The Catholic Record.

LONDON, SATURDAY, MAY 31, 1902.

BIBLE READING.

Writing in the Catholic Citizen on the reading of the Bible, and the services of the Church in protecting it from the present day Goths and Vaudals, Prof. Egan says:

"The cultured person of to-day, the son or daughter of the orthodox Bible reader of the '50's, is, as a rule, found reader of the 50's, is, as a rule, found in the same camp with Voltaire. And, —another change!—it is discovered that the Scarlet Lady, whose delight it was to wallow in the ashes of burned Bibles, and good horseties ber Bibles and good heretics becomes the protector and conservator of the sacred books; for this, the advanced non-Catholic brands her as retrogressive and mediæval. The false doctor, in Moliere, mediæval. who put the man's heart on the right side and cooly said, "we've changed all that!" is a symbol of the new school of Protestants. Chillingworth's "The Bible and Nothing but the Bible," finds faint echoes now in the Protestant

A WORD TO EDUCATORS.

Conventions of educators are entitled to respect. They are usually attended by men of acknowledged standinggrave and erudite signors who draft programmes and keep the school-machine running. If there be one thing more than another characteristic of these conventions it is the pleasant strain of jubilation running though the sessions. One hears it in the papers read in the addresses; it is in the air, charming alike the men of learning and the individuals who pay them. But then one is apt to find small justification for the melody of self-congratulation when God out of the schoolroom, talking a good thing to do-it is the main purpose of the school, but it will never be done if the youth are trained and taught that money-getting is the principal business in life and led away from contemplation of the world beyond. This kind of education will form a character that will stand no strain because it rests on and is supported by nothing. Human life wants a stronger prop than

GIVE THE BOYS A CHANCE.

We have alluded to this before, but now that commencement days are approaching, it may not be inopportune to do so again. We refer to the inexplicable conduct of some parents in the matter of their children's education. They give the girls every opportunity and allow the boys to be contented with the most inadequate equipment for life's battle. It is this kind of a policy that will make us ciphers in the community. It is, when we have means enough, perfectly right to see that both sexes have every educational advantage, but when limited, they should not be devoted to the feminine section of the family. Let the boys have a The parents may miss a ittle piano playing, but later on they will hear the music of a noble manhood.

We do not say that everyone graduated from our colleges is worthy of the selfsacrifice incurred for him by his sisters and parents, but there are hundreds who are worthy and who bless all their life the wise mother and father who saved them from toughdom or from hewing wood.

SCIENTISTS.

Some scientists have the privilege of taking their ease with dignity, in a way not enjoyed by most mortals. They are surrounded by a crowd of adperents to whom their slightest behest is a command and who never dare to doubt any of the master's statements. His word is sufficient—and there are ridden Catholic. His every the nothing to support it but the caprices of imagination, but nevertheless it will be regarded with awe by his following and described in magazines as the latest scientific find. He may deem the theory insufficient as Haeckel deemed Darwinism, and yet looked upon it with favor because it excluded the intervention of God. But just now there is a growing feeling that scientists who combat revelation, and who the skies. And our carnest prayer is He must take an interest in made up of many States, runs more tercourse between God and man that is of censure and more and more and more of faithful ligion."

nt a nere-Size

felt and enjoyed a mental freedom tion of effort. which I never conceived possible while

QUO VADIS.

In a recent issue of the Ave Maria Rev. Dr. Smith writes forcibly and entertainingly on critics. He is severe on Mr. Edmund Gisso for his mishandling of "Quo Vadis" -in fact he fastens on to Catholic Church? and if so, why do you all professional critics the badges of incompetency and pretentiousness. This and first Christian Church, while seems to us a very drastic method of eliminating the critic.

The prominent reviewers may be there for quite a time? biased at times and lend the resources of their art to the championing of comparatively worthless publications, but they are, as a rule, neither incompetent nor pretentious. That Andrew Lang does not wax eulogistic over Quo Vadis is certainly no proof of a lack of critical acumen. Even if his verdict in this Bishop, took St. Peter's place as head of the Catholic Church, thet was less the Catholic Church, thet was less the Catholic Church, thet was less to the Catholic Church, the was less to be and the Catholic Church, the was less to be a compared to the Catholic Church, the was less to be a compared to the Catholic Church, the was less to be a compared to the Catholic Church, the was less to be a compared to the Catholic Church, the was less to be a compared to the Catholic Church, the was less to be a compared to the Catholic Church, the was less to be a compared to the Catholic Church, the was less to be a compared to the Catholic Church, the was less to be a compared to the Catholic Church, the was less to be a compared to the catholic Church, the case were found to be untrustworthy it would be a proof that a wise man blunders betimes, and though it might make us cautious in accepting his pronouncements on literary wares, would give us no right to brand him as altogether incompetent. His adverse criticism of when we hear an educator who has put Quo Vadis is merely an indication work of the Polish writer and that he does not regard it as one of the greatest novels of the present day. And there are others of the same opinion. We commented upon it when it first appeared, and as our readers will remember we stood outside the circle of enthusiastic readers. This may have been due to our want of taste and our inability to discover its manifold beauties, but whatsoever the cause we failed to see how and why, viewed as a delineation of early Christian, life it surpassed the Fabiola of Cardinal

CATHOLIC ORGANIZATIONS.

In reply to a correspondent who is rather "sore" on fraternal organizaations we beg to state that we cannot publish his letter. It would seem that he has an axe to grind, and besides the letter is too personal and bitterly unfair to make pleasant reading. Our Mundane, but they are good enough for the ordinary citizen. They are of course open to criticism, but it is on susceptibilities wounded because one did not happen to secure a nomination to an office. When a man persuades himself into believing that he is the one for some petty dignity, and finds out after an election that his confreres do not agree with him, he, if lacking in ballast, is likely to be fruitful in complaints of various kinds. We have heard it before. If, however, we cannot help being optimistic over our abilities, we should remember, just as an antidote to self-conceit, that no man is necessary. The organizations at which we cavil will be flourishing long after we have rounded off our little day. And one thing to bear in mind all the time is that the member who places self before the good of any association is not only a hindrance but a menace to its stability. He is the man to form cliques those who talk of the priest - and to deter sensible men from joining it. A chairman, if firm, may gag ory is heralded to the world him, but all chairmen are nor firm as an addition to science. He may have and this for a variety of reasons The members might "freeze him ' out, but we think that the only decent thing for our pessimistic brother to do is to resign. Then shall his eye be no longer tortured by dismal sights, and then also shall we have a big quiet and

more business. Whilst professing an admiration for the C. M. B. A. and kindred organizations, we imagine that more good would be effected if members were punctual in have no solution to the problems of their attendance at meetings. Some of origin and destiny but a "guess" or them seem to forget that the C. M. B. "I know not," have been reckoning on A., for example, is on a higher plane facts that have been made by them- than the mere insurance company. selves for a purpose. Perhaps they True it has this feature, but its life is will admit later on that the God who charity and devotion to the Church. wrote the Bible is the God who first A C. M. B. A. member must be a

that they may rid themselves of the his brother or sail under false colours. smoothly on account of having one comguides who are leading them over the If strong he will be quick to shield the wastes of infidelity and enjoy the hap- weak, and if rich to succor the needy piness and mental freedom which can ones. He stands for the fraternity be found only in the Catholic Church. which springs not from whim, caprice Said Dr. Brownson in reference to or self-interest, but from the Gospel. this: "I never in a single instance found | And to do this effectually he should try a single article, dogma, proposition of to get at the heart of his organization faith which embarrassed me as a logic- by attending its meetings. If every ian, or which I would, so far as my own member did his duty in this respect reason was concerned, have changed, there would be a tightening of the or modified, or in any respect altered bonds of sympathy and brotherly love, from what I found it, even if I had been a more intelligent appreciation of the free to do so. I have, as a Catholic, needs of one another and a concentra-

"QUESTION BOX."

Some of the Questions Answered at the Recent Mission by Paulists in Our Lady of Mercy Church.

Philadelphia Catholic Standard and Times. Question. I have heard you refer very frequently to "the Catholic Church." Do you mean the Roman claim for it that it is the old original facts are that the first Christian Church was established by the Apostles at Antioch, Asia Minor, and remained Answer. We call the Catholic Church the Roman Catholic because the

ead of the Catholic or Universal

Church is at Rome. St. Peter, the head of the Catholic Church, died as

the name Roman Catholic Church. The name Catholic is not the same as Chris-tian. Christian Church, as applied to those at Antioch, means a gathering of the followers of Christ. The Universal or Catholic Church means a society Quo Vadis is merely an indication which was formed before there were that he does not agree with Dr. any followers of Christ at Antioch. about the formation of character. It is

Smith in his appreciation of this

Christ said that He would found

a Church on St. Peter: "Thou are Peter and on this rock I shall build My Church, and the gates of hell shall not prevail against it." Since Christ promised that the gates of hell should not prevail against His Church, it will last forever. You say that the first Christian Church was at Antioch, and remained there for some time. Taken in your sense, this Church at Antioch only lasted for a time. Hence it could not be Christ's Church, which He promised would last forever. Taken in our sense, the Church at Antioch was not the first Church; it was only a part of a Universal or Catholic Church founded by Christ for all nations and for all time. The Church of Christ was form on Pentecest Sunday, the day on which the Holy Ghost descended upon the Apostles. On that day the Church of Christ was formed by a union of the Holy Ghost with men, who are united together by means of a union with the head of the Church on earth, namely, head of the Church on earth, namely, the Pope, the successor of St. Peter. On that Sunday the Church that Christ promised to found on St. Peter was established and received the name Catholic or Universal, because it was for all nations and for all times. The Church fraternal organizations are sub-ject to the imperfections of things ject to the imperfections of things ject to the imperfections of things be for all nations. So the Catholic does not say that his Church was the first Christian Church. He says his Church is the old original Church estabwell to have it based on facts and not lished by Christ, with members, during the time of the Apostles, at Jerusalem, Damascus, Antioch, Athens, Rome and many other places. All these followers of Christ and members of Christ's Church, the Catholic or Universal Church, were united together in one society, with St. Peter as its head. when the members of the Universal or Catholic Church at Antioch were called Christians, this did not separate them from the Universal Society of Catholics; nor did it make their Church at Anti och the first and original Church of Christ. The Church at Antioch was simply a part of the Universal or Catholic Church, founded by Christ, with St. Peter as its head. When St. Peter went from Antioch to Rome, Rome became the centre of the Universal or Catholic Church, founded by Christ, of which the Church at Antioch was simply a part. Because each of the great cities may have had a Bishop, and the Church in that city was called the Church at Antioch, the Church at Jerusalem, the Church at Alexandria, these different Bishops and these different appellations did not destroy the Universal Church, nor the bond of brotherhood between all the Churches. They were all united together into one great, universal society or Catholic Church by means of their union with the head, St. Peter, and his successor, the Bishop of Rome. Hence our Church is not called the first Christian Church, but is called the Catholic Church, or the Church established by Christ for all the na-tions. It is called Roman Catholic to emphasize its head, the Pope of Rome,

the successor of St. Peter, in opposition to those who would deny that the Church had any head at Rome. Why does the Church use Question. Latin at her Mass, and why does the priest stand between the worshiper and his God? The non-Catholic service is better than the Catholic Mass because it is in the language of the people; the worshiper goes directly to his God; no priest makes intercession for him.

Answer. The Latin language is used ecause it is necessary for a Universal because it is necessary for a

seeks for the sake of order and uniformity, one language. The Latin language has been selected because it is a dead language. Every word has a fixed meaning. A living language changes constantly in the meaning of its words.

me meaning, etc., etc.
You say the priest at Mass stands in for his sins, supplicating the Father to spare the sinful one from the just punishment of his sins, and pleading with the Father to make him an adopted son of God, a brother to Jesus Christ. The worshiper can then speak face to face with Christ, just as St. John and the Virgin spoke to Him at the crucifixion. He thinks of no one, sees no one, hears no one but Christ and Him crucified. He worships Him, he cries for mercy to Him, he makes his acts of ardent love to Him, he thanks Him, he prays to of the Church; so that, to this day, the Bishop of Rome is, by that fact, the head of the Catholic Church. Hence Him. The priest is forgotten. alone mind. occupies and fills his heart and He speaks to God freely, in his own way, by means of a book, by vocal or mental prayer or by short ejacula-tions from the heart. There is none to come between heaven and earth. The soul flies up to God and God descends to the soul. If any one is bound and limited, it is not the worshiper in the Catholic Church; it is the priest. The priest speaks to God by means of the prayers of the Mass book appointed by the Church. But his eyes are free; no words of the ritual can fetter them, and his Lord and God can teel his heart throbbing with love and gratitude to his Creator his Redeemer and his Mediator. The eyes of the priest can speak their own burning language, face to face with Christ and Him crucified, while his lips and mind use the Latin tongue to speak to Christ, because he has been placed apart by the Church to bring Christ upon the altar for the benefit of the people and himself, and to suppli-cate the Saviour for the needs of the congregation and himself. Priest and speak face to face with Christ people speak face to lace with Christ
and Him crucified. They speak to Him
with eyes of faith and hearts of love.
No saint, no angel, no Blessed Mother
of God, no Pope, no Bishop, no priest,
Christ and the Christ and the nothing stands between Christ and the worshippers as they cry, "My Lord and my God, have mercy upon me a sinner. Let me love you with my whole heart and above everything else." Thus they continue during the long service of the Mass. The lights and the incense help the mind to realize that the soul is before its God. The priest, with his Latin language, cannot distract them, for they know not what he says. The for they know not what he says. The choir may sing, but they, too, use the Latin tongue. Their words cannot separate him from his God, while the music, with its accents of love, of praise, of adoration, of hunger for God

> the non-Catholic! The choir sings, the sermon is preached, the minister prays; but the worshipper, what does he do? He prays, but with the minister, in the words of the minister's prayer. the sermon, but his mind is with the mind. He hears the choir singing its words of praise, and his mind filled with the words he hears. But where is the free, untrammeled long in tercourse between God and man, be tween Christ and the sinner, between the Creator and the creature that takes place at the Mass in the Catholic Where is the act of worship, of adoration, when the soul exclaim Lord and my God? Where is the cry of hunger that comes from the soul that it needs its God? Where are the acts of private love, of private contrition of private inspirations? there; there is no individual service. There is but one road to God. Everything in the church comes between the individual and his God, so he can only and his God, so he can only reach his God through his mininster who selects the service. Non-Catholics wonder why the Catholic Church is filled with men and women at the many services on Sunday morning. The non-Catholic can see only the priest at the altar, and he hears only the sound of a foreign language. He sees the priest moving up and down the platform beforeign language. He fore the altar. The congregation is silent, and he thinks the priest is doing all the work and the Catholi worshiper does nothing. He calls such a service slavery to a priesthood. He looks upon his own service as much superior. He is free, he explains; free from the intercession of the priest, fre from ceremonies, free from a foreign tongue, free to speak to God as a free

Is not the slavery in the non-Catholic Church, and not in the Catholic ?slavery to the music, slavery to the sermon, slavery to the public prayer? Where is the free and long private in-

had in the non-Catholic service? Where prayer and Christian sympathy for the mon language; so also the Church Universal, embracing all the nations of the world, with their different languages, him to further heights in religion? upon the soul of the worshiper and led him to further heights in religion? Where is the opportunity for private initiative which is necessary for all progress, even in religion? No two souls can be led by any minister in the same path to God; each must do his own work in his own way. The Scrip-ture puts it thus: "Every man must work out his own salvation." The soul This is why it is called living. A dead language, like the Latin, also preserves the meaning of the doctrinal terms so in its intercourse with God must not be the meaning of the doctrinal terms so necessary for a teaching Church to use in the expression of her doctrines. Because of this Latin language the Catholic and the priest are everywhere at home in the wide world. There is the Mass, the same sacraments with the same words; the same doctrine, expressed in its intercourse with God must not be fettered by music, by semeons or by any public prayer. You said well when you declared your opposition to a priest standing between the soul and God. Your condemnation can only apply to your own Church, and not to the Catholic. Is it any wonder that the non-Catholic says that der that the non-Catholic says that "I can remain at home away from church and in my own way speak to You say the priest at Mass stands in the way of the worshiper and prevent him reaching to and speaking to his God. "Or "I can go out into the fields, face to face with the God of Nature, and tell Him how much I love and adore Him?" If non-Catholics but the priest, by the power given God. We think you are mistaken. Let us see. The priest, by the power given to him by Christ, through the Bishop who ordained him, brings down Christ upon the altar by the words, "This is My blood, which was shed for the forgiveness of sins."

The weaklier rays to attention to the priests, that we could not go distinct the property of the priests, that we could not go distinct the priests, the priests and the Him and the H The worshiper pays no attention to the priest. His whole heart is lifted up to Christ on the altar, shedding His blood intercede for us. If the non-Catholics intercede for us. If the non-Catholics but knew how Christ crucified peaks back from the altar to the Catholic soul, they would leave the green fields and their communion with the God of Nature and go to the Catholic church on Sunday morning and share some of the joy that fills the Catholic heart that has spoken to his crucified God upon the altar of the Church and received divine tokens of love and forgiveness in return. They would see the difference between a communion with the God of Nature where their God is not a person, but a force and can tell them nothing of forgiveness for sin, and a communion with a crucified God Who comes to them as a person under the appearance of brea wine to enter into nnion with their soul and fill the soul with a flood of tender love and divine forgiveness.

> free religion. One of the greatest misfortunes of the Reformation in the sixteenth century was the overturning of the Catholic altar, and the destruction of the Cath-

This is religion, personal religion,

priesthood in Germany and England. God only knows olic how much from these alone the non-Catholic has lost from his spiritual life. You have asked, do not the priest and the Latin tongue stand in the way of intercourse between the worshipper and his God? The crowded houses of Cathelic worship in every city in our land gives the denial more powerfully than any words of mine. You say that the service in the English tongue of the non-Catholic churches is better than the Latin Mass of the Catholic Church. The empty churches of the non-Catholics prove the contrary. You say that the Catholic worshipper is the slave of the priest. Not at all. The Catholic is as free as the birds of the air to sing his own song of praise and love and gratitude and adoration to his own dear

JUSTIFYING MURDER AND RAPINE.

For two hundred years and more the Jesuits have been falsely charged with holding to the doctrine that "the end justifies the means." It makes no difference that they repudiate this immoral teaching, and that the General of the Society of Jesus has offered a large reward to any one who will point in any book written by a Jesuit or in the teachings of any Jesuit professor anything which can be construed into meaning that the Society of Jesus belifts his soul closer and closer to its How different it is in the Church of lieves that it is right to violate God's eternal laws to secure certain ends. No one has yet earned that reward for No one has yet earned that read that the reason that the Fathers of the Society of Jesus have never, by the spoken or by the written word, approved of such heinous immorality as is embodied in the maxim "the end justi-

fies the means.' But if the Jesuits have never been dvocates of this kind of immorality, advocates of this kind of immorality, some Protestant ministers have preached it, not, perhaps, openly, but in a round-about way. How many of them in England and in the United States have defended the atrocities committed in South Africa and in the Philippines, on the grounds that the atrocities will prepare the way for the spread of "Anglo-Saxon civilization." It was only the other day that a Prostant minister told the readers of the Boston Transcript that the crimes against humanity committed in the Philippines by the American army would result in the extension of God' Kingdom, or, in other words, of Protestantism. "Nothing but the power of Almighty God," he Boston Transcript, "could use war and wicked armies to advance His purposes in this world." According to view, Gen. Smith, when he issued his now famous, or, rather, infamous, to slay, burn, devastate and was a Christian missionary over ten in disguise engaged in a good and holy

work.
The writer in the Boston Transcript who advocates the doctrine that end justifies the means" is the Rev C. W. Briggs, a Protestant missionary in Penay, in the Philippines. He cannot deny that indescribable atrocities have been perpetrated upon the natives He, however, has no burning words of indignation for these atrocities. His comment upon them is that they might be worse. "In the meantime," he writes, "the Christian attitude of those

military powers in these islands." One cannot help thinking what sort of "Christian sympathy" a person who be lieves in the teachings of Christ could bestow upon the Smiths and the Wallers who have been doing their best to beat the worst record ever made by the most savage Apaches or Sioux.

