intimately acquainted with the priestly life and the tender and pathetic experiences which come into the life of a priest in the exercise of his sacred ministrations could write such a book. It is realism of the best kind; not the realism which shocks and degrades, but the realism which uplifts and makes a man truer and better and more hopeful from the reading. In the very first chapter we catch a delightful glimpse of the buoy ancy of the Irish character, of wha the author calls "the wonderful elastic ity of the Irish mind or its talent for adaptation,"a quality that has stood the rac- in good stead during its most depressing history. The whole town of Kilronan had come out to witness the departure of the old curate, Father Laverty, and judging from the good-byes one would imagine that his loss could never be repaired. Gold be wid you, Father, wherever you go!" "Wisha, may your journey thry wid you. Sure 'tis we'll miss you!" "Yerra, what'll the poor do now, whin he's gone!" And yet, when old Daddy Dan, as the parish priest was familiarly called, returns to he town after bidding good bye to Father Laverty, he receives encomiums

'Difficulties give way to diligence," and disease germs and blood humors disappear when Hood's Sarsaparilla is faithfully taken. you. To die, means that the body will to man's higher, spiritual nature,—is descend into the grave, there to cornext to an unknown quantity to them. Cures,—Medical experiments have shown CURES.—Medical experiments have shown conclusively that there are medicinal virtues in even ordinary plants growing up around us which give them a value that cannot be estimated. It is held by some that Nature provides a cure for every disease which neglect and ignorance have visited upon man. However, this may be, it is well known that Parmelee's Vegretable Pils, distilled from roots and herbs, are a sovereign remedy in curing all disorders of the digestion.

just as gracious as those that greeted Father Laverty on his departure. "Well, thank God, we have himself whatever." "Wisha, the Lord spare

him to us. God help us, if he wint."

emedy in curring ion.

Nothing looks more ugly than to see a per

Nothing looks more ugly than to see a per son whose hands are covered over with warts Why have these distigurements on you person, when a sure remover of all warts corns, etc., can be found in Holloway's Corn

Care,
KEEP your blood pure and your stomach
and digestive organs in a healthy condition
by taking Hood's Sarsaparilla and you will
be WELL.

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Ask your doctor if this is not true. SCOTT & BOWNE, Chemists, Toronto.



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OUR BOYS AND GIRLS. Our Lady on the Wall.

Through a door sjar I watched her— Lilly, en the toy-cover'd floor; Giving lessons to her "dearest"— The most precocious dolls of four;

"Hold this book now, and read it—so.
What makes you want to hang your head?
Is you tired? Well, don't mind, then;
I guess 'tis time to go to bed.

"Wait! I'll say your prayers, though, for you. Kneel down with me. Be still, that's all For Our Lady hears and sees us From out her picture on the wall.

"Why, Dolly, please don't roll over! I wish you wouldn't act so wild, When you know Oar Lord's dear Mother Can never love a naughty child!"

O Lilly, I, too. am praying
No blight upon thy faith may fall,
Nor thine uplifted eyes e'er fear
To meet Our Lad's on the wall.

Little wise and patient teacher, Keep, keep thy pura heart undefiled, Mindful aye our Blessed Mother Can never love a naughty chilp. -Dawn Graye in Ave Maria

Precepts for Boys.

A very successful teacher of be First. -That a quiet voice, courte and kind acts are as essential to part in the world of a gentleman as a gentlewoman. Second.—That roughness, bluster

and even foolhardiness are not manness. The most firm and courage men have usually been the n gentle.
Third.—That muscular strengt

not health.
Fourth. - That a brain crammed with facts is not necessarily a Fifth. - That the labor impossib

the boy of fourteen will be easy to man of twenty.
Sixth.—That the best capital f boy is not money, but a love of we simple tastes and a heart loyal t

friends and his God. The Younger Days of Cardinal

The Orphans' Friend has the fo ing sketch of Cardinal Gibbons: forty years ago could be seen cornehandler's shop in New Orles boy employed in labeling sacks that been filled with corn. Alti poor and sickly in appearance h so wall liked by his employer an low workers as to be generally "agreeable little Jimmie." the second son of an Irish family so poor were his parents that in to increase the family income were obliged to take him from at an early age and send him to He grew, and continued making corn sacks. One day his serio pleasing manner attracted the tion of Father Duffo, a friend employer. 'How old are you Jir Eighteen years, Father. could not do better, my child, the your parents, but perhaps you do it in some other way. Do to school? How do you pass you ings?" The thought of study the evening had never entere mie's head; but after his conve he began to continue his studi Father Duffo. After a while came a self made man, then B of Arts, then priest, then Bisho Archbishop and to day he is C Gibbons-an American prela exercises considerable influen

came from their ranks. The Cliff and the Broo At the foot of a spur of the A Mountains stood a great gran The face was as big as a chi the top rose sheer to the sky as a steeple. The summit was with pine trees. Its che wrinkled and scarred and bear

ticularly among the working

moss and running vines and saplings and even flowers were into the open seams.

And the Cliff was old. It when the first white man camdians reverenced it. But t have been because of the curi

and figures carved upon one

the base. Close by the foot of the C a Brook that gushed out of tain higher up the side. happy little Brook and gu played along its pebbly chai and day the whole year the even stopping when the fand bound it up in ice, f neath its frezen bosom it ming its old happy song.
One day its spirits were

because of a sweet June sh had filled its bed. In its m it sang a louder song and ing and purling and rip prancing, and whisking an and skipping and dancing ing and laughing, and che chaffing, and ringing an and swinging between its merry-hearted a brook as

summer holiday on the more "Humph!" said the C down on the little Brook his venerable head until aloft quivered like the Santa Claus. "You're a gadabout, Miss Brooklet better be learning manne up such capers in the f

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Sixth.—That the best capital for a boy is not money, but a love of work, simple tastes and a heart loyal to his friends and his God.

forty years ago could be seen in a cornehandler's shop in New Orleans, boy employed in labeling sacks which had been filled with corn. Although poor and sickly in appearance he was so wall liked by his employer and fel-low workers as to be generally called "agreeable little Jimmie." the second son of an Irish family, and so poor were his parents that in order to increase the family income they were obliged to take him from school an early age and send him to work. He grew, and continued making the corn sacks. One day his serious and pleasing manner attracted the atten-Father Duffo, a friend of his employer. 'How old are you Jimmie?' Eighteen years, Father.' could not do better, my child, than help your parents, but perhaps you could do it in some other way. Do you go to school? How do you pass your even-The thought of studying in ings?" the evening had never entered Jim-mie's head; but after his conversation he began to continue his studies with After a while he be-Father Duffo. came a self-made man, then Bachelor of Arts, then priest, then Bishop, then Archbishop and to day he is Cardinal Gibbons-an American prelate who exercises considerable influence, particularly among the working classes who are justly proud of this man who

came from their ranks. The Cliff and the Brook.

At the foot of a spur of the Allegheny Mountains stood a great granite Cliff. The face was as big as a church and the top rose sheer to the sky as high as a steeple. The summit was covered with pine trees. Its cheek was wrinkled and scarred and bearded with moss and running vines and shrubs, saplings and even flowers were rooted into the open seams.

And the Cliff was old. It was old when the first white man came into the valley, and it was so old that the Indians reverenced it. But that may have been because of the curious signs and figures carved upon one side near

Close by the foot of the Cliff flowed a Brook that gushed out of the mountain higher up the side. It was a happy little Brook and gurgled and played along its pebbly channel night and day the whole year through, not even stopping when the frost came and bound it up in ice, for underneath its frezen bosom it kept hum-

ming its old happy song.
One day its spirits were quite high because of a sweet June shower that had filled its bed. In its merry mood it sang a louder song and went frisking and purling and rippling and prancing, and whisking and whirling and skipping and dancing, and leaping and laughing, and cheeping and chaffing, and ringing and singing and swinging between its banks, as merry-hearted a brook as ever took a

summer holiday on the mountain. said the Cliff, looking " Humph!" down on the little Brook and shaking venerable head until the tree-tops aloft quivered like the hairs on a "You're a pert young Santa Claus. "You're a pert young gadabout, Miss Brooklet, and had better be learning manners-cutting up such capers in the face of your

betters ! He spoke in so gruff a voice that the Breck was startled, and for a moment stood still.

"Oho!" the Cliff went on. "You've little to be proud of, you giddy highjinks! Yet you go giggling and juggling by me with no more rever-ence than if I were a year-old sapling! And I—look at me! If I were to wink one of my eyes and shake down | School Times.

a handful of stones upon you, you would be—well, where would you be? It is easy enough to see where you are running to—down, down, down! running to-down, down, down! Such small fry should'nt hold their heads so high.