The Rev. Briggs believes that the Filipinos should be thankful that they have not fallen into worse hands. One hundred thousand of them have been killed off in one [province, that of Batangas. That horrible fact does not affect the Protestant missionary we have been quoting, ner does it in any way shake his confidence in the "humanity" of our soldiers who, he believes, are the most humane in the world. He tells us that the only soldiers in the world who are comparable with them are the Tommies in South Africa, who have been indulging in such innocent amusements as farm burnings and the ing of unarmed prisoners and the killing of women and children through the slow process of starvation in the English murder camps.

But we shall let the Rev. Briggs speak for himself. Listen to him.
"No other nation, excepting possibly
England, has an army that the Filipinos
could afford to have susplant our army
here." This enables us to catalogue with all exactitude the Rev. Briggs. He is an apologist for the worst crimes because they are committed by "Anglo Saxons' who, in his opinion, can do no wrong either in the Philippines or in South Africa. He himself tells us of what he has heard of the "clean" and "moral" army he so praises: "I have heard of natives," he writes, "being shot down without quarter, prisoners being bayoneted without mercy." But what of all this, does not God's work. as the Rev. Briggs would put it, steadily go on in the spread of Protestantin these distant Pacific isles?

There are plain, old-fashioned people ho still believe in the decalog who, therefore, cannot get rid of the conviction that murder, rapine and pillage are crimes against God and humanity. The Rev. Briggs has evidently succeeded in emancipating himself from these old fashioned ideas. He lets us know that he is a firm believer in facts and that he has nothing but contempt for those who view facts from a moral point of view. After stating that he had heard of "natives being shot down without quarter, prisoners being bayoneted without mercy," he proceeds in this fashion to preach the doctrine that the end justifies the means:

" Oh ! for the time to hurry up and come when the American people shall use their eyes and their reason, and be fair with the facts. We are living in an actual world of cold, hard facts, in many cases terrible facts. Our army, our Government has been meeting thes facts, and meeting them as a Christian nation could best meet them. men and writers have tried to believe and tried to make others believe that we are living in the ideal world, and that this treatment which meets the facts so adequately is a bad policy because it does not accord well with their ideal world. We are in a world of cold, We are in a world of cold, hard facts, and our army has been meeting such cold, hard facts, and we may well be proud of them for so

Let us leave the Rev. Briggs to his cold, hard facts, including the and wanton murder of people to whom he is supposed to preach the gospel of righteousness and listen to the arraignment of him and his facts by Sixto Lopez, a native of the Philippines, who thus pillories the Rev. Briggs in the

Boston Transcript:
"Yes, the Spanish soldiers were cruel too. But I am not aware that they ever sought to justify their cruelty, or tried to lay their actrocities to the account of Him who said, Blessed are the merciful. Under Mr. Briggs theory of moral government, justifica-tion could be found for the foulest crime, even to the assassination of a king or the murder of a president.

"I admit that just now there is a hell' in the Philippines, but I do not scribe it to the same source as Mr Briggs. To my mind, God quires clean hands, and he To my mind, God's work reking or bayonets a prisoner is a murderer. Enough. Let us have done with

this prediluvian cant and savagery of Mr. Briggs'. Let him learn to do just-ice and love mercy, and walk humbly before God, ere he seeks to teach others the way of righteousness."
In this way does Mr. Lopez draw

aside the drapery of cant and let us see the moral hideousness of the doctrine preached by one who has gone seven thousand miles from our shores for the ostensible purpose of instructing Mr. Lopez's countrymen as to the best way of reaching heaven.—N. Y. Freeman's Journal.

The Reason for so Much Unbelief. "It is probably true," says the Catholic Telegraph, "that, since the dawn of Christianity, there never were so many people doubting concerning the future life as there are now; and the reason is not far to seek. The leaders of Protestant thought, having no acknowledged, divinely-authorized guide and teacher, have proceeded on the principle of private interpretion until they have become hopelessly at variance with one another regarding reigious belief. Each has his theory and his alleged reasons for supporting it but these latter have not the power of the ordinary people, who naturally look to the leaders for guidance, are bewildered by the dissension of their min-

ESPIRITU SANTO

2

By Henrietta Dana Skinner.

SYNOPSIS OF PRECEDING CHAPTERS Characters in the story.—Adrien and Theo dore Daretti—the former a young baraton from the Royal Opera at Berlin; the latter, the bro.her, possessing a voice such as only angel are supposed to have. Madame Hottense Del from the Royal Opera who as only angels are supposed to have. Madame Hottense Datepoule, the elder brother's god-mo.ne. a great contraito singer. Ramon Eugenio Disafer, his four daugnters and nis mother-in-law, Madame Valorge. Agostini, a professor of mathematics at the Lycee Louis la Grande Carissimo Casimiro, a violimist from the Conservatory Orchestra. Oreste, the Daretti brothers' valet. Chapter 1.—The Feast of Pontecest. The Church of St. Thomas d Aquin, Paris, Adrien and Theodore Daretti the singers. The former meets Ramon Disafer and his daughter, Espiritu Santo. She sends through the brother, the little flower of the Holy Gnost, after which she is named, Espiritu Santo, to Theodore Daretti.

Chapter II.—Closer acquaintanceship of the preceding ensaracies. Casimiro goes as solo violinst in the Opera's tour throughout Espiralend and the United States. Adrien accompanies him as the first baratone.

Chapter III.—College of St. Ignace. Adriano Daretti calls for his orother Theodore. Meeting with an old friend of their deceased parents, Don Luis de San Roque, Marquis of Palfox, his son Jamie and two sisters.

Chapter IV.—Theodore and in his boyish fancy falls in love with the little "princess," Espiritu Santo.

National National State of the Adrien to marry. She lauds Cattliers eldest daughters. Madame announces her intention to leave varias.

alina, Distinct
Delapoule announces her intention
Delapoule announces her intention
Paris for tive years.
Chapter VI — Theodore goes to his elder
Chapter VI — Theodore goes to his elder
brother Bindo, to be "made a man." His
parting with Espiritu. Adrien woos Catalina.
Her father discountenances his proposition,
and prefers his friend Casimiro.
Chapter VII.—After an absence of five years,
Chapter VII.—After an absence of five years,
Chapter VII.—After an absence of five years,
Chapter Delapouic returns to Paris. CataHortense Delapouic returns to Paris. spier VII.—After an absence of the Catatense Delapoure returns to Paris. Catatense voice wonderfully developed. Madame
popule proposes to bring her out on the
s stage. She asks Adrien Darctti's coation. Madame Delepoule trys to again
her former apartments in the Dishomestead. She is informed of the
iter's change of fortune—Madame Vali's blindness; Ramon's embarrassment;
ta Disder tutoring some South American
s; Rafacela Disdier has become a prodigy
secret of her blind grandmother at their
and much less commodious home at
and much less commodious home at takes care of her bind groundous home at Passy. Adrien asks Madam Dalapoule's permission to bring "two of the greatest living tenors" to assist Cataina in her debut. "The new lyric tenor" turns out to be Theodore transformed under his brother Bindo's

Chapter VIII.—Adrien and Theodore visit the Disdier's modest home at Passy. Their the Disdier's modest home at Passy. Their amazement at the changes Time has effected Espiritu again presents Theodore with a flower. Adrien and Theodore in a runaway accident. They escape with their lives. The groom Thompson severely injured.

Chapter IX. Death of Daretti's groom.
Chapter X.—Theodore speaks of his love for Espiritu to Madame Valorge and receives encouragement.

"We were rushing by the place where Christian's burden fell from his shoulders at the sight of the Cross. This served as a theme for Mr. Smooth it away, Mr. Live for the World, and a knot of gentlemen from the town of Snun Repentance. to descent World, and a knot of gentlemen from the town of Snun Repentance, to descant upon the advantages resulting from the safety of our lug gage, for our burdens were rich in many things escened precious throughout tht world and which were trusted would nor be out of fashion even in the Celestial City. It would have been a sad spectacle to see such an assortment of valuable articles tumbling into the Sepulchre."

The least

The last rehearsal of "Aida" was to take place on Friday morning, and Madame Delepoule was exceedingly nervous, for when the morning arrived there had been no message from Darett since his hasty departure for England. She sat down to her coffee and rolls in great anxiety, when the door opened and he was announced. "Oh, Adrien! How could you keep

me so on tenerhooks?

"Had you so little faith in me as to fear I should fail you? Why, we have two hours to spare yet!"

"I am too delighted to see you to have a word of reproof; but nobody knew where you were, and I dreaded some delay or accident.

I have come thus early to beg your offices in an act of charity. I have just overhead, accidently, a sad account of the family of poor Voquelin, the communist, Teodoro interested himself in at the hospital. His young daughters are destitute, their mother is ill, and they will be evicted to-day if the rent is not paid. Now I would like to pay their rent, but cannot discreetly do so myself. It is a woman's place to go to them in their trouble, and I ask you to do this good work for me in your own name."
"Why, certainly, Adrien. I will see

sal."
"No, Madame Delepoule, not after

but before, if you please."
"But I cannot miss the rehearsal!"

time to be at the rehearsal."

direct from the train to secure your good-will, and have not breakfasted. Do not ring; we are better by ourselves. I know of old where to find a

is my very best porcelain, that I never dream of using! I only keep it to look at. The Queen of the Belgians gave it to me. Oh, dear, it is not safe to let you rummage among my things."
"I never eat off of anything but

coolly declared Adrien. royal Sevres," coolly declared Adrien.
"Really, madame, if you will only sit
still and drink your coffee while it is
still and drink your coffee while it is you will enjoy it so much more.
here is an exquisite Bohemian glass, just the thing for my Apollinar-

"Well, remember, if you smash anything you must give me Queen Margherita's claret pitcher and the King of Bavaria's silver drinking-horn in ex-

And if I do not break anything you will give me in reward the Czarina's diamond star for my future wife?"
"That depends, Adrien. It goes to

of late, and thinks nothing of running on the control of late, and thinks nothing of running on to London or Brussels or St. Petersburg from Turin two or three times during the opera season! Do you not think him wonderfully softened and important of mercy, and just one person dearer to you than your dearest friend, have left all that the is one of those chosen souls who, for the madness of divine love, for the folly of the Cross, have left all that they possessed, have

proved in his manners? What do you ink can have done it, madame?"
"He is a magnificent fellow, Adrien stuff. It is just as I say. and a true, steadfast friend. not hold a candle to you physically, but morally and intellectually he is of a

"In other words, I cannot hold candle to him spiritually! Ah, he is a fine fellow, indeed. He can have no thing to regret in his life.'

She had finished her breakfast, and she rose from the table and stood near him, looking down at him.

"And have you anything to regret
in your life, Adrien?" she asked,

bluntly-as if so elegant a man of the were likely to tell! shrugged his shoulders. "How He shrugged

many can say that they regret no-thing?" he answered, carelessly.
"But, indeed, madame, I have not broken all the commandments, that you should look at me with such fierce condemnation!

" Oh, Adrien, I fear my unhappy prophecies for you have come only too true—is it not so?"

He stared politely. He felt some as-tonishment that so experienced a wo-man of the world should take him up in this manner. She came in contact with all sorts of people in her profes-sional life, and though irreproachable and universally respected herself sh had always been most liberal minded in accepting people as she found them. Why should she require of him that should be as circumspect as a young girl when making so much allowance for others?

Adrien, Adrien! You have hurried here after a fatiguing journey, without breaking your fast, to try and rescue from possible evil some poor young girls who are nothing to you, yet and yet-Oh, my child, how can you go on in a life so inconsistent with all your best impulses?"

" Madame Delepoule, very gravely, pushing back his chair from the table and looking steadily at her, "I have always been singularly frank with you, and I will be so still. I admit I have modified the strictness of my life in some respects since you last knew me, I trust that you will alalways find me none the less a man of honor and a gentleman."
"Oh, you gentlemen!" she exclaimed,

sharply; "I know you, and I have no patience with you! I understand your notions of honor. You fashion it for yourselves, as if sin were not sin if only your sinning be done according to your conventional codes. No doubt there should be honor, but sin is sin for that!" Daretti rose to his feet. There was

an angry flush on his brow, and he drew himself up stilly. Then he took up his hat and gloves and bowed with great formality.

"I regret exceedingly, Madame De-"I regret exceedingly, Madane lepoule, that I should have forced you lepoule, that I should have forced you to bestow your hospitality on me. that I understand your feeling I shall of course never ask you to do so in the future. I have the honor to bid you good-morning!" and he turned to leave

"Do not be foolish, Adrien!" she cried, following him. "Can you not bear a word from an old woman who has loved you from your boyhood, and loved your mother before you were born? I have not much tact, and I do not know how to beat round the bush, but who is there to say a plain word to you if I do not? You know that however clearly I may see your faults I will no more cast you off than your own mother would, though you were to break her heart." Any mention of his mother's name al

ways affected him deeply, and a troubled look crept into his eyes. Hortense Delepoule saw this gladly.
"And now you must leave me, Adrien,

for I must prepare to do your errand of mercy. God reward you for your good heart, my dear boy! "A good heart and a poor consci-

ence," he said, thoughtfully. "I am afraid they are a pair that pull badly And he smiled rather sadly together. as he bowed before her and left the

He passed through the antechamber me out on to the landing of the staircase. A tall young lady dressed in half-mourning stood at the door accompanied by her maid. He re-moved his hat and stood aside to let her "Oh yes you can. I will take such good care of Senorita Disdier that you will have a delightful surprise at the performance. But this matter of the rent smile of reasonitions. A sudden, shy formance. But this matter of the rent cannot wait till noon. Another person may be thinking of aiding them, to whom it is best they should not be under obligations."

"I see, Adrien—I see. I will go, of course, but oh, I shall never forgive Fate if I cannot settle the affair in time to be at the rehearsal."

glanced towards him. A sudden, shy smile of recognition came into her pale, bigh-bred face, but he was gazing absently begond her with thoughtful eyes. She passed in, turning her head a little to give a second glance as he went slowly down the stair. He had forgotten her, but she could not forget a face and form that had been the ideal of her young girlbood's visions of chivalry. He had girlhood's visions of chivalry. He had He laughed pleasantly.

He laughed pleasantly.

meanwhile, madame, will you offer me your hospitality? I hurried here the source of the source more indolent and more haughty in bearing than the laughing-eyed, gentlemannered, knightly young figure of by-

gone days. She dismissed her maid, and, crossing cup." Goodness gracious, Adrien! that the ante-chamber, knocked at the salon door. There was no answer, and she entered the empty room, and seating herself at the grand-piano began to modulate softly from key to key in plaintive minor, improvising a melan-choly little paraphrase on Beethoven's "Les Adieux." In a few moments a door opened from the other end of the room, and Madame Delepoule stood there bonneted and cloaked.

"My Lady Ainsworth, you are just the little person I want to see. We will not go to the rehearsal to-day."

"Not go to the rehearsal!" echoed the young lady. "No, we are going to desert Catalia, and go to Grenelle instead."
"To Grenelle!" again echoed the

young lady.
"Yes, yes, to Grenelle. Are you suddenly deaf, my child, or do you perhaps think that Grenelle is not the young lady. most attractive suburb in the world for Catalina Disdier."

He darted a conscious look towards her. "By-the-way," he said, with a short laugh, "I believe that Casimir know that there is just one thing that Choulex has become quite a traveller you love better than music, and that is an errand of mercy, and just one person

and I haven't an ounce of influence with them. You needn't hug me and tell me how kind and good I am, and all that I am an old man with one foot in the grave, and I cannot give up all my likes and dis-likes and gush with enthusiasm over coming in contact with dirt and smell and rags and six flights of rickety stairs, and all that sort of thing, as you young

Then you deserve ten times more rnen you deserve ten times more credit than we do," said the young lady, laughing softly, and with a warm flush rising in her pale cheeks.

"No, 1 don't; I am only going be-

cause I can't get out of it, and I mean to make you do all the work and get all the credit, while I sit by and gnash my teeth because I am not at rehearsal.' After the fatigues of the journey and

of the long dress rehearsal of "Aida," Daretti enjoyed his noon lunch and siesta, and spent two hours gayly in the afternoon driving his four-in-hand afternoon driving his four-in-hand through the Bois de Boulogne with a pleasant party on the drag. On his return he found he had still an hour to spare before dressing for a dinner en gagement, and reme ered Monsignor

"He was so kind about poor Thompson, and I have not yet called upor him," he thought. "I have just time for half an hour's talk.'

There was some one with Monsignore anson when Benjamin ushered Darett into the prelate's sky-parlor, a plainly dressed young man about Adriano's Adriano was somewhat re lieved not to find Monsignore Ianson Big-hearted, genial, and agree able as the American prelate was, his black eyes were as penetrating as they were kind. One felt that nothing escaped his keen vision, and that the standards by which he weighed men and things were not always the stand-ards by which one cared to be measured. Monsieur Moreau, however, took his departure very shortly after Daretti's

"I am glad to see you for a mome alone," said Monsignore Ianson. "I have a message for you from Voquelin, our poor communist friend at the hospital. He wished to see you about his children, who, it seems, are connected with some department at the Opera, and, he fears, may be in a destitute con-

dition. "Strangely enough, I have already been instrumental in helping the getting them good friends," said etti; and then he related the history of Madame Delepoule's morning expedition as he heard it from her when he dropped in at her room at noon. The prelate was deeply touched.
"Thank God, both for them and for

yourself. It is a great blessing, chevalier, to have been the instrument in saving a young life from ruin."
"It was little enough I had to do

with it. The blessing falls rather on the head of Madame Delepoule and of young Lady Ainsworth, who was with "Sir Guy's wife?"

"No, he is a bachelor, though he may not be so long. This is his sister-in-law, the widow of his elder brother, Sir Philip, who died two years ago. It was a pathetic little romance. Do you know the story, monsignore?"
"No. I only know the family by

name, not personally. I never met Phil Ainsworth, but I imagine him to have been rather a wild young hero, up to every sort of daring exploit—just the sort of fellow to captivate a romantic young girl's fancy. He fell desperately in love with a Vic-toire somebody—I do not think I ever heard Guy mention her family name and got terribly injured trying to save her young brother from drowning. The physicians said that poor Ainsworth had only a few hours to live; he was calling for her the whole time, and she, in gratitude to the man who had given his life to save one dear to her, consented to marry him on his death-bed, might be with him and His happiness, I nurse him to the end. suppose, helped him cling to life, for he lingered for more than a year, a help-His spine was paralyzed, and less, bedridden sufferer. could move neither hand nor foot; and finally the young wife, who had never known the joys of wifehood, was left a

widow at nineteen. "That is indeed a touching story. Fortunately she was young. The young recover easily from such shocks. She will mourn him for a while, but she will live to be a happy wife and mother

yet.
"Do you think so?" asked Adriano,
thoughtfully. "I do not know why I
should idealize Lady Ainsworth. I have never met her, but somehow I fancy it would be with her, 'love once, love always,' and she would not easily ge over the shock.

"Girls in their teens love more with the imagination than with the heart, said Monsignore Ianson. "And there was as much gratitude as love in her devotion. Depend upon it, chevalier, she has not begun to live her real life yet. But, apropos of romantic stories, the young man who has just left the

room is a countryman of yours."
"Indeed," said Daretti, surprised,
"his name is neither Italian nor Aus-

"If I were to tell you his true name you would recognize it at once. He is the Duke of Montallegro."
Departi started, "But I thought the

Daretti started. "But I thoug duke was insane," he exclaimed. "No doubt the world thinks doubt the world thinks so," replied Monsignore Ianson. "A young man inheriting a fortune of a hundred million francs, who chooses the day he comes of age to renounce it all and bury himself in a foreign city in poverty and obscurity, earning his living under an assumed name—what else can he be but insane? Can the world offer any motive for such actions that it would consider sane?"

There was a pause. Monsignore Ianson's bright dark eyes looked steadily into Daretti's face. He read its changing expression and waited.

"You mean," said Adriano, slowly, raising awe-struck eyes-"you mean-He stopped questioningly.

given their goods to the poor, have turned their backs on father and mother and house and lands and riches and ease, for love of the Son of Man, Who had not where to lay His head.

Adriano shaded his eyes with his hand. He was visibly struggling with deep emotion. Monsignore lanson still watched him intently.

"Our Lord looked upon him and loved him, as He did the rich young man of the Gospel," continued the pre-late, quietly. "He said to his heart, late, quietly. "He said to his heart,
'If thou wilt be perfect, sell all and
give to the poor;' and this young man nstead of sorrowingly turning riches, obeyed the divine command joy-fully and literally. His vast estates are managed by administrators for the benefit of the poor and for the public good of his native city. not as much as a penny from his own, and has not even the consolation of seeing and knowing the good his wealth is doing, but unthanked and forgotten of men earns his bread as a stranger in a

Adriano's heart had not so Adriano's neart had not so others within him since the days of his boy-hood's enthusiasms. He crossed over to the chimney-piece, and folding his arms gazed down into the open fire of coals. A rising sob choked him. The silence grew oppressive.

"I did not know there was such faith on earth," he said at last.

"Yet, it is all about you," rejoined
Monsignore lanson. "It is the same

spirit that leads men, and women too o consecrate themselves to poverty and chastity in religious orders and in the priesthood. Men do these things for 'folly of the Cross' every day. Lift up your eyes and look about you. "I have become blind myself; get that others may see," replied Adri-ano, in a low, stilled voice.

"But the faith is in you, or you

would not be so moved by an example of it in others," said the monsignore, gently. "You have surely not re-nounced your religion, chevalier?" gently. "I would not allow any one to say

that of me You believe its teachings ?" "Certainly. I would lay down my life for holy Church."

"And you regulate your life by its precepts?

Adriano made no reply.

"Come, chevalier! You would not be so illogical, so inconsistent, as to believe the Church's teachings, and yet live contrary to them-to be willing t die for your religion and not be willing to live in accordance with its require Again Adriano was silent. At last ments :

he said, abruptly:
"It is over four years since I have been to the sacraments, monsignore. You may draw your own conclusions."
"You surely believe that the risk you run is a question of eternity!"

"There is purgatory for us weak ones, is there not?" put in Adriano, rather shamefacedly. "Besides," he added, apologetically, "I am not a hardened sinner. I fully intend to lead a better life some day. I should not wish to die without the sacraments."

Lately, when the thought of sudden death had bothered him, Adriano had clung with satisfaction to the idea of purgatory as a place where he could explate his fashionable weaknesses comfortably, at his leisure. It had not occurred to him that he ran any risk of anything very severe. He felt amiably anything very severe. He left annaby persuaded that he was much too fine a fellow to be damned. He would be rather a credit to the court of heaven than otherwise! The very idea of a handsome, elegant, accomplished, and universally admired young. universally admired young man like being damned! himself rude and unnecessary of the monsignore to insinuate it. Besides, he of course meant to reform some day. It was really only a question of time.

"Some day! Some day!" repeated Monsignore Ianson, sadly. "The old ing the question. Stage life had little

really only a question of time.

"Some day! Some day!" repeated
Monsignore Ianson, sadly. "The old Monsignore Ianson, sadly. repeated cry. But for your heroic groom you might have already gone to your death unshriven. And have realunshriven. And have you learned nothing from that lesson? Oh, my child, my child! Why do you delay? You have dealt frankly with me as man to man a confidence I feel sure you have accorded to few. Why not en seek me as God's priest, make your confession at once, and put your soul to rights with its Maker now?"

Adriano looked startled. "I can-Adriano looked started. I cam not," he answered, impatiently. His temporary emotion was wearing off. 'I am no hypocrite, Father, I cannot, truly say that I regret my ways, or that I am willing to give them up. II admit that as a priest you have the right to speak to any child of the Church about his duties, but you must see that I am hardly prepared at this ment to listen to you with any pro-

fit to either of us. "I do not see that the moment makes any difference in my duty," replied Monsignore Ianson, "or in my right instant in season, out of seato be

"This is unfortunately out of son," said Adriano, shortly. "I have the honor to wish you good-evening,

Monsignore Ianson held out his hand frankly and pleasantly, and Adriano could not refuse to take it, though he

was inwardly raging.
"Remember." said the monsignore "Remember," said the monsignore, retaining the hand in his clasp a moment "remember that I am always at your service whenever you may feel differently disposed." And he released the hand with a kind, lingering pressure. Adriano bowed and withdrew in illence. "Very likely!" he muttered,

am disappointed in Monsignore Ianson. I did not think him so narrow and so utterly lacking in tact. Why, he would have had me go down on my knees then and there! Doesn't he know that that way of attacking a man know that that way of attacking a man is just the way to drive him deeper into the very things he ought to be confessing? I was really coming very near the Church of my own accord. I have been as circumspect as a monk ever since Tedi joined me, and I was

There was an ugly agitation in his soul. He hurried home to dress for a dinner-party, and was irritable with Oreste, and very short and snubby with Teodoro, who withdrew, feeling much wounded and astonished. The dinner soothed Adriano's nerves somewhat. The excellent dishes, the delicate wines, the gay conversation, the flattery of pretty women, brought him to son thing nearer the old self than he h been for many days. Stately and in-dolent, half-bored and half-pleased, the emotions of the last few weeks passed from his memory. He returned ward shortly before midnight found Teodoro already in bed. Goodhumoredly apologizing to him for his crossness, he caressed the boy indulg-ently, and wandered off to his own He glanced over some his dressing-table, and then dismissed

Oreste for the night.
"I am going out again, Oreste, and
I do not know when I shall be in. You

need not sit up for me."

The valet did not leave. He was Starting at h.s master with anxious eyes. Suddenly he fell at Daretti's feet and clasped his knees.

"Oh, my dear master! Do not go

out again this evening! Something tells me it will not be good for you. Do not go! We have been so happy ever since the Count Teodoro came. ever since the Count Teodoro can't just as we were in the old days! Oh! do not go and leave us!"

"Can I have no peace?" exclaimed Daretti, flercely.

"Can I have no independence in my own house? Must

dependence in my own house? Must my own valet undertake to control my actions? Leave the room instantly, and do not venture to speak to me in that way again ! ed and crestfallen, the valet Repul

obeyed. Daretti strode through the room, angry and impatient. "Old women, meddling priests, and whimpering valets!" he muttered, "Do they ant to drive me into a monastery? will let them see that I am not so easily driven!" He started for the door, then hesitated. "Tedi must not hear driven!" "I will wait for he thought. half an hour, till he is asleep, and then I can steal out without disturbing him.'

CHAPTER XII.

"O Jesus, drathless Love, who seekest me, Thou who sidst die for lenging love of me, Free me, O dearest God, from all but Thee, And break all chains that keep me back from Thee!

"O wounded Love, who once wast dead for me, O sun crowned Love, who art alive for me, O patient Love, who wariest not of me, Thou art my Ali, and I love naught but Thee!"

In Madame Delepoule's apartment a little group of women passed a happy evening, talking and laughing in pleasant anticipation of Catalina's debut. Rafaela and Espiritu had come in from the suburbs to be with their sister, and so also had the widowed young Lady Ainsworth, who had become very intimate with Madame Delepoule and Catalina in London during the last two years, when music had been her only resource and consolation. Rafaela played for them, and Lady Ainsworth sang in her rich, deep contralto. Her dramatic instinct was very keen, and each song stood out vividly complete in all its distinguishing characteristics, the effect aided by her exquisite enun ciation of the words and her artistic control of the emotional qualities of the voice. Hortense Delepoule looked the

picture of despair.
"Oh, Victoire! Why are you not on the stage? When I think how rare a good contralto is and how I have to struggle to knock a grain of dramatic understanding into the heads of most of the girls who try to study for the stage, I am ready to tear my hair

attraction for her, yet she knew that she held a great gift in her keeping, and her young life had little object in Widowed, childless, with a comfortable income and yet no home or given estate to care for, she could be of little use to any one. The healthy young night. The man lying at lazy spirit within her cried out for some-thing to work for, something to devote its strength to. She was a true woman in all her instincts, and felt intuitively that her vocation lay in home life, in household cares and the love of husband and children, and yet she shrank inexpressibly from the thought of a second marriage. The first one had been such a terrible mistake! She recalled tearfully and shudderingly her short experience—the compassion and gratitude that had led her to kneel by the dying couch of her heroic young love pledge herself to him in the s lover and marriage vows, the repulsion and de-spair with which she had so soon after learned the story of his unworthiness and profligacy, and of the claims which he had ruthlessly ignored for her sake. The succeeding months were one long period of anguish, when the fear that he might recover and claim her as his wife brought her in shuddering and loathing to beg that God would take her young life ratner than make her drink of such a cup! Oh, the terror of those lays, when she knew that she was no better than a murderess at heart, when her spirit cried out for his death, when, though forcing herself to nurse him conscientiously and tenderly, yet every assurance of his improved brought her trembling to her knee to pray that he might indeed recover but that she might not live to see him get well! What a memory to a wife to re-recall that the first words wrung from silence. "Very likely!" he muttered, sarcastically, as he took his way down the stairs. "Most likely! I see mytel self confessing to him! I declare, I self confessing to hosignore Ianson.

me!"
The world believed her to be an inconsolable widow, yet she hated the very sight of her weeds as a badge of hypocrisy and the memory of a haunting terror. When the second year of widowhood had passed she adopted a half-mourning more becoming to her girlish figure and youthful face. Healthy, active, and ardent, her loneliness began to weigh upon her. Hope and enthusiasm were natural to her and soft-hearted enough for anything when were not easily suppressed, and they must have their outlet in work of some

driven away what little good-will I sort-absorbing, earnest work. work she could find in a professional, musical career, such as Madame Delemusical career, such as Madame Dele-poule declared her pre-eminently fitted for; and yet stage associations were re-pellent to her, bringing her too much in contact with the wrong side of life. What a relief, what a solution of all her difficulties, if she could only feel herself traily called to embrace a convented truly called to embrace a conventual life, to find scope for her activities in the devoted work of a Sister of Char ity! Her mind had often turned to this idea as to a haven of peace; bu one must have special grace for such a life as that, and hitherto Victoire Ains worth had not felt its divine touch in

> She prayed earnestly as she knelt be side her bed that night. poverty and distress that she had witnessed in the morning had deeply affect ed her, and her sensitive soul quivering under the pain of sad recol-lections. Still she had had the joy of helping others to-day, of perhaps saving a young life from ruin. There was ich to give thanks for. Tired in heart in her soft bed, where she soon san into a dreamless sleep.
>
> She had not lain long in this light

slumber when she suddenly awok the consciousness of some strong emo-tion struggling within her soul, urging her spirit and crying to her, "Arise! Arise! Watch and pray, for I seek My sheep that is lost. What! Do you, a Christian woman, lie there slumbering while souls are perishing about you Arise! Arise! You, so protected from sin and suffering, can you not pray one short hour for a soul even wrestling with temptation and

bending its steps towards sin?"
Tremblingly Victoire Ainsworth arose
Tremblingly Victoire Ainsworth arose and knelt on the bare floor. Her brain was sleepy and confused, her lim ered with the cold. She could think of no prayer to say, and she looked regret fully and longingly at the warm What was the sense had just quitted. in getting up at that hour? She could not wander out alone into the streets of Paris at night to look after the sinner She was sorry the world was so wicked but what could one helpless girl de about it? She would lie down and go to sleep again comfortably. But

thing held her back.
"What! Do you fear a little cold, a little fatigue, a short vigil ? My saints, who endured cold and hunger, vigils, and stripes, shipwreek and suffering, who gave up all they possessed, who dwelt in caves and deserts, of whom the world was not worthy! Think of the Son of Man Himself, born in a cold stable, dying naked on the Cross! yet endured for the love of Me? you not then watch one short hour while I seek My sheep that has wandered from the fold?"

And through the cold midnight vigil she knelt on the hard, bare floor, prayshe knelt on the hard, pare hoor, praying as she had never prayed before, her heart burning within her till it triumphed over the cold and the fatigue. O love of God! O sin of man! Great drops of perspiration stood on her forehead, and her slender frame shook with the sobs. Sometimes kneeling with the crucifix clasped to her breast, times with arms uplifted to Heaven, sometimes prostrate on the floor, Vie toire prayed on. The beauty of holi ness, the vileness of sin, the nultitude of perverted or ignorant souls who seek darkness rather than light, who reject the gentle Saviour of mankind, and crucify Him anew upon the gibbet of their lusts—these thoughts overwhelmed her heart. O God, have mercy on the souls of men! Have mercy on the souls of men! O Jerusaler! Jerusalem! be converted to the Lord thy

At length there came a moment when the spirit within her ceased from urg-ing, when peace almost to rapture crept over her heart. She rose with stiffened limbs but with a mysterious joy in her soul. Then poor tired nature began to assert itself, and Victoire again turned wearily to seek the rest and comfort o her bed, this time without self-reproach and with a spirit in deepest peace.

The clock on the mantel struck midin a deep arm-chair, smoking a cigar and reading a novel, tossed aside the book, stretched himself, and, somewhat nook, stretched nimself, and, somewhat unwillingly, rose from the comfortable depths. As if feeling that his spirit needed fortifying, he drew a letter from his pocket and deliberately read it twice over, then tore it leisurely into bits and stooped to lay them on the smouldering embers in the grate, ling-ering to watch the fragments as they slowly curled up and burned themselves out. As he rose he smiled at his own idleness, and again sauntered towards

the door.
"I am really going this time," he said to himself. But he was not, for he remembered his latch-key and turned for he search for he search for he was not able to search for back to his dressing table to search for it. He seemed to be more absorbed in

it. He seemed to be more absorbed in his own musings than in the search, and fell to pacing the room slowly.

"It is strange," he was thinking, "how long it takes me to get over the nervous shock of that accident. Poor Thompson! He was better prepared to go than his master. It might have been I, and then—"he shuddered, and stood still a moment. "I suppose even purgatory is not a very comfortable place. We must pay to the uttermost farthing." He started forward with a determined movement. "Pshaw! What hind of movement. "Pshaw! What hind of movement." termined movement. "Pshaw! What kind of a man am I to let my nerves get the better of me in this way such a great sinner, after all, that I should be alarmed at the thought of death. My life makes a good showing by the side of that of most men. I am careful to avoid giving scandal. I have strict notions of honor, and my reputation is high in the every of the world. tion is high in the eyes of the world.

"My kingdom is not of this world! TO BE CONTINUED.

Loss of Flesh, cough, and pain on the chest my not mean consumption, but are bad signs, Allen's Lung Balsam loosens the cough and heals inflamed air passages. Not a grain of opium in it.

opium in it.

Only those who have had experience cautell the torture corns cause. Pain with your boots on, pain with them off—pain night and day; but relief is sure to those who use Holloway's Capa Care.

Corn Cure. DR HAMILTON'S PILLS CURE CONSTIPATION.

LAST OF MAY. TO THE CHILDREN OF MARY OF CATHEDRAL OF MOBILE.

In the mystical dim of the temple, The sunlight spoke soft to the shad And said: "With my gold and

gray,
Let us meet at the shrine of the Vi
And ere her fair feast pass away
Let us weave there a mantle of g
To deck the last evening of Ma;

The tapers were lit on the altar, Vith garlands of lilies between; And the steps leading up to the s Flashed bright with the roses sheen; The sungleams came down from heavens Like angels, to hallow the scene

And they seemed to kneel down the shadows

That crept to the shrine of The singers, their hearts in their v Had chanted the anthems of old And the last trembling waves

Vespers far shores of silence On the olled. And there—at the Queen - V altar-

The sun wove the mantle of gol While the hands of the twiligh weaving A fringe for the flash of each for

And wavelessly, in the deep sile Three banners hung peacef They bore the bright blue

heavens, They were the pure white and beneath them fair childre

kneeling,
Whose faces, with graces agle
Seemed sinless, in land that is s
And woeless, in life full of woo Their heads were the veil of the Their brows wore the wreat

And their hearts, like their flu banners, Were stilled in a holy repose Their shadowless eyes were upl Whose glad gaze would nev That from eyes that are most

heavens
The dark rain of tears soone The banners were borne to the them, a group fro Beneath band;

And they bent their bright, the blessing That fell from the priest' hand.

And he signed the three fai

standards, With a sign never foe cou What stirred them? The bree

evening: Or a breath from the far an Then came, two by two, to the The young, and the pure,

Their faces the mirror of Heav Their hands folded meekly i They came for a simple blue r For love of Christ's Mother And I believe, with the Ch Mary, The Angels of Mary were t

Ah, faith! simple faith of the You still shame the faith of Ah, love! simple love of the You, till warm the love of And the beautiful God who

Far out in the world's dr Finds a home in the hearts dren, And a rest with the lan

Swept a voice: was it w Heaven? Heard you ever the sea wh Where it sleeps on the sh night time? Heard you ever the h From the hearts of a thou

summers Heard you ever the bire springs
To the clouds, till she seem A song of a shadow on win Came a voice : and an " A Rose out of a heart raptu And in the embrace of its r The souls of a thousand le

A voice with the tones of a Never flower such a sw tilled. It faded away—but the tem With its perfume of v

Then back to the Queen-V The white veils swept two; And the holiest halo of her Flashed out from the rib And they laid down the w

Whose hearts were as hue;
Ah! they to the Christ a
Whose loves to the Mot And thus, in the dim of th In the dream-haunted d The Angels and Children

away, Where the sungleams kn the shadows, And wove with their A mantle of grace and of For the last, lovely ev

Met ere their Queen's

SNAKES, CENTIPEDES and things may assail you in you field and forest. Be sure to Perry Davis' Painkiller in thrun no risk, Directions on the Tun no risk. Directions on tr
They Never Knew Fa
observation of the effects of
table Pills has shown that
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and stimulate them to healt
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called remedies have failed.
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qualities.

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LAST OF MAY. TO THE CHILDREN OF MARY OF THE CATHEDRAL OF MOBILE.

In the mystical dim of the temple, In the dream-haunted dim of the day, In the dream-haunted dim of the day, The sunlight spoke soft to the shadows, And said: "With my gold and your

gray, meet at the shrine of the Virgin, And ere her fair feast pass away. Let us weave there a mantle of glo To deck the last evening of May.

The tapers were lit on the altar, With garlands of lilies between; And the steps leading up to the statue Flashed bright with the roses' red

sheen; The sungleams came down from the Like angels, to hallow the scene, And they seemed to kneel down with the shadows
That crept to the shrine of the

The singers, their hearts in their voices, Had chanted the anthems of old, And the last trembling waves of the

Vespers the far shores of silence had On the olled. And there—at the Queen - Virgin's

altar-The sun wove the mantle of gold, While the hands of the twilight were weaving
A fringe for the flash of each fold.

And wavelessly, in the deep silence, Three banners hung peaceful and They bore the bright blue of the

heavens, They were the pure white of the snow— And beneath them fair children were

kneeling,
Whose faces, with graces aglow,
Seemed sinless, in land that is sinful,
And woeless, in life full of woe.

Their heads were the veil of the lily, Their brows wore the wreath of the And their hearts, like their flutterless

banners, Were stilled in a holy repose. Their shadowless eyes were uplifted, Whose glad gaze would never dis-

That from eyes that are most like the The dark rain of tears soonest flows.

The banners were borne to the railing, Beneath them, a group from each band;

And they bent their bright, folds for the blessing
That fell from the priest's lifted

hand.
And he signed the three fair, silken standards. With a sign never foe could with-

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on the chest e bad signs, cough and a grain of

NSTIPATION.

What stirred them? The breeze of the Or a breath from the far angel-land? Then came, two by two, to the altar,

The young, and the pure, and the Their faces the mirror of Heaven, Their hands folded meekly in prayer,
They came for a simple blue ribbon,
For love of Christ's Mother to wear;
And I believe, with the Children of

Mary, The Angels of Mary were there.

Ah, faith! simple faith of the children An, faith! simple faith of the children.
You still shame the faith of the old!
Ah, love! simple love of the little,
You, fill warm the love of the cold!
And the beautiful God who is wander-

Far out in the world's dreary wold, Finds a home in the hearts of the chil-And a rest with the lambs of the

Swept a voice: was it wafted from Heaven? Heard you ever the sea when it sings,

Where it sleeps on the shore in the night time? Heard you ever the hymns the

From the hearts of a thousand bright Heard you ever the bird, when she

springs
To the clouds, till she seems to be only A song of a shadow on wings?

Came a voice : and an " Ave Maria" e out of a heart rapture-thrilled; And in the embrace of its music The souls of a thousand lay stilled. A voice with the tones of an angel, Never flower such a sweetness dis-

tilled. It faded away-but the temple With its perfume of worship was filled.

Then back to the Queen-Virgin's altar The white veils swept on, two by And the horiest halo of heaven

Flashed out from the ribbons of blue; And they laid down the wreaths of the

SNAKES, CENTIPEDES and other poisonous things may assail you in your walks through field and forest. Be sure to have a bottle of Perry Davis' Painkiller in the house and you run no risk. Directions on the wrapper.

THEY NAMES EXPENSIVE CONTROLLER.

run no risk. Directions on the wrapper.