"Dear me!" sighed the Brook. How you frighten me! 'Deed and double. I never meant to be impolite. I was only happy, and so bubbling full of thanks that I could not help singing. And really-I-thought-you would like something to liven you up ing. Please forgive me, for I am only a poor little Brook."

And away she ran. But she soon recovered her spirits, and ere she was fairly out of sight of the Cliff began again her merry song and play.
"Whip-poor will!" sang a bird that

had been sitting on a tree near by. It flow against the Cliff and, perching upon a climbing shrub, swayed back forth and pecked at the face of the

reck. Whip poor will! What a grumpy old Chiff you are! I believe your meart is little better than a stone Why were you so hard on that dear little Brock? She's a busy, kind body, and a good friend she is to me. Many a bath the cites main, her sweet clean bath she gives me in her sweet, clean water, and many a drink when I'm thirsty and hot. Whip poor will! I thirsty and hot. take it ill that you should fill with grief and fear the happy breast of my little Brook with your bitter words and your

surly look "Tut!" said the Cliff. "Weat care I for your Brook? She's a stily, in my very face—me! the great trifling minx, who giggled and frisked

"Whip poor will!" whistled the bird. "Holty-tolty! And what have you ever done for the mountain folk, or for any one else, for that you should put on such lofty airs? There should put on such forcy airs? There you stand and there you have stood forever, I believe, silent, grim, frowning down upon us, and—. Whippoor-will! But the little Brook is busy all day long, with a bright word and omlie for all the mountain folk.

The Orphans' Friend has the following sketch of Cardinal Gibbons: About passes, for she waters their roots and less prisoner in that vile dungeon. gives them life. The squirrels and ground hackies love ber, and sip sweet draughts from the dimpled pools in her face, and chatter their thanks as they whisk away. The mountaineers and the children from the valley love her and sit on the mossy stone by her bank and drink and drink her cool waters in the warm summer days. But you-well, I have my opinion such haughty, selfish idlers as you! Whip poor-will!"

So saying the Bird flew away and put her face down to the Brook's face and petted her a bit and said :

"Don't you mind, dear little Brockie but go right on and be as bright and happy and as helpful as you can."

One day a band of workmen came and looked up at the great Cliff and sat down by the little brook and began to make plans. Days passed. A tramway was built down the mountain into the valley. A wooden shed was put up and an engine placed therein. Then the boiler was filled with water -water from the Brook-and the workmen turned a huge, sharp steel drill against the face of the Cilff.

The steam sizzed, the piston-rod thumped, the drill squeaked and buzzed and bored holes all over the rocky surface of the Cliff. Then the workmen brought giant powder and dynamite. There were explosions that echoed over the mountain, and big pieces of granite were shaken down. stonemasons, and soo blocks of building rock were on their way down the mountain in a freight train whose locomotive was driven by steam, made of water from the little

A stone bridge was built. A roadbed was made. The foundations of many houses were laid in the village. The year ran on. A great gap had been made in the face of the Cliff.

Another year passed. A tunnel had been driven through the rock, and the light shone through from end to end. Then came trains of cars from the great valley on the other side of the mountain and from the city beyond and sped on filled with busy people and loaded with merchandise-on to the far West and the Pacific sea.

The little Brook ran by as merry and useful as ever. And the great Cliff stood there as stern and calm as before. Only once in a while he would look down at the tunnel in his breast, and as he caught a glimpse of the stream of light shining through and sniffed the smoke of engines passing to and fro as it curled about his face, he would wrinkle his brow as though in deep thought and mutter something like this:

" Who would have thought it? The little Brook gave the water that made the steam, that drove the engine, that worked the drill, that tore open this tunnel through my very breast, and cut away the barrier that stopped the course of traffic and travel, and enriched the valley on either side of the mountain and made the people of the land rejoice. And she is only a little Brook! Humph! Well, even for old folk like me it is never too late to

Down in her pebbly channel the Brook heard the muttering of the rocky Cliff, and in a sweet, cheery voice cried

"I wouldn't worry over it, dear old You meant well, I'm sure. And mind it a bit. Don't you see, Cliff I don't mind it a bit. all's well that ends well?"

"Whip poor - will !" whistled the Bird, who just then flitted by. But all is better that as it may be. But all is better that begins well. Whip-poor will-Sunday

CHATS WITH YOUNG MEN.

All real and wholesome enjoyments possible to man have been just as possible to him since first he was made of the earth as they are now; and they are possible chiefly in peace. To watch the corn grow and the blossoms set, to draw hard breath over ploughshare and spade, to read, to think, to love, to hope, to pray—these are the things to make men happy; they have always had the power of doing these - they never will have the power to do more.

What "They" Say.

Thousands of young men are trying to learn madiness by listening to "what they say." "They" are enemies to truest manhood. The most prevalent and the very worst evil of the time-for it is the father of drunk enness, gambling, impurity, extravagance and the other common sins-is the tendency to go with the crowd. Fear of unpopularity, or desire to be one with the fellows, has led most prodigals into the far country. The foolish notion is inborn in most of us that it is Gulf of Mexico. necessary to do as other people do. Because a craven crowd lowers its standards, straightway we must bring ours to its level. We have eliminated from the Scriptures we practice that wise old text, "Thou shalt not follow a multitude to do evil."

His Own Chain.

Down from the dark ages comes the tory-if memory is true to its chargeof an expert blacksmith, who was such a master of his trade, and withal so proud of his skill, that he often boasted that no man could break a chain made

In time the blacksmith was imprisoned and manacled. With the hope that he might make his escape, he examined the chain to see if it was possible to break it, when, to his horror, he dis covered that the chain was one made by his own hands, which no living man could break, himself included. flowers and ferns and bushes love her The chain forged by his own has

Is it not the same with us? Each of Every bad habit becomes a link in the chain, which will bind, in hopeless slavery, the soul that makes it.

Never too Late to Learn. Socrates, at an extreme old age, learned to play on musical instru-

Cato, at eighty, learned the Greck anguage.
Plutarch, when between seventy and

eighty, began the study of Latin.

Boccacio was thirty-five years of age
when he commenced his studies in ight literature ; yet he became one of he greatest masters of Tuscan dialect, Dante and Plutarch being the other

Dr. Johnson applied himself to the Dutch language but a few years before

Ludovico Monaldesco, at the great age of one hundred and fifteen, wrote the memoirs of his own times. Ogilby, the translator of Homer and

Virgil, was unacquainted with Latin and Greek until he was past fifty. ce his Franklin did not fully commen philosophical pursuits until he had

reached his fiftieth year. Dryden, in his sixty-eighth year, commenced the translation of the Iliad, his most pleasing production.

A Lover of His Mother.

one can surpass the true love of a big boylfor his mother. It is a pure lov and noble, honorable in the highest de gree to both.

I do not mean merely a dutifui affect I mean a love which makes boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of a husband, nothing so crowns a woman's life with honor a this second love, this devotion of so to her. And I never yet knew a boy to 'turn out" bad who began by falling in love with his mother.

Any man may fall in love with fresh-faced girl, and the man, who is gallant with the girl, may cruelly neg ect the worn and weary wife. the boy who is a lover to his mother in her middle age, is a true knigh who will love his wife as much in the sear leaved autumn as he did in daisied spring-time.-Weekly Bou-

Chats by the Wayside Hasty judgment often means the

destruction of friendship.

A man doesn't have to strike woman to hurt her beyond the hope of

The philosophy of life consists in being prepared for the worst, and, therefore, enjoying so much more the

Many of us are working hard to gather thorns that will press beavily upon our foreheads in the future.

upon our foreheads in the dealthy as There is nothing so healthy as plenty of human nature about one, and middle aged. When young, old, and middle aged. we stay at home too much, or associate entirely with a very limited circle we lose the proper sense of prospective The few individuals whom we like assume giant proportions in our thoughts, and the rest of the world

recedes. A great help to advancement in spiritual life is to have a friend whom you will permit to inform you of your fanlis.

Hold on to the truth, for it will serve you well and do you good throughout eternity. Hold on to virtue; it is above all price to you in virtue; it is above all price to you in Indigestion, nausea are cured by Hood's all times and all places. Hold on to Pills.

your good character, for it is and always will be your best wealth.

Minor Influences Upon Character. Every man has an influence on all the persons whom he knows, and every day he exerts that influence on these he meets. A kind word from him, an encouraging look, a warm clasp of the hand, may leave an indelible impres-sion on the souls of his neighbors, while a shove, or an oath, or a bad example in the matter of temperance or purity or honesty, or truthfulness, may have widespread effects in evil. Care should be exercised that even in little things no scandal but much edification

oe given. Up in the highlands of northern Pennsylvania there is a spring of water which as it issues from the ground is divided by obstructing stones into two tiny streams. They flow away in divergent directions and soon are wide It is said that one feeds the Susquehana, emptying into the ocean through the Chesapeake bay, while the other seeks the Allegheny river and finds its outlet to the sea after a long and tortuous passage by way of the

The stones that thus determine the direction of the flow of water are typical of the minor influences that affect character or determine the course of life of individuals who start out under what seems to be similar conditions These influences are so numerous that they cannot be altogether controlled, for many of them are not even observed until after their effects have been seen.

Some of the unnoticed influences that determine the careers of young men are beginning to make themselves manifest in these war times. A very large number of the enthusiastic olunteers of to day are the sons of who fought in the late wars As children they were interested in the stories their fathers had to teil. hey grew up with more or less know edge of things military; many of hem, by reason of the stories told to them in the home circle, became inerested in war histories. At the time terested in war histories.

of reading they had no thought of
being called upon to fight for their
country, but this training prepared
them for the service, and on the first for volunteers they responded as icir fathers had done before them.
was an influence little thought of by ne father who told his children of the pattles in which he was engaged; still s by the mother proud of her soldier shand and carefully preserving the iles of his military services; but it as an influence more potent than recept, stronger than latter-day araings or pleadings. The boy thus rained cannot be kept at home when here is a new call to arms. Inspired y his father's example, with his im-gination fired by tales of adventure nd hair-breadth escapes, and with he histories he has read, he canno ontentedly remain at home when his country calls him to do battle. The influence of such education remains

unnoticed, until occasion brings forth the effect. There are many other unnoticed in fluences that prepare the child for one course or another in adult life. As the mother has most to do with her children during the impressionable age, the mother's influence is very great. If she is pure minded, intelligent and forceful, the child insensibly receives such training as helps to keep him honest and brave. The father may, but in the nature of things does not us-ually, have as much influence upon his child, but he, too, should be careful Of all the love affairs in the world, that his example and teaching shall be helpful rather than hurtful. No one can foresee what chance word may give direction to the mind of a child as he stones to the rivulet, but we can all guard against bad direction by keeping in mind the often observed fact that trifling causes very often determine the character of a man of his The minds of course of conduct. young children are as impressionable as wax, but the form soon becomes fixed and thereafter it is exceedingly difficult to make a new impression or to remove the old. It is, therefore, im-portant that the influences brought to bear upon the young should tend to make them honest, self-reliant, dutiful and fearless; then when they grow to manhood they will be good citizens and if need be, good soldiers.

UNIVERSITIES MAKE AGNOS-TICS.

"Universities of to-day lead to agnosticism," declared Archbishop Keane at the cathedral in Kansas City, Mo. last week, before an audience that packed the edifice. The Archbishop lectured in the interest of the Catholic university at Washington, which, he said, would differ much from other "A man there," he universities. "A man there," he said, "will be taught the sciences and the arts, taught everything that makes

up a liberal education, but with it all

ne will be permitted and encouraged

to retain his faith in God.

"Universities of to day lead to ag-nosticism. I was visiting Cambridge, England, not a great while ago and a professor told me there that young men entered with the faith of their fathers. The second year they cared little for any faith and the third year they were rampant agnostics. That is dreadful, but it is true."

Is worth a shipload of argument." What shall be said, then, of thousands of facts? Every cure by Hood's Sarsaparilla is a fact, presenting the strongest, possible evidence of the merit of this medicine. Thousands and thousands of such facts prove that Hood and sand thousands of such facts prove that Hood and the same cannot be such that the same control of the same control of the same control of the same cannot be same control of the same control of

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promote sleep.
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THE RESPONSIBILIES OF FATH-

We often hear and read of the duties and responsibilities of parents, but it strikes us that the special daties and responsibilities of fathers have not reived the attention which their im-

portance demands. According to Christian teaching, the father is the head of the family. Reason teaches us the absurdity of a There must be a supreme double head. udge and final tribunal of appeal in the family as well as in the state and Church. Owing to the imperfection of everything human, this arrangement may sometimes seem not to be the best.
The wife may be superior to the
husband in wiedom, discretion and
firmness of character. The husband may even be a bad man, while she is a good woman. But such cases must be counted as exceptions, and they no more militate against the Christian principle of the headship of the father than bad judges in the state, and even occasional bad ecclesiastics in the Church disprove the necessity of supreme headship in both state and

Church. The influence of the father is gener ally predominant in the family. He is the stronger party. He is looked up to as the main dependence—the bread winner and the principle provider. If he is a good man his influence will be felt for good upon the wholo family; if not, the reverse will be the case. If he is a strictly conscientions and religious mon ; if he is regular in the discharge of his duties, never missing Mass ex-cept for good and sufficient reasons, regularly maintaining family devo-tions, taking pains to instruct his chil dren and encourage them in the dis-charge of their Christian duties, that family will be a religious family. The spirit of religiou will predominate and

But if the father be a careless, world-Ty; if he is not strictly conscientious, obtain more devoted to business and pleasure than to his religion; if he Londo neglects Mass on some frivolous or innize God in the family, except, perhaps, in a careless and perfunctory manner, his influence win certainly be felt by his wife and family to their great detriment, if not to their entire demor-alization. The reficing, purifying, softening influence of religion not being felt in the domestic circle the harmonious relations between parents and children, and among the children themselves, are suid to be disturbed. Instead of the beautiful spirit of domestic peace and harmony, and the affectionate up. detriment, if not to their entire demor-

and harmony, and the affectionate un-selfish devotion to each other's happiness which preside over the strictly religious family, the spirit of selfish ness, jealousy and disobedience will most surely cause endless trouble, mis understanding and unhappiness

We do not forget now that the influence of a good, conscientious wife, or of prudence, courage and tact, may No one sometimes, in a measure, counteract influence of a delin quent husband. But as a general rule, it may be considered certain that the deteriorating influence of a bad or of a careless, worldly husband will be felt upon the wife as well as upon the chil dren. It will have as a constant dead

weight upon them.
Undoubtedly a terrible responsibility rests upon the husband and father. It will not do to try to shift this respo sibility upon the wife and mother God has made him the head, and wil hold him responsible for the faithful and conscientious discharge of ligations. - Sacred Heart Review.

Every noble life leaves the fibre of it interwoven forever in the work of the

In the spring the birds are singing
As they build their summer home,
Blades of grass and buds are springing,
O'er the mead the cattle roam.
In the spring your blood is freighted
With the germs that cause disease,
Humors, boils, are designated
Signals warning you of these.
In the spring that tired feeling
Makes you every duty shirk—

In the spring that fired feeling
Makes you every duty shirk—
Makes you feel like bagging, stealing,
Rather than engage in work.
But there's something known that will a
Man to health and vigor lead.
You will find Hood's Sarsaparilla
Just exactly what you need.
BICYCLISTS, young or old, should a

duss exactly what you need.

BIOYCLISTS, young or old, should carry a
bottle of Pain Killer in their saddle bygs.
It cures cuts and wounds with wonderful
quickness. Avoid substitutes, there is but
one Pain Killer, Perry Davis'. 25z. and 50z. one Pain Killer, Perfy Davis'. 25c. and 50c.
THE BRIGHTISKT FLOWERS must fade,
but young lives endangered by severe cour's
and col's may be preserved by Dr. THOMAS'
ECLECTRIC OLL. Group, whooping cough,
broughtis, in short all affections of the throat
and lungs, are relieved by this sterling preparation, which also remedies rheumstic
pains, sores, bruises, piles, kidney difficulty,
and is most economic.

Free and case, experiention immediately.

and is most economic.

Free and easy expectoration immediately reliaves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all aftections of the throat and chest. This is precisely what Bickle's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because trelieves and cures the disease.

NERVOUS troubles are cured by Hood's

NERVOUS troubles are cured by Hood's Sarsaparilla, which enriches and purifies the blood. It is the best medicine for nervous

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ARCHDIOCESE OF KINGSTON.

ARCHDIOCESE OF KINGSTON.

Mr. Thomas Hanley, the well known contractor, has placed thirteen beautiful stained glass windows in St. Michael's church, Belleville. The windows have been donated by the following societies and individuals: G. M. B. A.; C. O. F.; Chilfren of Mary: Altar Society; Mrs. W. H. Brady; John S. McGurn: Mr. and Mrs. Thomas Hanley; Luke O'Neil and Mrs. W. Granam; Bernard Cenway; Michael and James Down.