THEY NEVER KNEW FAILURE.—Careful observation of the effects of Parmiee's Vegetable Pills has shown that they act immediately on the diseased organs of the system and stimulate them to healthy action. There may be cases in which the disease has been long seated and does not easily yield to medicine, but even in such cases these Pills have been known to bring relief when all other so-called remedies have failed. These assertions can be substantiated by many who have used the Pills, and medical men speak highly of the qualities.

BY REV. WALTER ELLIOT, C. S. P.

The Life of Jesus Christ, embracing the Entire Gospel Narrative, embodying the Teachings and the Miracles of Saviour; together with the History of His Foundation of the Christian Church. By Rev. William Elliot, of the Paulist Fathers. Imprimatur of the Archbishop of New York. Catholic World.

Kempis opens his famous treatise on the spiritual life as follows: ' that followeth Me, walketh not in darkess, saith the Lord (John viii. 12) These are the words of Christ, by which we are admonished that we must imitate His life and manners, if we would be ruly enlightened, and delivered from all blindness of heart. Let it then be our chief study to meditate on the life of Jesus Christ,"

To Christians grown to maturity the life of Christ should be as familiar as the little catechism to first communicants. The four Gospels are the primer Christian life. Guided by Holy Church, the Catholic learns from them the maxims for daily conduct no less than the foundations of faith. Imitation of Christ, simply doing as He did, is our rule of life. The highest motive for rule of life. any act of virtue is that our Saviour did it. Pure and simple imitation of Christ is perfect reason, perfect virtue. Therefore to learn the life of Christ is the chief study of every intelligent

Christian.

A well written Life of Christ will be notable aid to the performance of this It should contain the history of duty. our Saviour from beginning to end in our Saviour from beginning to end in the very words of the inspired narra-tive, and together with that such ex-planations as are needed to fill out an account so brief as that of the Gospels, and such reflections as are necessary to exhibit the divine tradition of the Church and the opinions commonly adopted by approved Catholic writers.

The origin of Christianity is in the history of its Founder. The life and deeds and teaching of Christ is His religion. And so must be our personal life; it will be Christian according as it is modelled on the life of Christ. Hence the study of His life is the chief mental occupation of His followers.

pagan That which converted the world to Christianity must convert sinners taken, one by one, from vicious courses, and it must hold them fast to their amendment, namely, the knowledge and love of our Redeemer. As humanity was renewed in the ages of persecution, so must sinners be now regenerated. At the time when the race of man was most in need of redemption, at the openmost in need of redemption, at the open-ing of the era of the Cæsars, Jesus was born. Then began a moral and intel-lectual revolution so marvellovs as to have become the single claimant for the first place in all historical study. It is Jesus Christ and His religion. A force at that epoch grasped the human race the like of which had never been known before. Christ reversed man's entire life, gradually and inevitably transforming him, all his ideas, principles, be liefs, morals, and customs, both social ard political. Virtue and wisdom, theretofore but feebly appreciated even a few superior souls among the gentiles, known, and that dimly, only to a single group of oriental tribes in Palestine, became a universal heritage, the birthright of slaves as well as philosophers, attainable without price and almost without effort by all humanity. So were nations and generations

f men sanctified.

But the work of Christ is also personal. From man to man he goes, teaching, exhorting, entreating, by word and by example, and by every inword and by example, and by every influence human and divine. Now, to read His life is to be taught by Him, His Spirit working meantime in a hidden way, till by the union of the outer and inner testimony the vilest blasphemer is first silenced, then convinced, finally sanctified and enraptured.

No book, to be sure, can sanctify a man. The Church of Christ is the divinely appointed instrument of imparting faith, and have and law. parting faith and hope and love, even of giving Christ Himself. She is the tree whose leaves are for the healing of the partiens. The elevative and red. the nations; the elevating and redeeming of men is through organic union with Christ in His mystical body, the Christ, and she would endure and presecute her work successfully in saving supplement of the pardoning and heal secute her work successfully in saving souls if all the books in the world were souls if all the books in the world were burned or had never been written. But it pleased Her Founder to give her the evangelists, whose inspired writings, mightily assisted by St. Paul's epistles and the other parts of the New Testament, are ever in the Church, ever under her eyes, or clasped to her bosom for preservation from the defilements of fanaticism and scepticism. The Church fanaticism and scepticism. The Church teaches Christ's life and doctrine in teaches Christ's life and doctrine in all her public and private ministrations, and imparts His Spirit in her sacraments. To be a Catholic is to be a pupil in God's school, whose whole curriculum is the teaching of Christ and Him crucified. And from the beginning of her career she has expended her energies with no other end in view—to build our hearts and minds into an colline of knowledge and love of Jesus To build our hearts and minds into an edifice of knowledge and love of Jesus whose hearts were as pure as their hue;

Ah! they to the Christ are the truest, Whose loves to the Mother are true!

And thus, in the dim of the temple, In the dream-haunted dim of the day, The Angels and Children of Mary Met ere their Queen's Feast passed away,

Where the sungleams knelt down with the shadows, And wove with their gold and their gray

A mantle of grace and of glory For the last, lovely evening of May.

——FATHER RYAN.

SNAKES, CENTIPEDES and other poisonous things may assail you in your walks through field and forest. Be sure to have a bottle of Perry Davis' Painkiller in the house and you in content of the stand of the stand for example of the inedication with gods and goddesses as numerous as those different type through the the author's comments and reflections. He say in the Preface: "The writer hopes that the book will help the reader to understand and appreciate the divine narrative. He has closely followed the most generally used Catholic versions, and on disputed points have about the the use mode of the inequality of the preface: "The writer hopes that the book will help the reader to understand and appreciate the divine narrative. He has closely followed the most generally used Catholic versions, and on disputed points have about the commonly accepted views. Another advantage is in the use made of the modern and so carefully selected as to make a Life of Christ by themselves. The publishers have been aided by skilful and over the redible corruption of morals among the credible corruption of morals among the preface: "The writer hopes that the book will help the reader to understand the redible corruption of morals among the credible corruption of morals among the preface: "The writer hopes that the book will help the reader to understand the redible corruption of the redible corruption of the inequality and appreciate the divine narrative. He has closely followed the most generally used Catholic versions. He h edifice of knowledge and love of Jesus a new reality of truth and virtue shall spring into existence? Shall a theory of evolution explain a sudden transformation from death into life? The ancient amount and social world was not devolution and social world was not devolution; and so effectually demolished by Christianity, and so effectually demolished that it requires the novelist to ished that it requires the novelist to ished that it requires the novelist to world of delusion and wickedness? Who created the modern world of

CONCERNING THE LIFE OF truth and virtue? Could it have been chance? Was it evolution? But the chance? Was it evolution? But the old order was imperatively set aside, root and branch. No! it was not man, nor circumstances, nor the evolution of intrinsic tendencies, nor anything else, the pagar misery, but that swept away the pagan misery, but only the Man-God Jesus Christ, and that moral and doctrinal force called

that moral and doctrinal force called Christianity, a force wholly new, free, superhuman, personal: Jesus of Nazareth and His Church.

What history says of mankind in general is told by devout men and women of their personal experience. The elevating and purifying influence known as the Christian Inner Life, is neither a development of native virtue nor that a development of native virtue no the coming of the God-Man personally, the infusion of His Spirit. "I live, now not I, but Christ liveth in me." As an aid to this interior regeneration the reading of Christ's life is of great To read the Gospels is to importance. To read the Gospels is to learn of Christ in detail, and from inspired writers. Add the comments of holy men and the living force of the written word is given its most fruitful

activity.

The clergy are always reading and studying the life of Christ, and are set to do it daily by the Church's law. The laity are earnestly invited to do likewise, not only by their pastors, as in the Third Plenary Council, but by all the suggestiveness of the public offices of religion throughout the ecclesiastical year. No passionate craving of the human heart ever equalled the longing to know Jesus, once a glimpse of His divinity and His love has been obtained -to adore Him, to obey Him, to be made one with Him in perfect love. This yearning is fed by the study of His life : the tenderest sympathy, the sweetest joy, the most heroic self-devotion, the highest wisdom, all beginning with the deepest sorrow for sin on His ac-count. All of humanity's noblest achievements and endowments are given us by Jesus of Nazareth, and consecration to His service are returned

to Him as to their rightful lord. Divine and Catholic faith is nourished by the use of a well-prepared history of the Life of our Lord. Devout reading the life of Jesus quickens our interior perceptions, clears the intelli-gence, reveals not only the teaching from on high, but the Teacher. Faith thereby secure an unshakable certainty thereby secure an unshakable certainty of conviction by an increase of intuitive knowledge. By reading of Christ one acquires a condition of mind called by the Apostle "having the mind of Christ." He becomes a familiar mind of Christ." He becomes a familiar mind of the condition of the Hibernians, therefore, so ceive the generous and unite of all. If the stage must give mind of the condition of the condition of the Hibernians, therefore, so ceive the generous and unite of all. If the stage must give many left it give us the real figure in our thoughts and dominates our mental forces. The author and finisher of our faith is Christ. To read prevails—Church Progress. His life is to help our struggles against unbelief, to strengthen our hold on the principles of His religion.

Faith, hope, charity; knowledge, onfidence, and love are the entire life of the renewed man. It is in Christ's company, meditating about Him, keepcompany, meditating about Him, keeping with Him, in His joys and sorrows, partaking of His humiliations and His triumphs, that we are helped to be like Him. "Was not our hearts burning within us whilst He spoke in the way and opened to us the Scriptures," said the two who met him on the way to the two who met him on the way to Emmaus. Next to our saciamental union with Christ comes that of reverent communion with Him in the perusal of His life.

Whatever intensifies our union with our Saviour is of supreme importance, especially in these days of worldliness and of polite seasualism. The sweetness of repentance, and afterwards, while battling with dangerous surroundings, the fortitude of weakness, must be in the interior familiarity of the soul with Christ. "I can do all things in him who strengtheneth me." No man has ever adhered to the teaching of the Son of God and earnestly endeavored obey His precepts, but that he felt himself enlightened, and at times in-flamed, with an influence far above his best natural capacity. This is shown not only by the martyr's heroism and the superhuman benevolence of the Sis-ter of Charity, but also by the pauper's patience and the dullard's wisdom, essupplement of the pardoning and healing influences of confession and Communion. It would be the highest form of prayer, it would be the best armory of our weapons against temptation, the sweetest solace in moments of discouragement. The Life of Christ which has been

ecently published was written with the purpose of spreading the love of Jesus Christ among the people. The chapters are short, and, accompanied as each one is by the sacred text of the as each one is by the sacred text of the Gospels, well adapted for use as points of meditation, the "composition of place" being amply provided by excel-lent pictures distributed through nearly every page. For the same reasons the work is well adapted for preparing sermons. The Gospel history is given word by word, interspersed in different type through the the author's

Christendom. We quote from the concluding paragraph of Pope Leo's mag-nificent Encyclical on our Redeemer, written at the opening of the new century: "It is rather ignorance than ill-will which keeps multitudes away from Jesus Christ. There are many who Jesus Christ. study humanity and the natural world; few who study the Son of God. The first step, then, is to substitute knowledge for ignorance, so that He may no longer be despised or rejected because He is unknown. We conjure all Christians throughout the world to strive all they can to know their Redeemer as He really is. The more one contemplates Him with sincere and unprejudiced Him with sincere and unprejudiced mind, the clearer does it become that Him there can be nothing more salutary than

At a recent meeting of the Suprem Council of the Ancient Order of Hiber-nians held in New York, it was decided to declare an open war on that absurd monstrosity of a thing called "the stage Irishman." The decision comes a little late but finds conditions over-

ripe for he affray.

There is no doubting the fact that the grotesque creature has done much to belittle Ireland and the Irish people. to belittle Ireland and the Irish people.
Millions who have become familiar with
the figure are possessed with the idea
in Ireland people dress and act like the
stage buffoon. It is time that he should

be pushed off the boards. In fact, he should have gone long ago. There is no reason why Irish-American citizens cannot get rid of him in short order if they work to that end. The Irish people at home have attacked and killed this style of vile caricaturing, and if it could be done there, it ought to be a much easier task in America. To the people at home in Ireland it ought to look as though many the Irish abroad are ashamed of the Irish abroad are ashamed of Ireland and the religion they imbibed there.

These stage caricatures are outrageous libels on Irish character. The smallest resemblance to them is nowhere to be found in that country and the gibbarish they are made to utter is merely the invention of bigoted minds unfriendly both to Ireland and her faith. And in this respect it is not the fight of the Irish-Americans only but it is that also of all Catholics. The effort ceive the generous and united support of all. If the stage must give us the Irishman, let it give us the real Irishman, let it give us the real Irishman and not a burlesque of him such as now

AN ABUSED WIFE.

"How much beating should a wife bear before she make up her mind to leave her husband?" was one of the question discussed on April 17 at the women's conference of the In His Name Society of the Protestant Church of All Souls in New York City. Mrs. Louise Seymour Houghton ex-

pressed the opinion that a wife should ubmit to any amount of abuse rather than leave her husband. She said that she had known many noble women whose drunken husbands had ill treated them every Saturday night, and who had yet refused to leave them, much eek a divoree.

Mrs. Elizabeth B. Grannis suggested that such treatment of a wife by a hus-

and was degrading. Mrs. Houghton replied that one soul ould not degrade another without that soul's consent. Sometimes a wife grew sweeter and better through suffering, and she had known cases in which the cruel husband had reformed,

touched by the woman's meekness.

Mrs. Arthur Smith insisted on a clear answer to the question under discus-

Mrs. Grannis replied that Mrs. Houghton seemed to believe that there was no limit to the abuse a wife should was no limit to the abuse a wife should er dure, but as for herself she did not agree with that opinion. "Now," she said, "there was John Wesley (the founder of the Methodists), whose wife used to drag him around the house by the hair of his head. It seems that it would have been more dignified had he resented it."

Mrs. Granms is right. The Catholic Church instructs its married members that they married "for worse" as well as "for better," that they must bear with one another to a reasonable extent, and that in some cases, for the good of the children or to save their spouse. the children or to save their spouse from worse sins, it may be a duty to out up with an endurable amount of ill treatment. But when the limit has been reached—when patience has ceased to be a virtue—the Church will not only permit but will also even encourage an abused wife to abandon her husband's

home. It will then allow a separation, although it will never grant a divorce. A wife should not have to endure any abuse. She certainly is free to run away from home to escape it when that e lesser of two evils.—Catholic Columbian.

Evolution of the Sects.

From the New York Sun. Will these ritualistic Baptist and Methodist churches stop with vested choirs merely? Will they not go on, naturally and logically, to the adoption of other features of the liturgical churches they are imitating? We are likely to see the cross introduced, and contains the time will come when the perhaps the time will come when the plain Communion table will give place to a veritable altar, with all its religious significance. This is, therefore, a serious innovation, suggestive of a radical doctrinal transformation in the

future. We have seen how Ritualism in the Episcopal Church has advanced to a bold teaching of the Real Pres-

The religious waters seem to be more disturbed at this time than ever before in the history of Christianity and signs of unprecedented revolutionary changes appear in many directions.

Parents and Home Education.

No matter how good the school may be, home education should supplement its work. Children are given by God to parents, not as a present which they can dispose of at pleasure, but as can dispose of at pleasure, but as a trust for which a very strict account must be given to God. St. Paul strongly rebukes those parents who neg-lect the careful education of their children. "If any man," says he, "have not care of his own, and espec-ially of those of his house, he hath de-nied the faith, and is worse than an innied the faith, and is worse than an infidel." Some parents foolishly imagine that they do their duty toward their children if they provide for their tem-poral wants, and settle them down comfortably in the world. But this is fortably in the world. But this is a great mistake, for it is not for this alone that children are given by God to parents, but for a higher object far; they are given in order to be trained up in the fear and love of God. Upon the due fulfilment of this duty, then, depends, in a large measure, the eternal as well as the temporal welfare of both carrents and children.—American and children .- American

A Wise Physician.

I am sick, and my malady becomes serious and leads me to fear unsupportable suffering; God knows it, and He loves me. Will He send me suffering above my strength? Oh; no, no I am sure that if He sends me suffer ing it is because I need it and that He will measure my strength with the prudence of a mother who metes out to her child a painful remedy. They speak evil of me; God knows it, and He loves me. Will He not make the calumny a means of sanctification for my soul? What is necessary that a drop of poison should became salu-tary? That is should be given by a skillful hand and under favorable circumstances. Does not God know how

to administer it?

NATURE'S BLESSING

Is Found in Health, Strength and Free

THIS GIFT IS MEANT FOR ALL-ON IT THE HAPPINESS AND USEFULNESS OF LIFE DEPEND-WITHOUT IT LIFE IS AN EX-ISTENCE HARD TO ENDURE.

Health is nature's choicest gift to

man and should be carefully guarded.

Ill health is a sure sign that the blood is either insufficient, watery or impure, for most of the diseases that afflict mankind are traceable to this cause. Every organ of the body requires rich, red blood to enable it to properly perform its life-sustaining functions, and at the first intimation that nature gives that all is not well, the blood should be cared for. Purgative medicines will not do this—it is a tonic that is needed and Dr. Williams' Pink Pills have been proved, the world over, to surpass all other medicines in their tonic, strengthening and health-renewing qualities. From one end of the land to the other will be found grateful people who cheerfully acknowledge that they owe their good health to this great medicine. Among these is Mr. Elzear Robidoux, a prominent young man living at St.

Jerome, Que. He says: "For some years I was a great sufferer from dys pepsia. My appetite became irregular and everything I ate felt like a weight on my stomach. I tried several remedies and was under the care of doctors but to no avail and I grew worse as time went on. I became very weak, grew thin, suffered much from pains in the stomach and was frequently seized with dizziness. One day a friend told me of the case of a young girl who had suffered greatly from this trouble, but who, through the use of Dr. Williams Pink Pills had fully regained her health and strength, and strongly advised me to try these pills. I was so eager to find a cure that I acted on his advice and procured a supply. From the very first my condition improved and after weight. The Catholic was fully restored to health, after having been a constant sufferer for four years. It is now over a year since I used the pills and in that time I have enjoyed the best of health. This I owe to that greatest of all medicines. Dr. Williams' Pink Pills, and I shall always have a good word to say on their be-

Through their action on the blood Through their action on the blood and nerves, these pills cure such diseases as rheumatism, sciatica, St. Vitus' dance, indigestion, kidney trouble, partial paralysis, etc. Be sure that you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on every box. If your dealer does not keep them they will be sent post paid, at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockboxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Cramps are Like Burglars
They come unexpected and when least welcome Be armed with a one-minute cure in a
bottle of Nerviline, which relieves cramp and
stomach pains in five minutes. In Colic
Summer Complaint, Diarrhoes, Indigestion
and Nausea, Nerviline is a remedy of remark
able potency, and acts promptly and acts
factory at all times. The composition of Polson's Nerviline expresses the highest medical
progress of the age, which accounts for its
superior merit. Price 25c.

HAMILTON'S PILLS ARE GOOD PILLS. Cramps are Like Burglars

HAMILTON'S PILLS ARE GOOD PILLS. HAMILTON'S PILLS ARE GOOD PILLS.
Some persons have periodical attacks of
Canadian choiera, dyseniery or Diarrhea, and
have to use great precautions to avoid the
disease. Change of water, cooking and green
fruit, is sure to bring on the attacks. To such
persons we would recommend Dr. J. D. Kellogg's Dysentery Cordial as being the best
medicine in the market for all summer complaints. If a few drops are taken in water
when the symptoms are noticed no further
trouble will be experienced.

A DURLEY VEGETABLE PILL —Parmelee's

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada March 7th. 1900. ditor of The Catholic Record Te the Editor of THE CATHOLIC RECORD,
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published.
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 speces.

hithful.

ng you, and wishing you success.

lieve me, to remain,

Yours faithfully in Jesus Christ,

† D. Falconio, Arch, of Larissa,

Apost. Deleg.

LONDON, SATURDAY, MAY 31, 1902.

ANOTHER ANARCHISTIC TEMPT AT MURDER.

While a festival was being celebrated at Bardolino, near Verona, on May 14th., in honor of Cardinal Bacilieri, an Anarchist perceiving the Cardinal standing at a window of the Guerrieri Palace, fired a shot at him, but missed his mark. The would-be assassin was arrested and will be tried for the crime.

A CATHOLIC BISHOP HONORED IN CHINA.

press of China conferring the noble rank of a mandarin upon Mgr. Anzer, Bishop of South Shantung, for services rendered in maintaining peace between Chinese Christians and non-Christians during Boxer troubles in that province. Notwithstanding the share the empress took in encouraging the Boxers during the recent troubles, she entertains a high regard and respect for the Catholic Church and for the Catholic Episcopate who have done so much for the welfare of China.

OUT.

Mgr. J. J. Kennedy, pastor of the Catholic Church of St. Lucy, Syracuse, refused to permit the services of a women's quasi-secret society called the Companions of the Forest, at the grave of one of the members on Tuesday, May 14. A delegation from the society attended the funeral, and Father Kennedy read the usual funeral service of the Catholic Church. When the funeral service was finished one of the ladies began to read the funeral service of the society from their ritual, but she was immediately stopped by the priest who told her that at the grave of a Catholic, only the Catholic funeral service could be allowed. The sexton was reprimanded for allowing the delegation to enter the cemetery.

LOCAL REPORTS OF DIOCESAN EVENTS.

reports of Confirmations, Episcopal dedication, and his own funeral being Visitations, First Communions, and the first service held there. other matters of general interest which occur in the parishes of the various great, for your work in the divine servdioceses, and we shall feel greatly obliged to those who send us such reports. Our kind correspondents in such cases are requested to be brief and concise, either omitting minute details, or referring very briefly to them, especially in the matter of addresses, details of ceremonies, and the like, which are usually written substantially in similar style, and which are, therefore, in their details, of such purely local interest that they would be insipid to the general reader. We must, of course, reserve to ourselves the right to curtail or alter verbally these reports when we deem that by so doing we shall meet better the requirements and wishes of our readers in general.

A GOOD APPOINTMENT.

We are very much pleased to note that J. K. Foran, LL. D., has been appointed by the Dominion Government chief English translator of the House of Commons. We do not know how many years Mr. F. B. Hayes, another Irish Catholic, has held this position but believe he is amongst the oldest of the civil servants in Ottawa. It is pleasant to recall to mind at this late day when Mr. Haves is in the autumn of life that no truer Irishman is to be found in the Dominion.

When public interest ran high concerning Irish affairs in the days of Parnell it was customary for Mr Hayes, cess.

thus proving his loyalty to his native country in a most practical manner, to give a contribution of \$1,000 to the Home Rule fund. His successor will no doubt be found an equally worthy Irishman. He comes to the position with youth on his side.

He was one of the most brilliant pupils of the great University of Ottawa, and will no doubt be found most successful in this very important position for which he has been chosen by the

EX-QUEEN NATALIE.

Queen Natalie, the wife of the late King Milan of Servia, who was diforced by the Schismatical Metropolitan, recently became a Catholic. The divorce was declared illegal by high functionaries of the kingdom, and the ex-king and Natalie returned together as husband and wife in 1885. Natalie on discovering the servility of a schismatical Church, studied the claims of |20: the Catholic Church, with the result that she became a fervent Catholic.

On May 10th she visited Rome, and went at once to pay her respects to the Holy Father, having previously announced to him by letter her intention to make this visit. Her letter was signed "A very devoted daughter of the Roman Church."

The ex-Queen desired to kiss the foot of the Pontiff, but he gently prevented her, and listened graciously to the story of her troubles. The Holy Father then gave her his benediction, after which she burst into tears, and could not control her feelings for a considerable time.

DEATH OF FATHER TRAHER.

Rarely have we experienced such a touching and regrettable occurrence as took place in London on Friday last, in the death of Rev. H. G. Traher, parish priest of St. Marys. We give a sketch An edict has been issued by the Em- of his remarkable life in another column. The publisher of the CATH-OLIC RECORD has known him for over forty years, and in companionship and friendship always found him, as a boy and as a young man, possessing qualities which made his acquaintance a joy. Hubert Traher was far above the ordinary, for nature had endowed him with more than his share of talent. During his youth the one special ambition-with him at all times and in all places-was to become consecrated to God in the holy priesthood. The years came and passed, but never was there A SECRET SOCIETY BARRED the slightest desire for change. After his ordination he was given by his Bishop several positions of responsibility, the duties of which he fulfilled with the utmost satisfaction. The work he performed while parish priest at Mount Carmel will be spoken of for generations, but the crowning glory of his career was the erection of the beautiful stone church in this city which was opened last Sunday. The very best work of his life was the erection of this edifice. His whole heart seemed to be constantly devoted to it. About ten days ago Father Traher became so ill that it was necessary to remove him to Mount St. Joseph and two days before the opening of the church he breathed his last. We doubt if in the history of the Church in Canada an- on our altars. other event so touching had ever taken God's kingdom on earth having completed an edifice in every way most bethe clergy or other local correspondents life to his Maker a few days before its Eucharist we have Jesus Christ Him-

> Noble priest may your reward be ice was great indeed!

"Kyrie Eleison! the stricken crowd Bowed down their heads in tears O'er the sweet young priest in his

vestment shroud (Ah! the happy, happy years!) They are dead and gone, and the Requiem Mass Went slowly, mournfully on.

The Pontiff's singing was all a wail,
The altars cried and the people wept,
The fairest flower in the Church's vale (Ah! me! how soon we pass!) In the vase of his coffin slept.

We bore him out to his resting place, Children, priests, and all; There was sorrow on almost every face, And ah! what tears did fall!

Tears from hearts, for a heart asleep, Tears from sorrow's deepest deep. Dust to dust-he was lowered down

Children! kneel and pray— Give the white rose priest a flower and crown,
For the white rose passed away.

And we wept our tears and left him there, And brought his memory home-Ah! he was beautiful, sweet, and fair

A heavenly hymn — a sweet, still prayer, Pure as the snow, white as the foam, That seeks a lone, far share.
Dead Priest! bless from amid the blest,

The heart that will guard thy place of rest, Forever, forever more."

Hold to your purpose to have a perect character, as a helmsman holds to his course along a rocky coast. There is danger in every deviation .- "

CORPUS CHRISTI.

On Thursday, the 29th inst., the Catholic Church celebrates the festival of Corpus Christi, which means "the body of Christ." This festival is an occasion for joy and thanksgiving to our Blessed Lord for the institution of the Sacrament of the Holy Eucharist, and is celebrated with all the splendor and marks of triumph possible, especially in Catholic countries where there is nothing to impede the outward expression of the fullest gratitude to our Divine Saviour for the institution of this great Sacrament.

The Most Blessed Eucharist was instituted by our Blessed Lord at His last supper which took place on Holy Thursday evening, being the eve of His sufferings and death on the Cross.

The great festival of the Passover or Pasch of the Jews occurred in that year on Thursday. This is clear from the gospel of St. Matthew xxvi. 17-

And on the first day of the Azymes the disciples came to Jesus, saying: where wilt thou that we prepare for thee to eat the pasch'?
"But Jesus said: Go ye into the

city (Jerusalem) to a certain man and say to him: the Master saith: My time near at hand : I will keep the thy house with My disciples. And the disciples did as Jesus had appointed them; and they prepared the Now when it was evening. He sat down with His twelve disciples"

New Testament which will be shed for by His creatures. many for the remission of sins. (Verses 26-28.)

It was during this night that Jesus was apprehended and brought before the High-Priest Caiphas, and, when Sanhedrim held by the Chief-Priests tion of the actuality of the miracles of They relate the respective occurrences the Southern Sates were disfranchised morning was come the Council of the and ancients of the people to condemn the Old and New Testaments has reclearly and intelligibly. The facts on account of their participation in the told by the prophets. (xxvii. 1)

Him to the Roman Governor for sent- fancy of the Biblical narrator.

From St. Mark xv. 42: St. Luke xxiii. 24: St. Jno. xix. 42, we learn that this oc-Sabbath, which was "a great sabbathday."

The great festival of the Pasch fell, therefore, in that year, on Thursday, and on that day the Blessed Eucharist was instituted, which was to be the Paschal Lamb of the New Law.

Our Blessed Lord gave us this sacrament at the most solemn period of his left." (Ex. xiv. 21-22.) life as His last legacy of love, and a memorial of Himself which should recall to our minds the intensity of His as were also those which are related of love for mankind, which is the cause the Apostles after Christ's Ascension Jewish people were, equally with himfor which He offered Himself a bleeding to Heaven. victim on the cross; and "He continues to offer Himself daily in an unbloody manner" in the Holy Eucharist to the house of the ruler of the synaoffered up by the hands of the priests

ouner event so touching nad ever taken place—the faithful priest who had ly the sacrament of love, and is above hand, He said to her "Damsel, I say to stead of being the Son of God, they to the federal Constitution. The plan devoted his life to the furtherance of all the other sacraments, because they confer grace, being so many channels whereby God's gifts of mercy are coninity, the Author of life and grace who power of Jesus. redeemed us by His death upon the of which they stand in need.

The Holy Eucharist completes the work of the Incarnation and continues it to the end of time. By it we are delivered from the servitude of corthe children of God." (Rom. viii. 21.)

The Blessed Eucharist was instituted for the glory of God, who makes manifest therein His attributes of power, wisdom, and goodness, and also for man's benefit, who thereby has immediate intercourse with our Holy Redeemer. It is the centre of Catholic devotion from which pious souls derive guidance comfort and holiness. We have also in this sacrament an acceptable sacrifice to offer to our Heavenly Father for all the purposes for which sacrifice was in- miracles are contrary to general experistuted by Almighty God from the beginnning of the world. It is an act of credit, however strong may be the testiadoration whereby the faithful are called | mony in favor of their truth. to assemble in daily adoration of God, to praise His holy name, to atone for other words the Eucharistic Sacrifice, deceived nor deceivers. is one and the same sacrifice which Christ offered on the cross, though the victim, but in the Mass the offering is make in an unblocky manner, massinger of the people of the same mood as the suffers not actual death as He are public and obvious to the senses, and Armenia. We have not experienced North were now in the same mood as make in an unbloody manner, inasmuch

blood are concealed in the Holy Eucharist under the sacramental veils of bread and wine.

Nevertheless, the same Christ is himself, being the heavenly high-priest

For all these bounties bestowed by our Lord Jesus Christ, we must be duly grateful, and it is to give us the opportunity of showing our gratitude that the festival of Corpus Christi has been instituted by the Catholic Church

Processions with banners, society badges, lights, flowers, etc., are indicative of joy and gratitude, and serve as a stimulus to excite these sentiments in the human heart, and it is with these accompaniments that the ceremonial of Corpus Christi takes place.

The day of the institution of the Blessed Sacrament occurs during the mournful week of the Passion of our Lord, when the Church is occupied with thoughts of penetential works, and though joy and gratitude are manifested to some extent in the Mass and office of that day, the mournful time is not suited to a full manifestation of these sentiments, and for this reason the feast of Corpus Christi is observed as a time when there is nothing to check such a manifestation. This feast is therefore to be kept with an outpower-It was at this paschal supper that the ing of thanksgiving to our Lord and Blessed Eucharist was instituted, for Saviour Jesus Christ for having insti-"Jesus took bread, and blessed, and tuted this banquet of love and it is a broke, and gave to his disciples and suitable occasion for the offering up of said. 'Take ye and eat: This is my earnest prayers to the throne of mercy body. And taking the chalice, He gave that we may become more and more thanks: and gave to them, saying Drink loving towards our Saviour, Whose most ye all of this. For this my blood of the earnest desire is to love and to be loved

MIRACLES AND HIGHER CRITI-CISM.

In connection with the discussion of the so-called higher criticism, the ques-Jesus for proclaiming Himself to be the cently been vigorously discussed, and Messias or Christ who had been fore- on grounds of the higher criticism, an whose instruction they were recorded that it was well known that the white English Methodist Professor, the Rev. From Caiphas, Christ was taken be- Dr. Charles W. Pearson, has denied been absurd for the narrators to endeav- most to a man to deprive the colored fore Pilate because the Jews had not that these miracles are anything more the power of condemning any one to than allegories or legends related with which all would at once have known the the country; and their disposition in death; they were thus obliged to send the view to illustrate some teaching or

According to this view, the miracles which Moses wrought before Pharoh were mere myths, even to the great manicurred on Friday, or the day before the festation of God's power when Moses stretched his rod over the Red Sea, and the Lord by means of "a strong and burning wind blowing all night turned it into dry ground; and the water was divided, and the children of Israel went in through the midst of the them. Sea dried up; for the water was as a wall on their right hand and on their

lived on earth would be also mythical, them not to have been impostors.

er in St. Mark v, 38-42, that He came been his desire so to do. whenever the sacrifice of the Mass is gogue, and found there many people thee arise.' was twelve years old, we are to believe, had therefore no interest in practicing veyed to the soul, but in the Blessed according to Dr. Pearson's theory, such a deception.

cross and who in this most Blessed Sac- facts. There is no evidence, nor any truth of what he says. This evidence rament nourishes the souls of those who good reason to assert that they are of sincerity was given by the Evangelrament nourisnes the souls of those who registration, of the receive Him worthily, with every grace allegorical narratives. They and very ists, for they knew that by propagating property taxes: fourthly, to any citimany similar events both of the Old and the gospel of Christ, they were ex-Jesus Christ are truly from God. If the them that they would be brought befacts are not strictly true, the divine fore magistrates and rulers who would ruption into the liberty of the glory of characters of the old and new revelations are alike illusive and deceptive. The arguments on which Dr. Pearson

theory that the miracles of Scripture are not facts are practically identical with those adduced by David Hume a century and a half ago, and their fallacy has been frequently shown by Christian writers.

Hume contended that because the great majority of people, to say the least, have not experienced miracles, ence, and are therefore not worthy of

We maintain, on the contrary, that this reasoning does not show the facts lated are facts which cannot be dis- men are born free and equal." It may our sins, and to be seech Him for all the narrated to be incredible; but as facts puted. favors and graces we require. The they are worthy of belief if they be attest-Holy Sacrifice of the Mass, which is in ed by witnesses who are themselves not

It is on the testimony of such witnesses that we believe any facts we was offered on the cross a bleeding itself forces us to give credence to facts thus attested.

suffered on the cross, and His body and have occured before a great number of them, but we have no personal experiwitnesses, it cannot be supposed, and it ence that they have not occurred. We would be contrary to reason and nature to are, however, certain of these fact suppose that these witnesses were all de- through human testimony, and we may ceived in the same way regarding their be and are equally certain of the miracuoffered up as a victim, and He offers reality, for this would require that all lous incidents related in Scripture the witnesses should have been deprived which we have not seen; but we have whom the visible or earthly priest re- of their faculties and senses in the same witnesses to them who are neither demanner and usually at the same time—a ceived themselves nor are they desupposition which is contrary to the physical, moral, and mental nature of mankind.

The miraculous facts which we have related above as having been performed by Moses and Christ respectively are of this character. The crossing of the Red Sea was not merely witnessed by the Israelites, but they took part in it, and witnessed the return of the waters when the Egyptian army was in the bed of the sea, pursuing the Hebrew fugitives. This return of the waters was equally miraculous with their standing like a wall on each hand while the Iraelites passed through safely on dry

It is thus to be seen that the whole nation of the Israelites, who numbered about two and a half millions of people, were witnesses to this stupend-

Similarly, when Jesus raised to life the ruler's daughter there was a large number of persons present who were certainly not over-credulous, whereas ' they laughed Him to scorn" when He said: " the damsel is not dead, but sleepeth." But when the miracle of trived by means of a very astute law her being raised to life was accom- to restrict the negro vote of the State

this same occurrence, adding that "the franchise. fame hereof went abroad into all that The fifteenth amendment to the Concountry." (ix. 26.)

to similar effect.

were deceivers in relating these events. This law was passed when nearly all were in each case well known to all for war of the rebellion, owing to the fact in the first instance, and it would have people of the South were disposed alor to palm upon them a history of people of a share in the government of nothing of the kind occurred."

invent stories which are proclaimed to number. have been public in regard to the very

The miracles of Jesus while He all the characteristics which prove

In the case of Moses, the whole self, witnesses of the facts, and he could

have three witnesses who wrote inde- its provisions. "weeping and wailing" much, because pendently of each other, none of whom could expect no benefit from falsely

But all these events are related as even death itself, in attestation of the New Testaments are the basis of the posing themselves to every suffering claim that the missions of Moses and of and persecution. Christ had foretold think they were doing a service to God in persecuting them; and in fact they all suffered persecution and death for and other higher critics found their preaching Christ and teaching His doctrines.

Further, we know that the Apostles and Evangelists taught a most pure and holy doctrine, and inculcated holi- can bar out almost every one whom they ness. It cannot be supposed that such please to exclude. They are the sole men, in whom even the adversaries of judges of what will constitute "a rea-Christianity could find no guile, were sonable explanation of the clause of the conspirators to propagate over the Constitution selected, and they may world a history which was false in all select such clause as they see fit in its details.

that the gospel narrative, or the history be deemed a reasonable or satisfactory of our Lord on earth, is truthful in all explanation of the clause of the Federal its details, and the miracles therein re- Constitution, which declares that "all

Hume's arguments against the truth of "unreasonable" in their interpretaall miraculous history. It is not tion of this fundamental law; and if against our experience that the events they interpret the new State Constitu-Christ offered on the cross, shough the manner of oblation is different. He have not ourselves seen, and nature which we have not personally witnessed tion as being an infringement of the have occurred, such as the death of fifteenth amendment, they will certain-Queen Victoria, the murder of King ly be adjudged as unworthy of the When facts as related by a witness Humbert of Italy, the massacres of franchise. Surely, if the people of the

ceivers.

The higher criticism which denies the historical events of Scripture is a criticism of very low order. The Cath. olic Church does not oppose reverent investigation into the authorship and historical and scientific relations of Scripture; but it is a great mistake to assume that assaults which critics of high pretensions make upon the Bible are founded upon true science. The Bible is proved by one course of reasoning to be true, and as truth cannot be opposed to truth known in some other way, we may be sure that the truth of Holy Scripture will never be refuted by any discovery which true science may make.

We might reason regarding any mir. acle of Scripture in a similar way to the argument we have founded on the two miracles treated of above, as having been wrought by Moses and Christ respectively.

THE NEW CONSTITUTION OF VIRGINIA.

The Virginia Legislature has conplished, they who witnessed it "were within almost the narrowest possible astonished with a great astonishment." limits, while admitting as many whites St. Matthew gives a similar account of as possible to the enjoyment of the

stitution of the United States prohibits St. Luke relates these circumstances any State from passing new laws or retaining existing laws to shut out from Next, it behooves us to show that the franchise any persons or classes of neither Moses nor the evangelists persons on account of race or color. falsity. They would only have made this regard is still unchanged. But themselves ridiculous by such an at- they can put their wishes into execution tempt, as they would have been told at only by an evasion of the fifteen once by many witnesses ocular and con- amendment; and with this object in temporary: "but we were present and view, the new Constitutions of several of the Southern States have been They who intend to deceive do not framed, Virginia being among the

Many of the Southern papers declare persons who will be the readers of emphatically that even the new constithem, and who are expected to believe tution does not go far enough in excluding the negro vote, though it is stated This we have said in regard to im- that as regards the white vote it is postors; but both Moses and the sufficiently comprehensive. The repre-Apostles and disciples of Christ have sentatives of what is known as "the black belt." by which is meant that portion of the State in which the blacks are most numerous, are particuthe law as it has been enacted; but Where we read of our divine Redeem- not have deceived them even had it the Richmond Despatch states that very few white voters need entertain any fear In the case of the Evangelists, we lest they will be disfranchised under

The dominant idea of the new law is of the death of the ruler's daughter, had any interest in deceiving mankind; to exclude the blacks from voting with-The Blessed Eucharist is pre-eminent- and that taking the dead damsel by the for if Christ had been an impostor in- out violating the fifteenth amendment damsel rose up and walked; and she representing Him as the Messias. They is to give votes to four classes of persons: first, "to all who have served in time of war in the army or navy of self, His flesh and blood, soul and Div- made up to give a high idea of the for the sincerity of a witness is his States, or of any State of the United readiness to suffer any torment, and States: secondly, to the sons of the persons already enumerated: thirdly, to any citizen who has paid during the year previous to registration, \$1 in zen who can read any section of the Constitution and give a reasonable explanation thereof when read to him by the officers of registration."