Rov. Father Twomey of Tweed has made arrangements for alargel and extensive pluring from the Tweed district to the larguage from the Tweed from the Grand Trutk and the larguage of the benefit of the very large debt on the Tweed the benefit of the very large debt on the Tweed the Grand Trutk from Port Hope and Peterborough to the eastern boundaries of the Province of Ontario.

A very successful mission has been held in Saint Francis Xavier church, Brockville, by the Redemptorist Fathers, Rev. Fathers Mc-Phail and Scanlan. Immense congregations have been in the sacraments. The grand work been in the sacraments. The grand work been from the sacraments. The grand work been from the sacraments. The grand work been from the sacraments of the Rev. Fathers Mc-Phail and Scanlan. Immense congregations have been been some season that the sacraments of the sacraments of the sacraments. The grand work the schools, the convents and the St. Vincent de Paul Hospital is well-known throughout the diocese. The results of this successful mission by the Redemptorist Fathers are most gratifying and the benefits will be a hundredfold, temporarily and spiritually.

Three weeks ago Mrs. McNeil donated two beautiful stained glass windows to St. Patrick's Church, Nap

we windows. When all are in we will give a full list.

The many friends of the Hon. Senator Sullivan of Kingston will be glad to hear that his health is much improved and that he will shortly be such a full list. He will shortly be such a full list of the such as the sum of the sum of

of them.

The Rev. Father Cicolari is erecting a tower on the Church at Erinaville. The material was all drawn last fell and everything is ready to push on the work this spring.

The children of the Convent and Separate The children of the Content and seconds in Kingston were given a holiday of Monday, 30th ultimo, by Mgr. Falconio in con memoration of his visit to the city.

DIOCESE OF HAMILTON.

His Lordship went to St. Joseph's church, Sunday morning, the 6th, inst., and blessed three statues, one of the Sacred Heart, the other of St. Anthony, and the third of St. Expedit, Martyr. The Mass was celebrated by Father Hinchy, and Father Donovan presched The Bishop just before blessing the statues made a few congratulatory remarks to the partor on his zeal and energy and said that he was pleased to hear of the piety of the people. He closed his remarks by wishing them all the blessings of the Pascal Season.

A gathering to bid Rey, Father Burke fare-SOME STATUES BLESSED.

the blessings of the Pascal Season.

A gathering to bid Rev. Father Burke farewell was held at his residence in Oakville, at which leading citizens were present and handed him a gold watch as a souvenir of Oakville. The presentation was made by Mr. Maristi and there were addresses by others, to which Father Burke made a reply. On the following night he was waited on by members of his flock, who gave him a handsome gold headed walking cane and other substantial tokens of their love. Father Burke was born in West Flamboro on the Governor's road, being the son of Martin Burke, and was ordained in St. Augustine's church in Dundas, on August 28, 1835. For about three years he labored in Artour; then in Galt; then he was sent to Macton, in Wellington county; and then to Oakville, where he has labored seven and a half years. In his farewell sermon Father Burke said he had decided to enter the teaching comminity of St. Basil. He expressed his gratitude to the friends of other religious denominations for their attitude of respect and generous assistance, and said be numbered many warm friends among the Protestants. His sequent in Oakville had given him much pleas ure and profit and would always be a delightful memory.—Dundas Banner, May 3rd.

DICCESE OF PETERBOROUGH. Rev. Father Fitzpatrick on Temper-

Perterborough Review, April 30.

Perterborough Review, April 30.

At St. Peter's cathedral last evening before a very large congregation Rev. Father Fitzoatrick, of Young's Poinc, delivered a temperance sermon of a highly elequent character. It was spoken in forceful and inspling tones and was embellished with many graceful and appropriate quotations and allusions.

The members of St. Peter's Total Abstinence League, a most flourishing organization judging by the large number in the ranks last evening, attended in a body.

Lev. Father Fitzpatrick took as his text, be seber and watch. Irom I Peter, v. S. To perform the high duties of man as a rational intelligent creature, he pointed out, theobservance of this command is absolutely necessary. God gave man a high place. He was placed over all, and all things were placed under his control. God alsocreated man fitted to perform his functions. He gave him reason and will. Heaven him a soul that brings him near to God Himself. He is created earthly in body yet heavenly in much human yet divine. If God has so favored man above all other things and proved his to by creating a home for him after life, and if He has descended from Heaven to save man from destruction, surely then God has the right to demand that these glorious faculties and advantages should be witness of the state of degradation to which nature can fall. This class is constituted by the drunkard. What a plitable object, devoid of resson, devoid of conscience, of will, of every spark of honor, speechless, senseless, almost lifeless.

the drunkard. What a pitiable object, devoid of reason, devoid of conscience, of will, of every spark of honor, speechless, sensetess, almost lifetess.

Map was intended by his Creator to be a sociable animal. He is gifted with mind, with senser, with desires. Whatever impedes the useful force make secreises of man's best fact lites thwarfs the designs of God. Intemperance makes man that the designs of God. Intemperance makes man that a faction and beauty. It destroys his abund a faction and beauty. It destroys his abundal affection and beauty. It destroys his abundal affection and heavy. It destroys his abundal part left. Is such a man of any dis to society? Of what use is his cleversees his trength, either to himself or others? The day has long since passed when brute strength only as we are useful. Only so fat as we fulfit the duty we owe to society, to onselves and familis and to our God. Of what use is his cleversees his trength, either to himself on onselves and familis and to our God. Of what use is his destroy of the duty we owe to society, to onselves and familis and to our God. Of what use is his destroy of the familis of the conduct himself like a man? Who will put him to authority? He cannot win the respect and leve of his fellow-men, for only those and substant of the familis of his fellow-men, for only those worthy of respect themselves, who is a drunkard treats her and his family. She may not tell you because she clings to the hope of his reform, but whether she tells you proposed the family of the his fellow-men, for only the sober, God fearing, conscientious men can read hor what in account shall such a fact you can read hor love, honor and respect of the innocent ones growing up about him? Only the sober, God fearing, conscientious men can refulfi his high duties to his children. He cannot exhort or advise them. If he is

vices which follow drunkenness. If these people only knew the value of their souls to Almighty God, if they could hear in advance the awful sentence against the impenitent sinner on the last day, fear alone would bring them to a better state of life.

Even the most confirmed and abandoned that ever blotted the face of the earth has no need to despair. He may be weak, but it God we can do all things, Who is our strength. All excuses are only cloaks to hide the craving, which the more it gets the more it wants. The only way to subdue it is to starve it. Refuse it the food on which it lives and it will die. One conquest, while pave the way for janother. To win boack four freedom from the bondage and slavery for jain costs a great effort and requires great courage and steaffastness.

To those who take an occusional class only to be sociable, Rev. Father Fitzpatrick advised to strike the evil now before it grows any stronger. There is too much at stake. No one occumes a drunkard in a week. It is the social glass, the system of treating and being treated that has caused so much intemperance. No man has a right to call another man to the bar to treat him. You may be one who can take a drink and leave it alone, but your poor neighbor whom you invite to drink may not be so strong.

Men who ask such a man to drink need a

oor whom you invite to drink may not be so strong.

Men who ask such a man to drink need a little sound admonition on the prayer 'Lead us not into temptation." There are many drunkards to-day who years ago thought they were able to say "I do not need a pledge." Many now young will find as they grow older that wills are weak and temptations are strong. We should all be armed against temptation by a pledge. If some de not need it they will be setting good examples to others.

The St. Peter's Total Abstenance Lesque is fitted to do enormous good. The men who int it will be a blessing to themselves and to all with whom they come in contact. All praise to the young priest who established the society and all honor to him who takes the pen in hand and signs the pledge for life!

The collection, which was a generous one, was taken up in the interest of the Ladies' Aid Society.

The musical Vespers were sung in splendid

Society.

The musical Vespers were sung in splendid style by the choir. A special feature of the evening was the solo "Pro Peccatis" from the Stabat Mater by Mr. Gillegly, of Toronto. It was sung in strong, sweet resonant voice and with finishedjian artistic manner. The "Tantum Ergo" and 'O Salutaris" were also sung in charming style and in every respect the music

ANDREW ROSSNEY, ALBION, Andrew Rossney, Albion,
We regret very much to announce the sud
den and unexpected death of Andrew Rossney,
a well-known and much esteemed farmer of
second line, Albion, which occurred at his residence on the 25th inst., in his sixty-third year.
Deceased was in his usual good health on
the 23rd and had just returned from Mona
Road. He began to unhitch his horses when
he was stricken with apoplexy. He was with
difficulty removed to the house, where all that
loving care and medical skill could devise was
done to relieve the sufferer, but he never ralited, and death came to his release on Wednesday morning at 9 o'clock.

lied, and death came to his release on Wednes-day morning at 9 o'clock.

It was a terrible shock to his many friends and quite a gloom was east over the neighbor-hood when it was learned that Andrew Ross ney had joined the "great mejority?" Many could not believe that he who bad so recently been so well and strong was no more—a fitte example of "in the midst of life we are in death."

death. The funeral (which was very large, consisting of about one hundred rigs, many coming a
long distance to pay a last tribute of respect to
one whom they valued so highly in life and
regretted in death) took place from his late
residence iot 32, second line Albion on Friday
morning at 9 o'clock to St. John's Church, Al
bion where Requiem Mass was celebrated by
Rev. Father Whelan who also delivered an
elequent and appropriate sermon on the
suddenness of death after which all that was
mortai of Andrew Rossney was laid in the
churchyard beside his wife who predeceased
him some cight years ago.

churchyard beside his wife who predeceased him some eight years ago.

A good neighbor, a true friend, an affectionate brother and a devoted father, it was truly said he had not an enemy and was noted for his sterling integrity. The world would be better were there more like Andrew Rossney. His five orphan children, and sorrowing relatives have the sympathy of their many friends in their sad bereavement. May his soul rest in peace! P. W. CUSHING, STOBLE MINE, ONT

It is with feelings of deepest sorrow that we have to record the death of Mr. P. W. Cushing, of Stobie Mine, Oat, which sad event occurred an Monday evening the 23rd April, aged fifty-

on Monday evening the 23rd April, aged fiftythree years.
Deceased arose in his usual health on Sunday
morning and at noon when he complained of a
pain in the head it was thought to be a passing
headache, but on the pain becoming more
sevele medical assistance was summoned, but
in vain. He became unconscious that evening
and remained so until the end.
The funeral took place on Wednesday morning to St. Anne's church, Sudbury, where Requiem High Mass was celebrated by Rev.,
Father Lussier, thence to the Catholic centerly,
where all that was mortal of a loving husband
and kind father was laid at rest.
He leaves behind to mourn his loss a wife
and three daughters, to whom the sympathy of
the whole community goes out in their sad
bereavement. R. 1. P.

After a long and well spont life of nearly eighty years Mrs. Michael Tully, Beethwood, passed peacefully away, on April 23rd, fully fortified by the last sacraments of the Catholic Church. She was confined to her room for the passed peacetuly away, on April 23rd, fully fortified by the last sacraments of the Catholic Church. She was confined to her room for the last three years, during which time her every wish and want was carefully attended to by her family. The beginning of the end came about two weeks before her death, during which time life ebbed away gradually. She had the happiness of being surrounded by all her family except William, who is Sheriff of Iron Co., Michigan, and could not leave home.) becaused was a sister of the late Joseph Evans, ynd Mr. Wm. Evans; was a native of the county Galway, Ireland. She came with her nusband, the late Mr. Michael Tully (who died just twenty years ago) to this country in the year 1818, and soon after settled on the farm which was then a dense forest. By hard work and industry they made out of it a fine home, now the property of their sons Michael and John. The subject of our sketch was a kind and generous lady who was always found at the bedside of the sick, assisting and cheering the needy, of whom there were a great many in the early days. Mr. and Mrs. Tully were biessed with five sons and five daughters, Six of the family survive, and are following the good example set by their parents. The remains were taken to the old parish church of Irishown for the last rites on April 25, and as it were to bid adieu to this world in the presence of that altar where for nearly fifty years she worshipped and paid homage to the Creator whom she was meeting to be welcomed to her eternal reward.

May her soul rest in peace!

J. J. BERNARD, BRECHIN, ONt,

Requiem High Mass was celebrated by Rev.

J. J. BERNARD, BRECHIN, ONt.
Requiem High Mass was celebrated by Rev.
Father McRea, ably assisted by the choir in St.
Andrew's church, for the repose of the soul of
the late J. J. Bernard, who died on March 29
One month cas elapsed and yet grief hangs
like a pail over the entire community. There
never has been one more missed from this section. He was a zealous and devout member of
the Church, and always constituted generously to its support, giving good example by his
oaily life and constant attention to his holy religion.

one month eas elapsed and yet grief hangs like a pall over the entire community. There never has been one more missed from this section. He was a zealous and devout member of the Church, and always constituted generous yet to its support, giving good example by his only life and constant attention to his holy religion.

Over thirty years ago Mr Bernard, with his wife came to Brechin, from Whitby, his formized and the late-1. P. Foley, where he has carried on business a mad puchased the premises of the late-1. P. Foley, where he has carried on business ever since, building up an extensive connection.

In addition this general store he was postmaster during the entire period, and by his integrity and kindness, he won the confidence and esteem of the whole community. No wonder then that every one loved him. He leaves a widow and one son to mourt his loss. R. I. P.

Mit. D. J. McDonald, Miller Rochess and surrounding country been, hitherto, more awakened than when hearing of the untimely demise of Mr. Donald Joseph McDonald, which took place at his re-idence in the village named, at-5 cicock, on the evening of the bath inst. at the early smission of those who unfortunately fall within its cruel grasp. For several months he patiently hore with his world, its pleasures, disappointmenta, vanities and allurements, until the final hour when it is to be hoped his immortal soul went to receive the hopeful reward promised the Just in the celestial regions of bliss. The many worthy and houre when it is to be hoped his immortal soul went to receive the hopeful reward promised the Just in the celestial regions of bliss. The many worthy and heart possessed by the subject of these remarks, so noticeable in all his relations in life, doubtless, amply justify to his memory, more than a passing notice. His home, consisting der then that evry one loved him. He leaves a widow and one son to mourn his loss. R.I. P. Mr. D. J. McDonald, Mille Roches.
Seldom have the sorrow and sympathy of the citizens of Mile Roches and surrounding country been, hitherto, more awakened than when hearing of the untimely densise of Mr. Donald Joseph McDonald, which took place at his re-idence in the village named, at 50 clock, on the evening of the 5th inst., at the early age of nineteen years and six months, another victam to that fell disease consumption, which usually, so unerrungly terminates the earthly mission of those who unfortunately fall within its cruel grasp. For several months he patiently been with his affliction; day by day, gradually, but surely losing hold of all the binding him to this world, its pleasures, disappointments, vanities and allurements, until the final hour when it is to be hopeful reward promised the just in the final hour when it is to be hopeful reward promised the just in the final hour when it is to be hopeful reward promised the just in the final hour when it is to be hopeful reward promised the just in the final hour when it is to be hopeful reward promised the just in the final hour when it is to be hopeful reward promised the just in the final hour species of both head and heart possessed by the subject of these remarks, so noticeable in all his relations in life, doubtless, amply justify to his memory, more to the promised the promised the property of the faithful departed, through the sons of two sters, Miss Janet, and Miss Nellie, and of two sisters, Miss Janet, and Miss Nellie, and of two sisters, Miss Janet, and Miss Nellie, and have injured.—Colton.

younger brother Francis, besides himself, and whose pleasure and happiness were always uppermost in his mind. Industrious, faithful, and persevering, and ever watchful of their requirements and their comforts so far as the fruits of his earnings and advantages would admir, it is little wonder that they now feel so keenly the loss of being deprived of such an affectionate and loving brother. It is a consolation, however, that he departed this life biessed and fortified with all the sacred services of the Church, and that he was calmly reconciled to the will of his divine Creator, who so meekly submitted to the redemption of all mortals here below. The Rev. Father Campbell, his parish priest, was, as usual, in such cases, unremitting in preparing him for that a wfulhour—the meeting of his God.

The tuperal test rises on Monday.

as usual, in such cases, unremitting in preparing him for that awful hour—the meeting of his God.

The funeral took place on Monday, 7th inst., when the remains were carried to St. Andrews, when the remains were carried to St. Andrews, followed by a long line of carriages, marking the profound respect entertained for the departed one, and placed in the cemetry, where are those of his mother, who pre deceased him a few years ago, amidst the sobs and tears of those most near and dear to him in life. The deceased was a son of Mr. Angus T. McDonald, of Masseon, who was present at the funeral with the other surviving members of the family. The late Mr. Angus T. McDonald, although modest and retiring in his manner, yet, was an immediate descendant of those who in earlier days performed a conspicuous part in preparing this section of the Province for the prosperity so universally enjoyed at the present day. Nor were they found wanting when the country required their services in maintaining the integrity of the crown. His great-grandfather, the late lamented Angus McDonald of St. Andrews, was a pensioner, in his day, for military services performed in the war of 1812-13 and later an offleer during the troubles of 1817. On which occasion his grandfather. Mr Donald McDonald, the venerable and well-known grocer, at the Eastern section of the town of Cornwall, also performed military services in helping to stamp out that uncalled for and unfortunate rebellion.