This last clause has been called "the understanding clause;" and it is the general belief that it will be so employed by the officials of registration as to admit ignorant whites to the ballot, whereas ignorant blacks will in every case be excluded. In fact so much power is given to the officials that they each case. It will be a matter for curi-From these considerations it follows ous people to speculate upon what will well be presumed that the blacks who We now see what answer is to be deem themselves to be included among given to Dr. Pearson's and David "all men" will be regarded as very

nent, they would very soc clare that the new State Constit is itself contrary to the Federal C tution, at least as it stands wit fifteenth amendment. But the ! erners are now apparently in a ver ferent mood. They are pleased the patriotic manifestations o people of the Southern States w tered fully into the spirit of the nation by enlisting freely and e jastically into the army and nav ing the war with Spain, and the boast has been ever since frequen tered that North and South are more "a united nation under t flag," but when the fifteenth ment was passed, it was intenforce the whites of the South to colored race on an equality with selves. Further: the Republican which all power in its hands who amendment was adopted, expect it would deluge the South with negro vote, the effect of which w to destroy the solidity of the So states in favor of the Democratic The present enthusiasm of the for the expansive or imperialist icy of the Republicans, has ma Northerners more ready than fore to meet the wishes of the S whites, and it is probable that n

states annulled. It is provided that the new C tion shall not come into force un formally proclaimed, or ratified vote of the people; but it is cert it will be made law by one or the of these modes. The provision stated will remain in force January 1st, 1904, but all who voters under then before that o remain permanently on the electors. It is provided that a date all new voters must ha their poll taxes, and, unless blind or otherwise physically each person desiring to be re as a voter " must make applica registration in his own hands This educational qualification required of all voters at the e vear 1903.

will be made to have the p

changes in the laws of the S

Many Southern papers re clause as another door open perpetration of gross frau Richmond Times is among the take this view of the case, nev this journal believes that the moment is a critical one in th of the State which must be ti and it promises to support th for this reason, in the hope understanding clause may be hereafter so as to become mo

The whole matter reminds statement made by some Pro ligious papers that the Catho cal party in Belgium and els always opposed to the pow people. The charge is a fals the discussion now going on in Louisiana, Mississippi and ot ern States shows that there which are neither clerical no which are opposed to simple suffrage which is the question

caused the recent troubles i The educational clause i posed Virginian law also other parties beside the Be cals believe that certain eges ought to be extende who have taken the pains to education. It is true, the law differs materially from t gium, but the principle i though the Belgian law giv vote only to those who are cated, whereas that of Virgin benefits to those who have low educational qualification

BEWARE OF RELIGIO BUGS.

Last week a sleek you tained money under false this diocese. He solicite tions for a Catholic magazi in the United States, and sent to collect for a charit tion. He was a fraud pure Catholics should not be im they can easily refer to the pastors or to the Bishop of and have these imposters r The safe rule is to have

with strangers without au the parish priest.

Prayer's Effica Prayer can obtain every open the windows of hea the gates of hell; it can pustraint upon God, and de till he leave a blessing; it treasures of rain, and so ribs of rocks till they n and a flowing river; praye the girdles of the north mountain of ice, "Be hence and cast into the ; it can arrest the su of its course, and send the strange things and secre unrevealed transactions regions of the stars, sha ministry and advantages they were when they passed that BRIEF EXPLANATIONS OF SOME iment, they would very soon declare that the new State Constitution is itself contrary to the Federal Constitution, at least as it stands with the fifteenth amendment. But the Northerners are now apparently in a very different mood. They are pleased with the patriotic manifestations of the people of the Southern States who entered fully into the spirit of the whole nation by enlisting freely and enthusiastically into the army and navy during the war with Spain, and the proud boast has been ever since frequently uttered that North and South are once more "a united nation under the old flag," but when the fifteenth amendment was passed, it was intended to force the whites of the South to put the colored race on an equality with themselves. Further: the Republican party, which all power in its hands when that amendment was adopted, expected that it would deluge the South with a vast negro vote, the effect of which would be to destroy the solidity of the Southern states in favor of the Democratic party. The present enthusiasm of the South for the expansive or imperialistic policy of the Republicans, has made the Northerners more ready than heretofore to meet the wishes of the Southern whites, and it is probable that no effort will be made to have the proposed changes in the laws of the Southern

states annulled. It is provided that the new Constitution shall not come into force until it is formally proclaimed, or ratified by the vote of the people; but it is certain that it will be made law by one or the other of these modes. The provisions above stated will remain in force only till January 1st, 1904, but all who become voters under then before that date will remain permanently on the roll of electors. It is provided that after that date all new voters must have paid their poll taxes, and, unless they are blind or otherwise physically unable, each person desiring to be registered as a voter " must make application for registration in his own handwriting." This educational qualification will be required of all voters at the end at the year 1903.

Many Southern papers regard this clause as another door opened to the perpetration of gross frauds. The Richmond Times is among those which take this view of the case, nevertheless this journal believes that the present moment is a critical one in the history of the State which must be tided over, and it promises to support the measure for this reason, in the hope that the understanding clause may be modified hereafter so as to become more reason-

The whole matter reminds us of the statement made by some Protestant religious papers that the Catholic clerical party in Belgium and elsewhere is the discussion now going on in Virginia, Louisiana, Mississippi and other Southern States shows that there are parties which are neither clerical nor Catholic which are opposed to simple universal suffrage which is the question which has caused the recent troubles in Belgium.

The educational clause in the proposed Virginian law also shows that other parties beside the Belgian clericals believe that certain extra privleges ought to be extended to the education. It is true, the Virginian law differs materially from that of Belgium, but the principle is identical gium, but the principle is identical, permit confusion in the sense of many though the Belgian law gives an extra vote only to those who are highly educated, whereas that of Virginia gives its penefits to those who have even a very low educational qualification.

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BEWARE OF RELIGIOUS HUM-BUGS.

Last week a sleek young man obtained money under false pretences in this diocese. He solicited subscriptions for a Catholic magazine published in the United States, and said he was sent to collect for a charitable institution. He was a fraud pure and simple. Catholics should not be imposed on, as they can easily refer to their respective pastors or to the Bishop of the diocese and have these imposters punished.

The safe rule is to have nothing to do

Prayer's Efficacy.

Prayer can obtain everything; it can open the windows of heaven, and shut the gates of hell; it can put a holy con-straint upon God, and detain an angel till he leave a blessing; it can open the treasures of rain, and soften the iron ribs of rocks till they melt into tears and a flowing river; prayer can unclasp the girdles of the north, saying to a mountain of ice, "Be thou removed hence and cast into the bottom of the ; it can arrest the sun in the midst of its course, and send the swift-winged winds upon our errand; and all those strange things and secret decrees and unrevealed transactions, which above the clouds, and far beyond the regions of the stars, shall combine in ministry and advantages for the pray-

CATHOLIC CEREMONIES AND PRACTICES.

or Occasional Attendants who are Un familiar with the Customs Obtaining at Catholic Services.

CONVERSATION IN CHURCH. With Catholics the purpose of attending church is to worship God. The Catholic Church is more than a meetinghouse. It is a holy place where God dwells in the Blessed Sacrament. Out of reverence for the sacred surroundings, without intending incivility or discourtesy, the faithful avoid conver-sations with their neighbors in order to preserve a recollected state of mind nd to show due regard for the Sacred

THE SIGN OF THE CROSS. The Sign Of The Cross is made by touching the forehead with the right hand, then the breast, then passing from the left shoulder to the right, during the act saying: "In the name of the Father, and of the Son and of the Holy Ghost. Amen." It is invoking the Holy Trinity in prayer, and custom makes it the beginning and closing of other prayers and as well of religious acts in general. It is frequently used in ceremonial and the practice of religion, in order to hold in acred remembrance the instrument of Christ's redemption.

HOLY WATER.

Holy Water is ordinary water blessed by the minister with the prayers provided in the Missal for that ourpose. These prayers beseech the Almighty to protect those who use it and to keep them from harm and sin.

At the entrances to Catholic churches and to many Catholic homes a vessel or led "Holy Water Stoup," is The faithful use the Holy font, called Water by moistening the tips of their fingers, then making the sign of the

Wax candles were used originally for the purpose of illumination. This necessity existed at least during the three centuries during which the catacomb were used as places for Christian assembly. Subsequently the use of candle vas continued in memory of earlier days, and symbolically in commemora-tion of the light which Christ brought into the world. They became thus the symbol of Faith. Faith is an interior

Incense is a symbol of prayer. In a subordinate sense it is used to denote esteem and respect. This use comes from the Old Testament, and it has been continued by the Church without interruption.

VESTMENTS.

The Church prescribes that certain vestments are to be worn by its ministers in performing the functions of their The separate articles have each relative or mystical connection with the service, and are ancient in conception and design, being associated with the apostolic age and the Old Testament idea of a priesthood. Consequently their origin is sacred.

Genuflection consists in bending the right knee till it touches tke floor, then rising again. Catholics genuflect upon entering or leaving the church as a public homage to the Saviour sacramentally present on the altar. here the use of genuflection is general is at the Mass when the words are read: "Et homo factus occurring in the Credo. Hence always opposed to the power of the genuflection is made in in homage people. The charge is a false one, but made Man"—the central mystery of the Christian faith. For similar reasons the custom prevails of raising one's hat in passing a church.

THE USE OF LATIN.

In sermons and instructions the Church uses whatever language is language is suited for imparting knowledge. may be sign language or any spoken language. In ritual and official interit uses the Latin because this pian is apostolic and is useful for the following reasons:

First.—A world-wide religion needs intercommunication.

words and phrases as understood by generations. The Church her doctrines from the

Latin language is lucid and precise, that it has power and grandeur; and the experience of many ages is that it aptly serves the purposes of ceremonial

Fourth. - A common language employed in religious worship gives a character to the act which makes all men brothers. Entering a house of God in a strange land the Catholic is at home, for he finds a sameness in the mode of worshipping. The experience anchors him to home memories, and not less it exemplifies for him in a practical manner the common fatherhood of God.

Fifth. — In some oriental churches which are in communion with Rome an-

cient languages other than the Latin are used. This practice is connected with early traditions, and consequently with strangers without authority from the parish priest.

with as sanction and is venerable. The numbers of these gether with the limited extent of the country involved, emphasize the universal impress placed upon the Church by the action of Peter, the first of the Apostles and Chief Shepherd of the fold of Christ. This primate of the apostolic college fixed his See finally at Rome, the centre of ancient civilization, in consequence, principal seat of Christianity. From this historical fact springs the use of

Latin in the Church. SACRIFICE OF THE MASS. "Do this in commemoration of me"
(Luke xxii. 19) is the commission or authority for the enactment of the service called the Sacrifice of the Mass, or,

as briefly termed, The Mass. The central fact of this service is the changing of the substance of the bread

lowed by ceremonies which have a bearing on the central idea of Calvary's tragedy, and to Catholics it is the highest form of religious exercise. Through nineteen centuries this has been the great religious serving of all Christians.

nineteen centuries this has been the great religious service of all Christians.

The expressions, "High Mass," chanted service; "Solemn Mass," service chanted and assisted by a deacon and subdeacon; "Low Mass," service read; "Pontifical Mass," celebrated by a prelate; "Requiem Mass," celebrated by a prelate; "Requiem Mass," or genius than other superiority, as Catholics, over the dead; "Nutrial Mass," to bless brated by a prelate; "Requiem Mass," to bless marriage, have reference mainly to the vectomel, because of converse. external observance of some portions of it. The essential parts of the Mass are always the same.

SOLEMN BENEDICTION.

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At Solemn Benediction the conse-crated Host is placed within the glass receptacle of a monstrance or ostensor-ium, which is a stand of gold or silver with rays like the sun. This is placed with rays like the sun. upon the tabernacle; the people or the choir sing the two anthems, "O Salu-taris" and "Tantum Ergo;" the priest offers incense in emblem of prayer and adoration, and in conclusion of the ceremony, holding the ostensorium in both bonds, he makes with it the Sign of the Cross over the people assembled. The signalling by a small bell is to announce to the people bowed in adoration the exact moment when the priest gives the Benediction of the Blessed Sacrament.

This is My Body " (Luke xxii. 19). In this devotion the people adore the real Body and Blood of our Lord and receive from Him a special blessieg.

AT FUNERALS. The remains of a deceased person brought to the church is the closing of an earthly career whose first connection with the Church began in baptism.

The prayers in the celebration of a Requiem High Mass are for the peaceful repose of the soul. The vestments and altar facing are in mourning color. The usual benediction to the people attending a Mass is omitted on account of the special intention of the Requiem At the close the priest prays again, and sprinkles with Holy Water and offers incense to the late tenement the soul which has entered eternity. All prayers and ceremonies have re-

to the future welfare of the It is a holy and wholesome thought to pray for the dead" (II. Mach. xii. 43).—Catholic Truth Society Pamphlet.

WHO FOUNDED THE CATHOLIC CHURCH?

When Jesus Christ walked upon earth among men the question was asked, "Who is He?" Some answered, "He hath Beelzebub, and by the prince of devils he casteth out devils." Others took him to be a holy and inspired man: some saying, "He is John the Baptist, Elias, and others Jeremias, or one of the prophets." On the other hand, his true disciples, with the Apostle Peter, confessed his divinity, declaring him to be "Christ, the Son of the living God."

In the same way the question is asked in our day, "What is the Catholic Church?" Some men answer, She is the work of Satan, the seat of error, and synagogue of Antichrist. This is what a multitude of sincere persons actually believe. On no other ground they have justified break-f from the Catholic Church ing off from the Cathone and setting up another and religion in opposition to could form Hence they took every means in their power to destroy the Church. The great body of the older Protestant commentators on the Holy Scriptures interpret them, when they speak of man of sin," and the "harlot of Baby lon," to mean the Catholic Church. their synods and in their sermous up the same language, and they kept prophesied the speedy downfall of the Catholic Church.

Catholic Church.

Is it not strange, thoughtful reader, that the Catholic Church, which has faithfully preserved the Holy Bible, and from whose hands all Christians are considered to the constant of the con and from whose hands all Christians have received it, and which has been instrumental in converting so many nations to the Christian faith, should be spoken against and vilified in this manner? Do such works look like the works of "the man of sin"? Is it not strange that the Catholic Church, which counts among her children millions of martyrs, who laid down their lives for the testimony of Christ, should be the church of Anti-Christ? Is it not strange that missio danger of being misunderstood by the use of Latin.

Third.—All scholars know that the Latin Large is larged and restricted and the control of de Sale., and St. Vincent de Paul, should be the ministers and apostles of Antichrist? Is it not strange that men who are acknowledged by all as emirent for their intelligence and virtue, such as the Schlegels, the Newmans, t Wilberforces, and the Manning should, in the light of our day, become the Mannings members of the Catholic Church and she be the synagogue of Satan? Are s fruits as these the fruits of Satan? Satan divided against himself? "How can Satan," was the reply of our Lord to his calumniators "cast" out Satan?" Are not these accusations against the Catholic Church proofs of her being Christ's Church according to His own words: "The disciple is not His own words: above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called

the good man of the house Beelzebub, how much more them of his household? Therefore fear them not." Men of another class, such as Mac-Channing, and Bancroft, seek to aulay, account for the founding of the Cathaccount for the founding of the Catholic Church on another theory.

They recognize the greatness, the permanence, and the Christian character of the Catholic Church, but attribute this to "human will account in political". Churen, but attribute this to "human skill and sagacity in religion," and re-gard her as "a monument of human genius." These men are like those Jews who looked upon Christ as Elias, or Jeremias, or one of the prophets.

What truth is there in this theory Let us see: Here is a Church that possesses unity of faith and an un-changeable code of morals, which counts two hundred and fifty millions changing of the substance of the bread and wine by the priest into the Body and Blood of Christ, as was done at the Last Supper. It is preceded and fol-

fair to last until the end of all time.

Now, to tell us that this is all due to the sagacity and genius of Catholics is much too flattering to be true, and we honestly connect as a sage to the Without and the same and the same are the same and the same are the sam cannot so accept natural selves, but they put it forth in order to

The Catholic Church was founded by Jesus Christ. This is what the third class acknowledge. That Christ intended to found a Church there can be classified by the comfort, in such classifier the confort, in such classifier the confort in such classifiers. no question. Here are his words: "And I say to thee, that thou art Peter; and upon this rock I will build my Church." No Christian will venture to doubt that Christ fulfilled this His promise.

giving a rational account of the Cath-

promised that His Church should never fail; for, after having made the above promise, He added, "And the gates of hell shall not prevail against Hence the truth of the say"Once the Church, always the

Church." Christ gave to his Church the mission and command to preach His Gospel to the whole world: "All ver is given to me in heaven and pon earth. Going, therefore, teach all nations."—a command which teach Catholic Church alone has fulfilled. He promised to remain with his Church always. "And behold, I am

with you all days, even to the consummation of the world." Hence the Church is always holy, for Christ always dwells in her.
Be not deceived, sincere reader; it not Satan, it is not human sagacity

or genius that has founded the holy Catholic Church, but the word of Jesus Christ, the God-man, who has said, "Heaven and earth shall pass away, but my word shall not pass

Be no longer misled; it is not ignorance or superstition which so strongly attaches Catholics to the Church. It is nothing of the sort; but it is their firm faith, grounded upon the express words and promises of Jesus Christ.

Do you, reader, believe firmly in the divinity of Christ? If so, be a consistent follower of Him, and believe, also, firmly in H is word, and acknowledge the Catholic Church, which is the Church of the living God, the pillar and ground of the truth.—Pamphlet Catholic Truth Society.

BISHOP NEUMANN.

Bishop John N. Neumann's body was lately exhumed in Philadelphia for the purpose of ascertaining its state of preservation and to procure some relics. The preliminary steps have been taken for the canonization of the saintly Bishop of Philadelphia. t is claimed that over fifty miracles have resulted from pious supplication at his tomb. history of the deceased prelate

is as follows: Bishop John Nepo-mucene Neumann was born in Prachatitza, Bohemia, in 1811. When twenty-three years of age, as a young theological student, he came to America, was ordained a priest soon afterwards, and sent to Williamville, ten miles from Buffalo. He soon made himself known as a zealous missionary, especially among the Indian tribes, for he had a great affection. In whom he had a great affection. In 1840 Father Neumann became a Redemptorist, and four years after was appointed superior of the order in Pittsburg. One honor succeeded another, until in 1852 he was represented. Pickey of Philadalchic consecrated Bishop of Philadelphia.
The building of the magnificent Cathedral in that city is mainly due to his efforts. He continued to labor in Philadelphia until his death, from heart failure, in 1860, which occurred just after his return from a visit to Rome

steps have also been taken for the canonization of Mother Seton, founder of the American Sisters of Charity, who was received into the Church March and his native land. 25, 1805, by Rev. Mathew O'Brien, ho, with his brother, Rev. William O'Brien, of the Dominican Order, were two of the four priests that ministered to the small Catholic community of New York in the early years of the past century.—Catholic Universe.

THE MARTINIQUE CATASTROPHE.

The happy and prosperous colored people of Martinique were an object-esson in the more kind and Christian people of attitude of the Latin-Americans to the so-called "inferior" races. Writes a correspondent of the Boston Herald of St. Pierre as it impressed him only three weeks before the eruption of Mt.

Never has a nation so indelibly stamped its characteristics upon an alien race, as France has transformed the Negress of Martinique. A child of sunshine, St. Pierre was truly a tropic little Paris, whose people were all Parisians of a darker hue.

Different, indeed, is it from the English islands, where the Negro boatman quarrels sullenly over his fees, and the sighing planter can talk of nothing but impending ruin. The other Caribee are filled with regrets and moaning.

The population of Martinique was almost entirely Catholic. There were fifty-five priests for a flock of one hundred and seventy-five thousand. were college and convent schools in St. Pierre, which was also a Bishop's See See of Bordeaux. Writes the Herald

correspondent: "It was always a feast day in St.

gay bunting and gorgeous processions. Most devoted Catholics, all the way-side roads are dotted with little white shrines, each having its lighted candle all night long. The large cathedral is alas! was-filled all day long with

worshippers.
Why, oh, why, asks some troubled Christian, should these joyous, simple, believing people meet the fate of the godless and unspeakably wicked Pomeii and Herculaneum of old? darkest London spared, while St. Pierre perishes? There is no better answer than that implied in the question of our esteemed content acrary, the Catholic Citizen of Milwausco: "Why do cities seat themselves in these volcanic val-leys? Why do men expose their lives olic Church, except by recognizing and the l that she was founded by Christ, and is guided and upheld by the Holy Spirit of the rain families and the lives of their the dangers of such location?" As the rain falleth upon the just and unjust, so will the deluge of fire and lava overwhelm imparti-Christian faith finds its comfort, in such calamity, in the thought of life everlasting; the conviction that God's mercy overshadowed all the horror; and that the innocent and the penitent souls entering into the place of refreshment,

Herbert Gladstone on Irish Disloyalty.