Mr. DONAT CROWE, CHICAGO.

Thursday afternoon, April 26, at 3 o'clock ourred the death of Donat Crowe of 7138 Eva

his life in the direction and devotion to duty. He gave his children a culcation that, coupled with the plous admot itions of a devout wife, led four of them the enter the religious life. The eldest son is the Yery Rev, J. W. Crowe, dean of Jack-onvill Ill. Another son is the Rev. D. L. Crowe, prominent priest of Peoria diocese. The youn est and remaining son is the Rev. J. B. Crow of the Visitation Church, Chicago. The elde daughter is Sister Camilla, of the Order of S. Joseph. The other Childrenare Misses Loret and Alice Crowe, teachers in Chicago schoo. The funeral took place from the Church the Holy Cross. A large number of priswer in attendance and chanted the efficithe dead, Rev. Hugh O'Gara Meshane of Anunciation Church and Rev. J. F. Powers Spring Valley being the chanters. The M. was sung by the parochial clergy. The

were in attendance and chanted the office for the dead, Rev. Hugh O'Gara McShane of An nunciation Church and Rev. J. F. Powers of Spring Valley being the chanters. The Mass was sung by the parochial clergy. Three priests, sons of the deceased, attended their bereaved mother and sisters.

Rev. Father Hishen, the pastor, pronounced a touching eulogy upon the deceased. He speke of him as an old member of his parish, of his devotion to duty and the spread of religion. Reference was made to his practical Christianity and edifying life.

Among the priests in attendance in the sanctiary were: Rev. D. D. Hishen, celebrant; Rev. R. H. McGuire, deacon; Rev. Henry Wills, subdeacon; Rev. M. Gilmartin, master of ceremonies; Rev. M. Gilmartin, master of ceremonies; Rev. M. Gilmartin, master of ceremonies; Rev. M. Shiliyan, St. Gall's; D. F. McGuire, Visitation; R. J. Murphy, Visitation; J. B. Feeley, Harvey; C. Snyder, Carrollton, Ill.; P. A. L. Egan, St. Leo's; Michael Mackin, St. Brendan's; J. F. Powers, Spring Valley, Ill; M. A. Humphrey, Campus, Ill.; P. Byrne, St. Lawrence's; Frank Reynolds, St. Ann's; Frank Purcell, St. Ann's; Frank Caraher, St. Bernada's; J. Dennians, St. Bernard's; Welch, Holy Angels'; Kiley, St. Gabriel's; T. O'Shea, All Saint's; J. Orshea, St. Ann's, and Dr. Keongh, St. Gabriel's.

The interrment was in Mount Olivet, many priesta assisting at the burial services, together with a large concourse of friends and relatives, both lay and religious.—Chicago New World. Old readers of the CATHOLIC RECORD will doubtless remember the subject of the charce.

appily, fortified by the holy sacraments of the Church and surrounded by the members of his leavenly Father's home.

We ask our readers to join with us in the prayer that eternal rest will be given the de-

MRS. JAMES TONER, FLOSS,

It is with feelings of inexpressible regret that we announce the death of Mrs. James Toner, which occurred on Monday. April 39th, at her frome in Floss. Her death is an event which will be learned with intensity of sorrow by all who had the happiness to know her. For years she had been a victim of rheumatism, but with heroic Christian patience she bore all her sufferings. Never was heard from her lips one word of murmur or complaint; while her untiring energy, which never allowed her to subordinate duty to considerations of health, kept her up and active to the last. The immediate cause of her death was pneumonia. On Sunday, April 22nd, while assisting at the Holy Sacrifice of the Mass she was attacked by a severe headache, but was far from suspecting that she was in the beginning of a disease which was to end so fatally. She had the happiness to receive the last sacraments and consolations of the Church while perfectly conscious the day previous to her death.

Her funeral, which was largely attended, took MRS. JAMES TONER, FLOSS,

perfectly constructs to death.

Her funeral, which waslargely attended, took place on Thursday. May 3rd. A Requiem High Mass was sung for the repose of her soul in St. Patrick's Church, Phelpision, by the Rev. Father Sheridan, who also pronounced a few words of eulogy on the life and virtues of the

leceased.

Mrs Toner, who was fifty-six of age, leaves, esides many relatives and friends, a husband ind ten children to mount her loss; and to all of hom we extend our heartfeit sympathy in

HIGH SCHOOL ENTRANCE LITER-ATURE.

Macarins the Monk

Intoduction.—St. Macarius of Alexandria, born about 329 A. D., had been a confectioner but while still young resolved to retire into the desert to devote himself wholly, to the service of God. Attracted by his great piety and sanctity other hermits joined him, each having his own cell and meeting together only on Sundays and holy days. They were thus hermits rather than monks, and spent a part of their time in the making of baskets and mats. The incident related in the poem is told in the saints life. Macarius having received a present of some tempting grapes passed them on to a sick hermit, this one in turn gave them to a third who also handed them to a brother and so having made the whole round they returned to Macarius. But they were passed from cell to cell, not ween the brothers were in a body.

*PURPOSE**—To give a striking instance of the great self denial practised by the early hermits and thus to encourage ut to imitate so good an example.

PLAN.—The first stanza describes Macarius

and thus to encourage ut to imitate so good an example.

PLAN—The first stanza describes Macarius and the austerities he practised. The second relates the growth of his community and his strict rule. Next, the hard conditions under which they worked and the giving of the grapes are told. Then the great poy of the saint when each of the lwelve showed his self demal.

PIRELIMINARY STUDY.—Give different instances from this poem to show that Macarius practised self-demal.

What circumstances made the refusal to eat the grapes so noteworthy an act?

What high ideal of human life did the saint have?

Suggest other suitable titles for the lesson, Point out the irregularities of rhyme, Define 'brackish, pampered, hermit, swelter "lore, rigges."

Deline "brackish, pampered, hermit, swelter ing, lore, rigors."

CLass STUDY, "In young." See Introduction as to time.

Believed. "Believed believed by pealms." Self denial and mortification were much more common and severe in early days.

"With. Word." This is a good example of a common poetic device, called Alliteration, which is the repetition of the same sound in accented syllables, closely following one another. This recurrence of the same sound affords a pleasing melody to the ear somewhat the same as the music of rhyme, Find other examples of this in the poem. The part must be read aloud to get the efficient of the part must be read aloud to get the efficient of the part in the poem. The part mabout our Lord and His teaching. In the Gospel of St. John, "In the beginning was the Word, etc." harsh." The rules he made "All" and the state his area life, and that of his follow.

Gospelor St. John, "In the beginning was the Word, etc. 'All . . . harsh." The rules he made to regulate his own life and that of his followers were severe, calling for great self denial. "Pampered . . . good." Without mortification of the body the passions would be too strong, and little advance could be made in virtue. Where else has this thought been expressed? What is implied as to the present time. "Feared. . . . prayer." Who would rather deny themselves and follow the strict

ule of Marcarius than run the risk of being ost eternally.
"Hermit's vow." Poverty, chastity and "Hermit's vow." Poverty, chastity and obedience.
"Happy care." Happy because so many had been found to serve God even under so strict arule. At the same time it made more care for him as head of the community.
"Lore." Does the incident imply that this would be sacred or profane?
"As . . . grew." As they attained the practice of the virtues he taught he constantly encouraged them to aim at still greater austerities. Compare "Still achieving, still pursuing." (Pealm of Life.)
"His . . goal." His sole aim was to love and serve God here so as to see and enjoy lim hereafter.
"Words . soul." Much talking is apt to distract the mind from thoughts of God.
"He . . sorrow." Joys would serve only to make them content with this life. while sorrow would cause them to look to God as their comfort and hope.
"Be . to-morrow." So to live as to be al-

their comfort and hope.
"Be... to morrow." So to live as to be always ready to die.
"Human... heaven." See Fsalm of Life
for a similar idea. Where does "alone" be-

for a similar idea. Where does "alone" belong?

"The Twelve." There may be a suggestion of a likeness to Our Lord and His apostles.
"Die ... others." Note the bearing of this part of his teaching on the incident of the poem.

"For ... labors." If our works and thoughts are wholly for ourselves we can expect no eternal reward for them. God will reward each in heaven only if we have loved and worked for others as He bids us do.

"Thus" In this strain.

"He prayed." His dependence was not on his own teaching but rather on God's blessing of what he was doing.

"Fruitful ... word." See Luke viii 15, the Gospel for Sex-gessima Sunday, also

after Epiphany. song." The subjection of onr body enables the mind to fix itself more freely upon God.
"Cruel sun." Justify cruel.
"Reeking flood." Under the hot sun unwholesome vapors arose from the marsh.
"Nigh." What does this medify? "Saw." Supply cilines.

"Nigh." What does this medify? "Saw.
Supply ellipses. fair." The repetition of
"and" gives more force to the adjectives.
"Bursting rich." Give in your own words.
This full description of the grapes is given to
make us feel now tempting they were to men
working so hard under conditions so trying.
"Sighed." What effect has this touch?
What does it show about Macarius?
Would the point of the incident have been

Editor Catholic Records:

Dear Sir:—In your issue of the 5th, I read with interest on account of the luncheon given at Ottawa recent y by that whole-souled frishman and good Caoadian, the Hon. John Costigun, also the speeches made by the guests present. Rev. Father Whalen hit the nail on the head when he said that the Catholic people never had, and probably never would have, a better representative than Mr. Costigan.

If fear that some of the men who were members of the late Conservative Ministry failed to gray the fact that Mr. Costigan had and has thousands of friends all over Canada whore sent the treatment that he received at their hands, for some time before that Cabnet was How the Conservative party can be some than the principal according to the principal acco

Wishing the Aller and State and Stat

HONOR ROLL MARCH AND APRIL. R. C. S. S. No. 1. Osgoode—4th Class. Lena Doyle, 3rd Class, T. O'Brien, J. O'Conaor, M. O'Brien. 2nd Class Andy Kelly, A Kelly, S. Shields. Part II. Class, L. Laplant, T. Shields. M Keily, I, Class, G. Doyle, C. Laplant, C. Kelly.

THE TRANSVAAL WAR.

The rigid censorship kept over war news from South Africa is being still maintained, but the deepatches which have been allowed to pass show that the British advance toward Kroonsted and Pretoria is now going forward rapidly, as the whole British front has gone forward at least fifty three miles within the last few deys. The people of England were growing impatient of the long delay at Bloemfontein, but confidence was never lost in Lord Roberts, and it may be taken for granted that the delay was;necessary to put the army into good order for a successful advance.

Theba Nchu, east of Bloemfontein, was captured on April 27. Since then Brandfort, fifty-three miles north by east from Bloemfontein, has also been taken. This post is on the railway leading directly to Kroonstad, from which it is distant about 100 miles. The Boers have been pushed back in both these directions, and they now occupy that part of the Free State which extends from Ladybrand, a few miles east of Thaba Nchu toward Winburg and Kroonstad. Besides, General Roberts has pushed forward his troops still further, as far as the Vet River, about wenty-five miles beyond Brandfort. On the other side of the Vet the Boers are in force, but General flutton has succeeded in crossing the Vet lower down, and the latest despatches state that he has eaptured Winburg.

Many of the Boets who were operating in the south-east of General Roberts forces succeeded in making their way to the Boer may be cut off and captured, but as their movements are usually very rapid most of the campy be successary, as the such as the first proportion these may be cut off and captured, but as their movements are usually very rapid most of the campy be successary, as the Boers will be at Kroonstad, which lies to the east, it is extinated that there are 15,000 Boers, and the rest are extended to ward the north trom that point. It is expected that Lord Methen, who is now at Boshop, directly to the west of Brandfort, will move forward in conjunction with him.

To attain these positions

The Canadians were once more prominent in helping the advance of Lord Roberts. At Houtuck near Thaba Nchu they stormed a hill in conjunction with the Shropshires and Marshall's Horse, and a battery and helped materially in capturing the Boer position at Thaba Nchu. No doubt they will still be heard from favorably as the advance goes on.

MARRIAGE. KELLY MCELHONE.

Kelly McElhone.

On Wednesday forenoon, 25th of April, in the Catholic Church of La Salette, Kaward O. Kelly, son of Thomas Kelly, of North Norwich, was united in marriage to Annie McElhone, daughter of Charles McElhone, of Windham, The bridegroom was assisted by his brother, William Kelly, and the bride by her sister, Kate McElhone. The interesting ceremony was performed by the pastor, Rev. P. Corceran, assisted by Rev. J. Mugan, coasin of the bride. A large number were present in the newly married couple much joy and happiness.

HEALY TIMMONS.

St Cecilia's church, Iroquois, was the scene of a very pretty wedding this morning, when our well known and popular townsam, Mr. Michael Healy, was united to one of Iroquois' most charming young ladies, in the person of Miss Gecil, daughter of Mr. Mienael Timmons, a retired gentleman of that village. The nutrial knot was tied by Rev. Father Fleming of Iroquois, assisted by Rev. Father Kelly, of "Bursting rich." Give in your own words.
This full description of the grapes is given to make us feel how tempting they were to men working so hard under conditions so trying.
"Sighed." What effect has this touch?
Would the point of the incident have been lost if this had not been told?
"Feel... preach. State this in your own way.
"Unknown... other." To show that it was not done for display, or to get praise from others.
"And so." "Unknown" etc,
"Tempting." To show; that the last of the brothers declined the grapes not because they were not still tempting as at the first.
"The seed... soil." Give this now in your own words.
"Bless the day." Is this what he would bless? Explain clearly why day is mentioned "Ere... away." Say that they would not remain as a temptation.
Read something of the hermits of Exppt.
Pick out some of the most beautiful thoughts and happy expressions.

CATHOLIC REPRESENTATIVES.
Editor CATHOLIC RECORD:
Dear Sit:—In your issue of the 5th, I read with interest on account of the luncheon given at Octawa recerty by that whole souled Irishman and good Cacadian, the Hon. John Costs gan, also the speeches made by the guests pre-

ST BONIFACE CHURCH.

Cornerstone of the New Edifice to be

The Franciscan Fathers of St. Boniface church on Golden Gate avenue near Jones St., San Francisco, are making preparations for laping the conner-stone in June of the large edition now in course of construction.

In addition to the usual ceremonies, there will be a celebration by the German Catholic societies. It is intended that all the benevolent and religious confraternities connected societies. It is intended in the societies connected and religious confraternities connected with St. Boniface and St. Anthony's church will participate. will participate.
The massive concrete foundations for the new church are finished.
The construction of the church will be carried on with all possible dispatch so that the structure may be opened rof Divine services within a year.

ture may be opened for Divine services within a year.

The new church will be a handsome edifice in red brick and light brown sandstone in the Romanesque style, with two towers and a steeple, the latter two hundred feet in height. It will stand parallel with Golden Gate avente and have a transept in the center where the main entrance is situated. At the sides of the transept will be plats thirty-eight feet wide. The interior will be finished in polished hard wood and have a seating capacity of one thousand. Brother Adrian, one of the brothers of the Order from St. Louis, Mo., is the architect.

MARKET REPORTS. LONDON.

St. 00. 12 (10); straw, per 100, \$6.00 to \$7.00. Live Stock—Live hogs, \$5.75 to \$5.90; pigs, pair, \$3.00 to \$5.00; export cattle, \$3.75 to \$4.25 Dairy Produce—Exgs, fresh iaid, per aozen, 12 to 18c; exgs, basket lots, 11 to 11e; butter, best roils, 15 to 17c; butter, best crock, 13 to 16c; butter, store lots, 11 to 18c; butter, creamery, 20 to 22c; cheese, pound, wholesale, 9 to

11c.; cheese, pound, retail, 13 to 14c; honey, per pound, 10 to 14c; lard, per pound, wholesale, 7 to 74c; lard, per pound, retail, 9 to 10c, Vegetables — Potatoes, per bag, 45 to 50c; onions, per bag, 81 00.

Poultry—Ducks, dressed per pair, 75c to \$1: fowls, per pair, (undressed) 50 to 60c; fowls, per pair (dressed) 60 to 85; geese, each, 60 to 75c; turkeys, per lb, 11 to 13c.

Meat—Pork, per cwt., \$7.00 to \$7.50; beef, cow, \$4 00 to \$5.00; beef, heifers and steers, \$6.00 to \$7.00; veal, by carcass, \$6.00 to \$6.25; mutton, by carcass, \$5.00 to \$7.00; lamb by the carcass, 8 to 9c; lamb, by the quarter, 10 to 11c.

by the carcass, 8 to 9c.; lamb, by the quarter, 10 to 11c.

TORONTO.

TORONTO.