Mr. Herbert Gladstone occasionally makes a speech which seem to echo his father. In course of an address at Leeds not long ago, for instance, he

light and peace, through the awful trial by fire, say now with the Apostle:

worthy to be compared with the glory to come."—Boston Pilot.

' The

sufferings of this life are

ink, because I make them a present of the fact that the great majority of the Irish people are disloyal, and I will say, from my own point of view, I do not see why they should not be dissee why they should not be dis-loyal. If you or anybody fresh from your experience in Leeds under the British Government and a some benevolent corporation—if you were dumped down in Ireland and had to live under the authority of Dublin Castle, you and I would be rebels. I say that deliberately. I have said it over and over again, and I tell you have always thought the system of Irish government was and is so bad as to justify the disloyalty of the Irish people. I regret it with all my heart. I hate and detest to see anybody disunder the British Government. But if I see a cause for disloyalty in Ireland I hate and detest the system which produces that disloyalty.'

EVERY DAY HEROES.

History is practically made up of the biographies of men who have distinguished themselves by doing some great deed, the preservation of their country, or the founding of a dynasty. These men become the recognized heroes of the race. But there are many men and women in our ordinary, every-day life who are as justly entitled to the name of hero as is the great conqueror, the patriot, or the savior of multitudes of human lives. The other day, for innuman lives. The work of the results in New York city risked his life by going to a pest house and baptizing a woman mortally ill with the smallpox; and, to come nearer home, a woman out on South Green street last Saturday begged for and obtained pernission to live in the isolation hospital so long as her little daughter was sick there with the same dreadful disease. These are examples of the heroism that takes place almost every day, and that seldom becomes publicly known. And

there are many other similar cases. A hero after all is not so much one who does extraordinary things, as one who does ordinary things well. In other words, the real hero is the one who does his daily duty to the very bes of his ability. He may never be called a hero, his faithfulness may in fact never be widely known; but, although he does not receive the applause of the world, yet he always has the consciousness that, in the midst of difficulties, he has done the best that he could. To do the best that we can do every day may seem to be little enough to expect, and very little to entitle a man to be called a hero. And yet when we look into our own lives and see all that we should have done and have not done, it must be plain that to do well and thoroughly the ordinary things of life is so uncommon that the one who never miss doing them should be called a hero. the spiritual line, too, this is all that even Christ demanded; not extraordinary works of penance or mortification, not odd ways of showing on todd ways of showing the demanded Him. What He demanded of our of showing our devotion to Him. What He demanded was simply the performance of our daily duties with the intention thereby of honoring Him. As St. Paul said, the man is truly holy, who, whether he eats or drinks or whatever he does, does it for the honor and the glory of God .-The New World.

THE SANCTITY OF AN OATH.

Right here in this city we have been terribly shocked and scandalized at the nonchalant manner in which many pro-minent citizens deliberately perjured themselves in connection with the boodle indictments. The following on the "Penalty of an Oath ' bishop Ryan will be read with interest

"Let us look," writes Archbishop Ryan, in his booklet on "Agnosticism" for the Chicago Catholic Truth Society; "let us look at some cutinels that guarded society from destruction. Look, for instance, at the " let us look at some other senstruction. Look, for instance, at the sanctity and importance of an oath. Washington, in his celebrated farewell address, calls attention to this point when he hows the necessity or religion to maintain the young republic he had but the Bishop, the Right Rev. Jules | gloriously founded. A man's life, prop-Carmene, was in France at the time of the disaster. His diocese is a suffragan down by a false oath. What erty and character may be stricken down by a false oath. What maintains the awful responsibility of an oath, but the fact that God is called to witness the truth of what is said and Pierre and he is indeed a humble saint will punish the perjurer though the law mulated can hardly be regawhose day passed by uncelebrated by may not discover him. With the Bible reproach to the lawful owners.

in his hand the man is about to call God to witness, but the Agnostic whispers him, perhaps there is no God-you cannot know it-you shall be only lying which, indeed, is not honorable, but brings no divine vengeance.' Why is it that perjury is becoming so common, and why is it that the law does not punish it as severely as of old? Simply because faith in its true moral guilt is

" Look again at threatening anarchy throughout the world. What right ha one man to rule another? Are not all men born free and equal? Why usurp men born free and equal? Why usurp authority, only because you have physical force enough to crush your

slavish subject?
"There is but one true and rational theory of the power of man over man, and it is that God made man a social being and order requires that some should be above and rule others. All power comes from the God of society. Hence to violate the law of the land a sin, not against the law, but against the great Creator Himself.

"Thus the civil magistrate is a minister of God's justice and must be obeyed. He may be changed by a vote of the people, but whilst he is in power he must be respected and obeyed, not for his own sake, but for the sake of the power he wields and of the God who gave it. Take away God and His law, and anarchy lifts its horrid head in defiance. False principles on the subject, as on that of suicide, will lead and do lead to overt acts against society. The boy assassin who struck down the president of the French republic had been once innocent till the poison false principles drove him to do the fatal

been said about the Irish. Efforts are being made to prove that the Irish are disloyal. I think that those people should save their tongues on page 18. dead regard them as merely our creatures. Of old, God sent His prophet to anoint the foreheads of His power and ministers of His justice. Now He sends His prophet to anoint the foreheads of the people and they elect their rulers, but these rulers have power to govern those who elected them, and must be obeyed. As I have shown, if you lose all consideration of God, anarchy must follow

"I might continue, if I deemed it necessary, to illustrate the fatal effects on the individual and the state, of the rejection or doubt or unknowability of the existence of the Supreme Being, by showing that thereby the great motives of right acting are removed or so weak-ened as to leave our poor humanity to the mercy of its own passions."—West-ern Watchman.

OUR LADY HELP OF THE DYING.

Two specially important moments there are in all our lives for which we Catholics are accustomed most often to implore our Blessed Mother's aid. In the Hail Mary, which goes up count-less times daily from myriads of loving hearts, she is greeted again and again with the salutation of the archangel Gabriel and St. Elizabeth: "Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus." Then we add, knowing that all things are promised to the prayer of faith, and that her prayers must be, above those of all other created beings, full of faith and all-availing: Mary Mother of God, pray for us sinners now, and at the hour of our death."

Now,— and at the hour of our death,

—these are the times in which, above all other times, we need help. We are sure of no time, except the present moment; and we are sure of nothing in the future, except death. This is why we ask our Blessed Mother so earnestly and so often to pray for us then and now. Stronger, surer, swifter than the silent but mighty electric currents, these ceaseless cries arise from Christian hearts, and are gathered into our Blessed Mother's immaculate heart in heaven. She is praying there for us to God. Why He has chosen to lay such God. Why He has caused to tay such stress on the prayer of faith, we do not know; neither do we ask to understand Him, we who love Him above everything and who rejoice to trust His word. We believe that the spiritual forces in this vast universe, which was by Him called into being, are stronger than the material ones, and that the invisible things are far more important that those which we can see. So, when any trial comes into our ordinary lives, of some tremendous catastrophe thrills the world with sympathetic pain, we know that literally at the very moment of the suffering, distress and death, unnumbered voices over all the globe were crying: "Holy Mary, Mother of God, pray for us now and at the hour of us now and at the hour of us now and at the nour of of our death," and we believe that our Blessed Mother, who stood beside the cross of Jesus, will never let one soul for whom His blood was shed pass from earth unaided by her loving prayers. This faith brings us peace; and one day we shall see clearly what now we know by faith, that all things work to gether unto good to them that love God, and that whatsoever we ask in prayer believing we shall receive.-Sacred Heart Review.

A Little Explanation.

How the teaching and charitable orders of Catholic religious frequently come into possession of valuable property holdings is pretty much the same story under all skies," says the Moni-Private zeal for the of Christian education and other works of humanity prompts many such gifts to these holy enterprises. Scarcely a diocese anywhere within civilization but boasts one or more monuments of this kind to the piety and generosity of noble men and women animated by a desire to use their temporal riches in part to benefit their kind and further the cause of faith and mercy among men. notwithstanding the hue and cry raised over the comparatively insignificant 'estates' of the religious orders in the Philippines against in the Philippines, acquired during more than three centuries of self-sacrificing and singularly successful labor for the uplifting of the savage natives, the possession of property thus accu-mulated can hardly be regarded as a

BY A PROTESTANT THEOLOGIAN.

CLXXXX.

Professor Foster, to show that it is true Roman Catholic doctrine that all who are outside the Roman communion, however innocently—will be lost, quotes the In Coena Domini, which anathema those who pertinaciously with draw from our obedience. rds, he disregards a limit which the

words, he disregards a limit which the Bull expressly sets. He himself acknowledges that the In Coena Domini is only administrative, ot cathedratic. It therefore does not bind faith, but was simply a yearly re-minder to Catholics that they were minder to Catholics that they were obliged to withhold sacramental commun-ion from the various Protestant bodies and also from the schismatic Easterns Therefore even were the word " pertinaciously" left out, the Bull would have no such force as Foster attributes to it. However, were it definitory, and not merely administrative, the word "permerely administrative, the word per-tinaciously "would expressly limit its doctrinal application to those who are individually guilty of a temper of ob-stinate rebellion against an authority which their own consciences acknowl-edge. Does Professor Foster think that

ch persons can be saved? we see Foster's temper in this whole chapter. He might have said, with perfect truth: "Rome inquires:

If those who are within the bounds of Divine obedience, and possessed of the full affluence of the means of salvation, must still be doubtful of their end, what shall we say of those outside?" He might have added: "It is not defined as of faith that any persons outside the Roman obedience will ever be saved in fact, and great numbers of divines, and ract, and great numbers of the laity, incline to the severer view." He might still have said: "That Redemptorist in New York who some years ago maintained against the Paulist Alfred Young the thesis, that a Protestant can not possibly exercise an act of justifying faith, although refuted by Young, was not ac-cused by him of heresy, or even of ecclesiastical error. Moreover, Arch-bishop Carroll, although he expresses great vexation with a fellow Jesuit hom he could not bring to own that a Protestant can in any way be saved, implies no thought that his friend is offending against the Church."

One would think that these positions of which are indisputable, would suffice Dr. Foster's purpose. They are certainly severe enough. They show that Rome teaches that the bounds of her visible obedience are the bounds of God's covenant of safety; that therefore she is obliged, in her official and public action, to presume that those who die in her communion are received to peace, and to limit this presumption there. The offence expressed by the Spectator, and the English Protestants. at Cardinal Vaughan's statement to this effect, as the reason why the Catholic Bishops could not authorize public Masses for Queen Victoria, was really the expression of a willingness that the Roman Church should still exist, proyided she ceased to be the Roman Church. Moreover, it insists on treating the Cardinal's official statement as giving also his private opinion concern-ing the spiritual state of the departed with which it has nothing onarch.

However, while the truth is rigorous enough for all reasonable purposes, and while Professor Foster is very willing to receive the truth, he must have a great deal more than that. This still leaves a large field for charity and hopefulness, and charity and hopefulness are qualities which Dr. Foster is a proper standard transfer of the proper standard transfer of the property of the pr determined that Rome shall not possess,

Accordingly, his reasoning through out rests on the assumption that the true Roman doctrine is, that no one, in any circumstances can be admitted to Paradise who dies out of the visible Roman communion, whether in hereditary heresy, hereditary schism, or excommunication, just or unjust.

One important concession, however, he makes. He allows that this doctrine has never yet been so unequivocally de-fined but that many divines, Bishops, and at least one Pope, have contradicted it, without losing their places in the Church. It is true, he declares, that Boniface VIII. has defined it in fact, but he makes some feeble and futile efforts to say and unsay the same thing.

To be sure, he also informs us that Pius to the force, or the criteria of a defini-tion, or as to the possibilities of one, in any particular case, that it would be In one thing, however, perhaps I may help him. I learn that Baronius, who quotes the Bull in extense, has we made lost to try to bring about any requotes the Bull in extenso, has no such passage as that on which Foster founds over his pains in trying to reconcile two irreconcilables. Existence and non-existence never yet did agree

One thing, however, he unfalteringly maintains, namely, that the absolute ex-clusion from hope of all who die out of Roman communion is the inherent and growingly prevalent principle of the Roman system. It follows then, though he does not carry out his logic so far, that the time impends, when the expression of any hope for a non-Cathodeparted will be absolutely proscribed in the Church, as a heresy.

The fact that theological develop ment has followed exactly the reverse order goes for nothing with him, because he is wholly unaware of it. The Booklovers' Library has discovered in him " accurate and adequate learning. must be in other chapters, then certainly is not to be found this. Talk of the "accurate and adequate learning " of a man who in discussing this great theme, shows himself ignorant of the twenty-ninth decision of the unigenitus, the very pivot of the whole matter, as much more hopeful than the earlier theology as eyelical of 1863 is more warmly hopeful than it! Talk also of the learning who is an habitual drunkard, whose

of a man who evidently knows nothing of the work of Dollinger and Reusch, which shows so distinctly the development of the grounds of hope for non Catholics in the Jesuit theology, school which has so profoundly influenced the general theological mind!

Foster has evidently never heard of that Jesuit work, published about twothat Jesuit work, published about two-hundred and fifty years ago, arguing that by that time there was probably not a single formal heretic left in Ger-many, that is, a person holding heresy in an heretical temper. He shows no sign of knowing that while this work was favored by the General at Rome, the Italian Jesuit work arguing against

t was proscribed. Foster does not even what Mosheim, who died in 1755, tells us, that as early as 1718 the Inquisition of Naples refused to take any notice of an accusation that the Jesuits taught the possible salvation of many heretics, and even of many heathen, as the Jesuits also seem to have disdained to make any reply. The Inquisition apears to have thought that the question might interest the Jesuits, but did not oncern the faith.

And yet the Booklovers' Library, out of its cheerful ignorance of the whole matter, extols the "accurate and adematter, extols the "accurate and ade-quate learning" of Professor Foster! "In the country of the blind the one-

eyed man is a king."

Foster makes great account, and, as we have seen, very illegitimately, of the In Coena Domini, but never lets his friends of the Booklovers' Library know that this Bull has been in dist since about 1772. Some might say that this is sheer disingenuousness, but I have read enough of him to be sure that it is sheer ignorance. No doubt he imagines that it is ready Maundy Thursday to this present year of grace, and is wholly unaware that it has been laid wholy unaware that it has been laid aside for one hundred and thirty years. Had he stated this fact, it would have given a heavy blow to the importance of the Bull for his purpose, but I am sure he would not have had he known it. He is too eagerly polemical in this chapter for fairness, but it is easy to see that he is not the man to suppress anything which he actually knows as bearing on a point. This suppression is ignorance, not dis-

Protessor Friedrich, on his way from Germany to the Council, in 1869, having made up his mind to a quarrel with the Papacy as unavoidable, is naturally olicitious to have as much to quarrel over as possible; and expresses a cheerful confidence that the Holy See will revive the In Coena Domini, or something just as good. However, as I have heard of any such rejuvenescence, l am afraid that the impracticable edict has insisted on disappointing the just expectations alike of Old Catholics and of New Congregationalists, and will persist in remaining obsolete.

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON. The Third Sunday After Pentecost.

LOVE OF OUR NEIGHBOR.

"This man receiveth sinners and eateth with nem." (St. Luke xv. 2)

This practice of our Divine Lord is ed by His Church to the present day. We receive sinners; we eat with them, work with them, recognize them as friends and brethren. Outside the Church religious sects act otherwise. They turn sinners out of their organizations, put a ban on them publicly, draw a plain line between the good and the d. The result is that our sinners are always within easy reach of our words of admonition, our entreaties, our edifying example, and for the most part are finally won back to a good life. If a man is a great public sinner he is

excommunicated—a case which occurs very rarely. If he is but a poor com-

But, my brethren, if such is the rule in the Church generally, it is nevertheless true that a sinful man's immediate associates are bound by divine charity to let him know that he is a sinner and to endeavor to save him. There are some Catholies who seem to be ignorant of their duty in this respect. To admonish a sinner, to try to make him change his life—this, they think, is a duty which belongs exclusively to the priest. The sins of others are in no sense their concern, it is none of their business to interfere with a sinner un-IX. has defined just the contrary, but his notions are so absolutely cloudy as On the other hand, there are others who have some dim perception of their duty in behalf of these sinners, but are too timid and cowardly, are too much afraid of sneers and rebuffs, too much

All this is wrong, my brethren; it is an-Christian. For if we are Christians in reality, if we love God sincerely, we must have a deep concern for His honor we must see to it that others love Hin and therefore serve Him. And we can often do this better than the priest. We can in cases reach men more easily, we can talk to them more freely, we can more readily make them feel that we are in sympathy with them and under-stand their difficulties. It is the pre-cept of fraternal charity that makes us realize that we are all alike children of our Father who is in heaven. It is only by our observance of this precept that we have a right to call ourselves Christians. "By this shall all men know that you are My disciples," says our Blessed Lord, "that you love one another even as I have loved you. love our Saviour bears for each one of us is the measure of the love we should bear our neighbor; and as He loves us in spite of our sins, as He received sinin spite of our sins, as He received sin-ners and ate with them, so should we manifest our charity in behalf of poor sinners, so should we by our words, our example, and our kindness to them seek to lead them back to their allegiance to

Almighty God.

How am I going to do this? I have a friend who never goes to Mass, who has not made his Easter duty for years,

mouth is defiled with profane and filthy words, and who in many ways sets God's laws at defiance; how am I to fulfil my duty of fraternal charity in his behalf? In the first place, make him love you. There is no influence so strong as love, there is nothing which it cannot accomplished. plish. If you gain a man's love you have a strong hold on him. He confides in you, he would readily listen to your advice, he will be quick to follow your suggestions. In the next place, always show him good example. The strongest words of warning and exhor-tation are of little or no avail unless you yourself show the truth of what you say in your own life. You cannot preach from a higher platform than your own practice. And the first proof of the love we bear our neighbor is the good example we show him. Finally, don't be afraid to talk to him seriously and boldly about the manner of his life. Show your concern for his soul by strong, earnest words of exhortation, of strong, earnest words of exhortation, of strong, earnest words of exnortation, of admonition and reproof. Your earnest-ness will be the proof of your convic-tion, of your sincerity. He may not like this; it may make him angry, but he will not forget your words easily they may make him think of his soul in snite of himself, and they may, under God's providence, become the initial grace of his conversion. In any event,

ou will have done your duty.
Yes, brethren, like our Blessed Lord,
re "receive sinners and eat with we do not exclude them from our prayers, our solicitude, our love. We seek to regain them to Christ, to win them back again to the blessings which His love has purchased for us all.

" NUMBER 1739."

BY LYDIA STERLING FLINTHAM.

It was one of those beautiful days in early June, when the mildness of May time lingers in the air and the heat of seems to wait for awhile ere it blows its stifling breath upon us. It was a day when children sought the pleasant parks or green fields where daisies and buttercups lifted their bright eyes to gaze at the perfect blue sky above and dropped them again as humble bees and little swift-winged birds dipped lightly on their petals.

But there were many in the great city who could not go to the country and gaze at the beauties spread out be-fore them, and many there were who were well content could they count a single June rose in their little patch of

a garden.
Two, short, narrow streets ran par-allel with each other between two long broad ones, that were among the most prominent in the thriving city of B-The small streets in question were Ter rell and Carroll streets, and along the latter, Father Sylvester was slowly wending his way on the morning that his story opens.
The Father often chose Carroll street

as a "short cut" to the main thoroughfare, and besides, there were sometimes merry little children playing on the of certain of its humble houses, and with these Father Sylvester loved to tarry when duty did not call topressingly. He was devoted to little ones, and seldom failed to pause for a few minutes to talk with them, to listen to their innocent confidences or perhaps to tease them a little by opening a lively discussion as to the relative merits of girls and boys.

Naturally, then, he turned his steps into this street, but there being no children in sight, had walked on without pausing, until as he reached the farther end of the block he suddenly remembered that a certain boy, wh had been absent from Sunday school of late, lived here in Carroll street.

"There, now," exclaimed the priest, mentally, "I must look James Canning up this very day. Let me see. Carroll street is right, I think, and I know the number in 1730."