Toronto, May 10, -Wheat-Ontario red and white, 64½ to 65c, north and west; 55 to 65c east; 2c. east and 71c, west; spring east, 65c; 1 mail 10c. and 73c, rinding in transit, lake and rand 73c, rinding in transit, lake and raidle freights, \$2.50 per obls. bid and \$3.60 select. Special brands in wood, \$2.90 to \$3. milded freights, \$2.50 per obls. bid and \$3.60 select. Special brands in wood, \$2.90 to \$3. milded demand slacker; bran, \$14 to \$11.50, and shorts at \$16 to \$16.50 west. Corn quiet: No. 2 American yellow at 46½, con track here, mixed at 46c. Peas quiet; car lots north and west, 61c, and east at 62c. Barley dul; No. 2, 42c, west, and 43c, east, and No. 1 dull and quoted at 45c. west and 44c. east. Rye unchanged, at 52c. west and 53c. east. Oate quiet; white oats, north and west, 57c, and east at 28c. Buckwheat quoted at 50c. west, and 51c east.

MONTREAL.

Montreal, May 19.—There is a good demand for Manitoba wheat, and Ontario grain is also in good demand, with values ifm; No. 1 hard 689c, afloat, at Fort William; oats, 32; to 329c, peas, 71c, rye, 68c; buckwheat, 38c, to 69c, barley, 59\; to 51c, for No. 1; spring wheat, No. 1, 75c; red wheat, No. 2, 73c, afloat, Montreal, Flour and feed continue in fair demand, with steady values. Manitoba patents, 83.90 to 83.90; to 83.90; and another of the following backers, \$3.00 to 83.90; patents, \$3.0

Latest Live Stock Markets.

range of quotations at Western cattle marked this morning: Cattle—Shippers, per cwt., \$4.25 to \$5.00; butcher choice, do., \$3.00 to \$4.25; butcher, medium to good, \$3.25 to \$3.624;butcher, inferior, \$2.50 to \$3.00; stockers, per cwt., \$2.75 to \$2.50

\$3.50.

\$3.50.

\$3.50.

\$3.50.

\$3.50.

\$3.50.

\$4.75 ; yearlings, per cwt., \$4.75 to \$6.50 ; spring lambs, each, \$2.50 to \$5.50; bucks, per cwt., \$2.50 to \$5.50; beavy hegs, per cwt., \$5.00 to \$5.50; sows, \$3.00 to \$3.25; stags, \$2.00 to \$2.25.

East Buffalo, N. Y., May, 10—Cattle—Demand slow. Calves—Moderate demand; steady; choice to extra, \$6 to \$6 25; good to choice, \$5 50 to \$6. Sheep and lambs lower; lambs, choice to extra, \$6 to \$6 15; good to choice, \$2.25 to \$5 59; sheep, choice to extra, \$5,60 to \$5.75; good to choice, \$5.25 to \$5 50; common to fair, \$1,25. Hogs—Fairly active; heavy, \$5,45 to \$5.50; mixed, \$5.40 to \$5.45; heavy Yorkers, \$5.20 to \$5 30; tight Yorkers, \$5.25 to \$5 50; cost, \$5.50; cost,

Dyspepsia?



DR. SROULE FREE his new book on this subject.

It shows (with illustrations) the cause and cure of nearly all stomach. Liver and Bowel troubles, It will be a revelation to you and a beacon of hope.

Address 7 Doane St., Boston.

MY NEW CURATE.

A Story Gathered from the Stray Leaves of an Old Diary by the Rev. P. A. Sheehan, P. P., Doneralle (diocese of Cloyne), author of Geoffrey Austin; Student," The Triumph of Failure," etc.
For sale by Thos. Coffey, CATHOLIC RECORD, office, London, Ont. By mail free on receipt of orice, \$1, 50.

After a thorough analysis, and proof of its purity, the leading physicians of Canada are recommending.

COWAN'S HYGIENIC COCOA

o their patients. It builds up and strength-ens the system. It is a perfect feed as well

TEACHER WANTED.

WANTED MALE FEACHER FOR INDUS-W trial boarding school. Salary \$225 and board, with conditional augmentation. Apply to Rev. G. A. Arbus, Wikwemikong P. O. Ont. 1125-2.

Ont.

PEMALE TEACHER WANTED FOR R. C.
S. No. 3, March, having a legal certificate of qualification for the balance of 1990.

Duties to begin on or about the 1st of May.
Apply at once, stating/salary. Thomas Scissoss, Sec

REID'S HARDWARE

For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sinceperette, the latest Wringers, Mangles, Cutlery, etc.

118 Dundas St. (North) London, Ont.



PENITENTIARY SUPPLIES.

EALED TENDERS addressed "Inspector of Penitentiaries Octawa," and endorsed renderfor Supplies," will be received until turday, 16th of June, inclusive, from parties sirous of contracting for supplies, for the pal year 1900 1901, for the following institu-

seal year 1990 1901, for the following instituions, namely:—
Kineston Pententiary,
Kineston Pententiary,
Dorchester Pententiary,
Manitoba Pententiary,
British Columbia Pententiary,
Regina Jail,
Prince Albert Jail,
Separate tenders will be received for each of
the following classes of supplies:—
1. Flour (Canadian Strong Baker's.)
2. Beef and Mutton (fresh)
3. Forage.

Beef and Mutton (George, Forage, Coal (anthracite and bituminous), Cordwood. 6. Groceries,
7. Ooal Oll in (barrels)
8. Dry Goods.
9. Drugs and Medicines,
10. Leather and Findings,
11. Hardware,
2. Lumber

12. Lumber.
Details of information as to form of contract, gether with forms of tender, will be furnished a application to the Wardens of the various istitutions.

Institutions.

All supplies are subject to the approval of the Warden.

All tenders submitted must specify clearly the institution or institutions, which it is proposed to supply, and must bear the endorsation of at least two responsible sureties.

DOUGLAS STEWART, Inspector of Penitentiaries.

Department of Justice.

Ottawa, May 5th, 1900.

1125 2,

VOLUME XXII.

The Catholic Record | London, Saturday, May 19, 1900. A SUGGESTION.

We advise the formulaters and re- k visers of creeds to adopt the following I scheme suggested by Mr. Marshall in d his comedy of English Protestantism : "Every man who is born into this t world is born a complete CatholicChurch within himself, with full power to absolve, bind, dispense or excommunicate himself-but no one else-and thus there is no further reason of being for unpleasant remarks about our neighbors' offensive Alliances, Leagues, Unions or Associations, or indeed, for ever mentioning the subject of religion to another person. This would save all difficulty and inconvenience, and would get rid of the perpetual breaches of amenity."

This charmingly simple plan would give a long-suffering public immunity from the linguistic attacks of the Mc-Giffert-Parkhurst-Hillis people and bring comfort to heresy excavators.

DAMIEN'S SUCCESSOR.

Father Conrardy, who took Father Damien's place at Molakai, is preparing to go to the largest leper colony of China. One would imagine that the years spent in ministering to the victims of the dread disease were more than enough to dampen his enthusiasm; but that he is as full of ardor as the day when he first put his hand to the work is evidenced by the fact that he intends to again cast in his lot with

It is not easy to describe the magnitude of his task. Imagine a settle ment of fifty thousand persons cut of from the world, disfigured and reeking with corruption ; think of the heat an the filth and the stench ; of the loneli ness and desolation that broods over i and you will have a very imperfect picture of what awaits this heroi priest. But he is glad to go. Whil men scheme and plan and quote Chris without believing Him, he is going t show the world that the love which prompted the Master to give His li for His friend abides in the hearts His disciples.

Deeds like these are oases on the desert of life.

BISHOP POTTER AND THE PHILIPPINES. It is time for Bishop Potter, w

made some surprising statements ane the Philippines, to rehabiliate his cha acter. We do not know whether t good Bishop was taken in by Man confidence men or whether he simp gave a holiday to his pent up an Catholic tendencies: but certain some one has blundered, and he shou in justice to himself and to the publ come forward and make the amer honorable. His charges of concub age and emorbitant marriage fees he been given the lie direct. Men v have been in the Philippines for m than four days have declared that Bishop knew absolutely nothing of true condition of affairs and that criticisms of the friars were calumn

It is a pity that he left his own churched thousands to lay himself o to such grave changes. We are cerely sorry that he has been guilt conduct unworthy of a Christian that he has brought upon himself a feat so crushing that the consolation saying " that all is lost save honor denied him.

OUR BOYS.

The parents that take their chil from school as soon as the law per them cannot be condemned too se ly. The lad who goes out into the with untrained mind is doome failure. He does not see it : but hence when he is a mere Gibeoni will realize the extent of the i done him by paternal foolishess. the boy then a chance for hi Do not permit him to leave sch fourteen years of age. But yo that the miserable pittance earn children in factories or as messe is sadly needed. Even so, be pressure of poverty for a few longer : economize : curtail saloon expenses. Their success depends on your self-sacrifice

We hear from time to time Catholicism is a barrier to one vancement. But do we belie