Father Sylvester retraced his steps at once, for he discovered that he had just passed the number he had in mind, mounting the clean-kept marble tens, he rang th It was promptly answered by a pleas

ant-faced woman, wearing a cheap but respectable print gown. "Good morn-ing, madam," said Peter Sylvester " Does Mrs. Canning reside

The woman shook her head. "No, sir, she does not," she answered in some surprise. "I never even heard Oh, indeed ? I must have rode a

mistake in either the street or num-ber." Then as if struck by a sudder ber." Then as if struck by a sudden inspiration: "Are there any Cathelics living here ?" he questioned

Again she shook her head, but not without a change of countenance, very slight indeed, but which prompted Sylvester to repeat the query more earnestly; "Are you quite sure there are no Catholics here?" "Well—yes—" hesitatingly, " my mother is a Catholic, or to speak more

exactly she was a Catholic. Now she is an Episcopalian.'

" May I not see her, madam ?" kindly

but energetically the priest spoke.

'Well, I can't see what use it would
be. My mother has not been inside of a Catholic church for over forty years, and of late she has attended the Epis-copal church when she has gone at all. Indeed, she raised her children in that. So you see it would hardly be worth your while to talk to her. Besides, she is an invalid and sees only a few people.

" I am a Catholic priest and I should like very much to talk with her." Father Sylvester insisted courteously, but firmly. "You might at least ask her if she would allow me that privi-

ledge."
"Very well," exclaimed the woman,
the priest afterwards whose name the priest afterwards learned was Miss Browning. "Come

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in, Father, and be scated. I will ask mother if she will see you." She ushered Father Sylvester into an humble parlor, which after a few minutes' absence she re-entered to say that Mrs. Browning wished him to be

brought up stairs.

The mother was found to be an aged lady, suffering with a complication of diseases, and Father Sylvester saw at a diseases, and Father Sylvester saw at a glance that she had not long to live-He gave no sign of this thought, how ever, as he shook hands with the inva-lid, and seated himself at her side. A pleasant, cheerful conversation was entered into, Father Sylvester leading with an explanation of the circumstance which had caused his present which had caused his present unex-pected visit and following it with amus-ing stories touching on his Sunday school experience, which put both the mother and daughter in the best of

"Now may I call again?" queried the priest in his breezy fashion, as he rose to take leave.
"Yes, indeed," cried both women in chorus. "Come soon again, Father, by

chorus. all means."
"Wellthen, to-morrow or next day.
How will that do? I am often out this way and can easily drop in for a few

minutes. Father Sylvester did not wait until he "next day," but came "to-mor-ow." He was sure that some divine row." power had led him to this poor woman's side, and he resolved to lose no time in urging her to make her peace with God.

The second visit brought with it an The second visit brought with it an excellent opportunity for broaching the subject of religion. He discovered that Mrs. Browning had been a most practical Catholic while living in a distant town, but having moved to B—for some reason that did not appear, she had gradually drifted away from the true cith and had followed in the footstens. faith, and had followed in the footsteps of her Protestant husband. "I have not entered a Catholic church for fortytwo years," she told him, with shame. Strangely enough, however, it was no

difficult matter to induce Mrs. Browning to make her confession, and after a long, kind talk, Father Sylvester withdrew, promising to bring her the Sacraments on the following day.

Mrs. Browning made a most earnest

nd satisfactory confession, receiving Holy Communion and Extreme Unction with every appearance of religious fer Her daughter knelt in reverence whilst the penitent received the of Life, and with deep respect she ac-companied the priest to the door as he proceeded to leave the house.

"Father," she remarked, "may I ask you a question now? It is this:
"Who sent you here to us?"

"No one, my child." "Who told you about us, then?" she ersisted. "Someone must have done so, for in the eighteen years we have lived in this house, no Catholic priest ever entered it before."

The priest shook his head with a

"I repeat it. No one sent me here, purely an accident, if we may call it other than the hand of God."

"The hand of God, then, it must be," she responded, drawing a letter from her pocket and pointing to one of its pages. "This is from a sister of mine in Scranton. She is a devout Catholic, having become one after her marriage, and she writes me in this that the League of the Sacred Heart was established in their parish and she enrolled mother's name for the intention of her conversion. Just think, Father! It looks like a miracle, you coming here,

"A miracle indeed," Father Sylves ter reflected as he directed his steps towards Terrell street, where he had since learned, lived the truant James Canning. "A miracle indeed," he re-peated to the earnest band of League "A miracle indeed," he re-Promoters who assembled next evening in the parish church, "one of those many miracles of grace often wrought even in our own times through the in-tercession of those who lean upon the Sacred Heart."—Our Lady of Good

IMITATION OF CHRIST.

My son, thou art not as yet a valiant and prudent lover. Why, O Lord?

Because thou fallest off from what thou hast begun, upon meeting with a little adversity, and thou too greedily

seekest after consolation.

A valiant lover standeth his ground in temptations, and yieldeth not to the crafty persuasions of the enemy. As he is pleased with me in prosper

ity, so I displease him not when I send adversity. A prudent lover considereth not

much the gift of the lover as the love of the giver.

He looketh more at the good-will than the value, and prizeth his beloved above all his gifts.

A generous lover resteth not in the gift, but in me alove every gift.

All is not lost, if sometimes thou hast not that sense of devotion towards me or my Saints which thou wouldst wish

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OUR BOYS AND

MAY 31, 1902.

Sixteen on May 17; by his country Alfonso XIII. his majority; no longer Little King;" he is a roy; was born on May 17, 1886, solemn oath of allegiance 1962, in old historic Spair motherland of America.

The young king—the yo The young king—the young the world—has been mo

educated to meet the respo his lofty station. He speak his lofty station. He speatwrites in half a dozen French, English and Gefamiliar to him as his na Naturally delicate of pl slight frame has been structured by the state of th king at sixteen is a we with brown eyes full of vi-ally curly chestnut hair a at once serious and his earliest gears Alfonso, ish grace, has won the those whose duties brow those whose duties brot contact with him. It w to conquer his resistance his caprices by reminding mother would feel sorry in naughtiness. His 1 Christina has always being. "I love you more world," he often says to be the hough the Oueen Although the Queen l make him thoroughly mo King had from his earlie

stinctive notion of the him. When he was fou governess, Senora Tacon sary to reprove him. "I am the King," re embodiment of the digni embodiment of the digiti ish throne. When he w buked sharply a court di dressed him as "Bubi, little pet name for him na," he said, the King."
The godfather of the

no less a personage that Pope Leo XIII. When six weeks old his good consecrated to the I His first morning duty hitherto he has been a for study at 9 o'clock He was taught French alternative days, and he went for his riding fine teacher, the royal expert horseman. tures constitute his sta ly Alfonso XIII. rides in the park instead of cise under cover, and around the gates may King and the Queen in triumph from their Il this recreation end military geography.

Now the King w
form the duties of

arch, but it is not like years to come the for life will be apprecia noon precisely every announced, when A announced, when A alone, served at a ser little distance from mother, sister and th After an hour's rest tion marks the resum duties. This is succe rhetoric and universa A little platoon has King's comrades, chi nitaries, or of membranes, in mobility. These boy ing very seriously, a the first to submit t In spite of the face full of duties that A consider one like it King finds time in it her, plays ball after

race before her wine ends the day with it, before going to r Each year he ha open the Cortes, bu chapel on the fifth the opening of the lona in 1888, when old, are the only od King has yet appear day, his sixteenth career of the Spain. On former birtho diplomatic corps at the State in the t

full ceremonials: It

to learn to be a gr the life of a jeal surrounded by his attendants, utter world in which he nent a position, an the most difficult Spain has lost their loss may but the magnificent wise King—as it is prove to be—Spa her ancient renov as a land of pr chivalric courag peace! Viva el King have a long a happy life, bles

people and the p A Stra Mrs. Kenyon garden, her eyes ly pride on h cheeks, and clea picture of a ha

The garden was with some fine t flowers bloomin In a sunny corbed. Paul poin myriads of baby ly and inquiring of green leaves 'They will

and soon, very shall eat straw ing," he exem Mrs. Kenyor Sixteen on May 17; by the laws of his country Alfonso XIII. has attained his majority; no longer is he "the Little King;" he is a royal man. He was born on May 17, 1886, and took his solemn oath of allegiance on May 17, 1902, in old historic Spain, the first motherland of America.

The Young king—the youngest him The Boy King.

motherland of America.

The young king—the youngest king in the world—has been most carefully educated to meet the responsibilities of his lefty station. He speaks readers of his lofty station. He speaks, reads and his lofty station. He speaks, reads and writes in half a dozen languages; French, English and German are as familiar to him as his native Spanish. Naturally delicate of physique, his slight frame has been strengthened by plenty of open air exercise and by plain, wholesome diet. He is a masterly porseman, a crack shot and an expert encer. The writer of an article in 'Benziger's Magazine' says that the Benziger's Magazine says that the king at sixteen is a well-grown boy, with brown eyes full of vivacity, naturally curly chestnut hair and an expression at once serious and wilful. From the serious and wilful. sion at once serious and willul. From his earliest years Alfonso, by his child-ish grace, has won the hearts of all those whose duties brought them in contact with him. It was always easy to conquer his resistance to orders or his caprices by reminding him that his mother would feel sorry if he persisted in paughtiness. His love for Marie naughtiness. His love for Marie pristing has always been most touch-Christina has always been than all the ing. "I love you more than all the

ing. "I love you more than all the world," he often says to her.

Although the Queen has striven to make him thoroughly modest, the little King had from his earliest days an instinctive notion of the respect stinctive notion of the respect due him. When he was four years old his governess, Senora Tacon, felt it neces-sary to reprove him. "Yo sol el Rev." "I am the King," replied this small embodiment of the dignity of the Spanembodiment of the dignity of the Spanish throne. When he was eight he rebuked sharply a court dignitary who addressed him as "Bubi," his mother's little pet name for him. "I am Bubi to mamma," he said, "but to you I am the King."

The godfather of the young King is no less a personage than the venerable Pope Leo XIII. When Alfonso was but six weeks old his good mother had him consecrated to the Blessed Virgin. His first morning duty is prayer, and hitherto he has been at his desk ready for study at 9 o'clock every morning. He was taught French and English on alternative days, and every day at 10 he went for his riding lesson; under a fine teacher, the royal boy is already an expert horseman. Seven splendid creatures constitute his stable. Frequently Alfonso XIII. rides with his mother in the park instead of taking his exercise under cover, and then the crowd around the gates may see their young King and the Queen mother returning in triumph from their rapid gallop. At 11 this recreation ends, and until noon the King studies physics, chemistry or

military geography.

Now the King will have to perform the duties of a sovereign monarch, but it is not likely that for a few years to come the former routine of his life will be appreciably changed. At noon precisely every day luncheon is announced, when Alfonso XIII. eats alone, served at a separate table placed a little distance from that at which his mother, sister and their attendants sit. After an hour's rest German conversa-tion marks the resumption of the day's duties. This is succeeded by lessons in rhetoric and universal history. Thrice rnetoric and universal instory. Infloe a week the King has military exercises. A little platoon has been formed of the King's comrades, children of court dig-nitaries, or of members of the Madrid nobility. These boys take their train-

full of duties that American boys would consider one like it a hardship, the boy King finds time in it for the mother to

chapel on the fifth day of his life and the opening of the exposition at Barcelona in 1888, when he was but two years old, are the only occasions in which King has yet appeared publicly. Saturday, his sixteenth birthday, opened the real career of the present King of

On former birthdays he received the diplomatic corps and the dignitaries of the State in the throne-room, and with full ceremonials: but for the most part the young King has been working hard to learn to be a great King, and has led the life of a jealously guarded child, surrounded by his immediate family and attendants, utterly excluded from the world in which he must take so prominent a position, and act, perhaps, one of the most difficult of parts.

Spain has lost all her colonies, yet their loss may but serve to strengthen the magnificent internal resources of the grand old motherland. Under a the grand old motherland. Under a wise King—as it is hoped Alfonso may prove to be—Spain may regain much of her ancient renown. May she be known as a land of progressive learning, of chivalric courage and of Christian peace! Viva el Rey! May the young King have a long life, a strong life and a happy life, blessed by the love of his people and the prosperity of his counpeople and the prosperity of his coun-

A Strawberry Story.

Mrs. Kenyon followed her son to the garden, her eyes dwelling with motherpride on his sturdy figure, rosy neeks, and clear blue eyes; the ideal picture of a happy, healthy, country

The garden was an old-fashioned one with some fine trees, and sweet-scented flowers blooming in natural profusion. In a sunny corner was the strawberry

while Paul raked the beds she occupied herself among the flowers. They were still busily engaged when the slow, clear strokes of a bell sounded upon the air. It was the bell for catechism class, at which Paul was a regular attendant.

He put up his rake at once, kissed

his mother good-bye, and was soon walking briskly on his way to church, stopping for a moment at the Widow Brown's to give a greeting to her lame

boy, Bertie.

Poor Bertie, who was just getting over a wasting fever, was recovering so slowly that seemed as if we would never be well again.

Bertie's eye followed him out of sight. Then he turned to his mother with a sad little sigh, and said wearily "Mother, I would like to be like Paul Kenyon. I want to be well and strong and able to run about as he does. I overheard the doctor say one day that he was afraid there was something the matter with my spine, and that I might have to sit in this chair all the rest of my life. You are so poor, mother, and my life. You are so poor, mother, and it would be such a trouble for you to have a useless son, I think I shall ask God, if it is so, to let me die soon. It would not be a sin, would it?"

Tears were streaming down Mrs. Brown's poor thin cheeks, but she dried

them carefully before she turned her face toward her son, and her voice only trembled slightly as she answered: "You could never be a trouble to me, my darling boy, and no matter what we suffer here, none of us must ask to die until God's good time. But here comes Father Best; he can talk to you better

Father Best was a favorite of Bertie. He used to tell his mother that he was the best Father they had ever had, and so when the kind old man stopped to speak to him Bertie's face brightened

"You are not getting well fast enough to please me," the priest said, "and your mother tells me you have no appetite. This is bad, very bad. You ought to have plenty of fresh fruit; we must see about getting some for you

When the good priest made a promise to anyone, he put it uppermost in his mind, and there was no danger of his forgetting it. After Catechism he walked home with Paul Kenyon for a look at the wonderful strawberry and he lingered for a talk with Paul's mother.

In the after days, what delight was Paul's as his berries grew and ripened. What rapture thrilled his heart as he picked the first dish of luscious fruit and carried it to his mother.

and carried it to his mother. "They are all for you; please eat them while they are fresh," he said.
"Thank you, Paul. I appreciate your gift with all my heart, but there is something I would like better than eating them myself. I would like to give something I would like better than eating them myself. I would like to give them to a little boy, one who is not strong and well like yon—'"
" To lame Bertie? Yes, he can have them; let us take them to him right away."

right away."

My generous boy, you are making me very happy," said Mrs. Kenyon, as they set out on their short walk.

Bertie was just taking his supper when the Kenyons came in with their gift, and Paul handed him the basket. "Here are some strawberries for you. Bertie. I raised them myself. Mother thought you might like them; they are very nice."

"Oh they are beauties! And they "Oh, they are beauties! And they basket of

are so fragrant; just like a basket of flowers. How do you eat them?" "Just dip them in this sugar-bowl,

and then pop them in your mouth."

"Oh—h! they are the nicest things I ever tasted in my life. Thank you so much for bringing them."

ing very seriously, and Alfonso XIII. is the first to submit to strict discipline.

In spite of the fact that his day is so sall of distinct that American hove would well you must come and work in my garden with me. I will give you a bed for yourself. I know you are bound to

to cultivate berries for himself, with Paul, afterward.

And when good Father Best learned of the wonderful cure, he only smiled acturally and said. "Everything has a mission in this world, even the strawberry."

CHATS WITH YOUNG MEN.

Youth in the Race of Life. On of the best known pastors in western Maryland, the Rev. Morgan M. Sheedy, of Altoona, takes an earnest interest in the welfare of young men. He is, says the Catholic Columbian records in the wign of his bian, young himself, in the vigor of his prime, young in heart, young in energy, young in enthusiasm for what is noblest

power of the young man and young woman in the affairs of life. In busiwoman in the anairs of life. In business, in politics, in the professions, in literature, in every walk of life the old order is changing rapidly. Young people are filling the places that used to be filled only a short while ago by these of vicen years. Youth is no long. to be filled only a short while ago by those of riper years. Youth is no long-er a barrier, rather it is a recommen-dation to those who aspire to reach the coveted positions in business or

Steel Company, just before the billion-dollar combination was formed, the partners of the "Great Scot" were mostly all young men; there were thirty of them, who had come up from the ranks of the mechanic, or foreman, the ranks of the mechanic, or trusted clerk in the employ of the company. The president of the great steel trust, Mr. C. M. Schwab, is himself one of these brilliant young men. The stories of their successes read like

chapters in a continuous fairy tale.

Surely it is the age of the you it is the age of the young Their expansion is mightier people! Their expansion is mightier and more impressive than that of em-pire, which reaches out to grasp the remote islands of the sea and corner the

remote islands of the sea and corner the markets of the world.

There was published a short while ago a novel which had some vogue; it was of the ultra-realistic school, in which the decadent hero was represented as too old for any new hazard of fortunes, because he had arrived at the advanced age of forty-two years! The advanced age of forty-two years! The young author—he was under thirty— made his chief character sit down and helplessly go to seed because he had not left in him the strength, the courage, the vitality to strike out in any

carry on his work with the energy and spirit that it required. Nothing was said of ill health; he was just too old.

The French have a proverb that says. spirit that it required. Nothing was said of ill health; he was just too old. The French have a proverb that says, "It is the man who makes the land." How true this is? We have sometimes when youth seems to be more in desemble that it required. The French have a proverb that says, "It is the man who makes the land." How true this is? We have sometimes when youth seems to be more in desemble that it required. passed forty-five is no longer welcome.

I do not know whether we have reached their doctors, lawyers, teachers and even elergymen, because of their youth, and pass by the elders with their stores

of experience and wisdom.

What is to be done in the face of a condition which, to say the least, is dis-tressing? Let me confess that I do not know what can be done so far as those are concerned who have already mitigate the hardship of those who have been already semi-retired because of middle age. But I do believe that very many of the coming generation can be saved such an experience if they are trained to meet the requirements of the age. All-round men are no longer in demand. A few generations ago a man who could turn his hand to anything and everything was an invaluable assistant. His prosperity, if he were honest and sober and industrious, was reasonably assured. He was pretty certain to grow and grow according to his capacity until he became a figure and a personage in his community. Those were times when industries and social conditions both were crude.

Everything is as much changed as There is no place for the all-round man now. He walks super-fluous on a darkened stage. The man who is in demand now must be able to who is in demand now must be able to do excellently well some one thing that the world needs to be done. It is a time of specialization. There is the key to the future. The boy or girl who is turned out of high school or of college with no more idea of what his or her life's is to be than to do anything that turns up is accepting an invitation to that turns up is accepting an invitation to failure. The chances are not one in five hundred. The time to drift from thing to thing until the right opening is found has passed. It used to exist. Two generations ago the square pegs that found themselves in round holes goald will themselves out and holes. could pull themselves out and look around till the right holes in size and shape were found. There were lots of holes in those days. But now there are many more pegs than holes. Indeed, around each hole there are waiting whom he is devoted; he drives with her, plays ball after dinner on the terrace before her windows, has music and ends the day with prayer, as he began it, before going to rest.

Each year he has gone solemnly to open the Cortes, but his baptism in the changle on the fifth day of his life and the distribution of the fifth day of his life and the moment of the fact that there are in each generation, and probably always will be some, few men who are in so forceful and so adaptable that they will be some, few men who are in so forceful and so adaptable that they make opportunities and fairly command success. They, however, are very few—not one in a thousand. The others must live after a fashion and according to the conditions that surround them. These will have immeasurely better prospects if their ambitions and their energies are exerted in special channels toward which ial channels toward which their youthful studies and training as a

matter of course. We must, then, learn the lesson of

which Lowell sings, that: "New occasions teach new duties. Time makes ancient good uncouth; We must upward still and onward, If we would keep abreast of truth."

He recently wrote this article on young men for young men, and in it readers of this department may find inspiration for nobility of character. This nobility is based on a divine motive for every day life, on virtue, on high principles and lofty ideals, on integrity and on culture:

prove helpful to the less ambitious, and are necessary even to those who aspire to the foremost places in life. Let me say at once that there can be no suc-cess without a definite aim. What the sun glass does to the sun's rays—converge them until they become a blazing and irresistible point—that a definite purpose does to the energies of the soul. It brings them to a focus, and achievement follows as a matter of

myriads of baby berries peeping timidly and inquiringly forth from their nest of green leaves.

"They will grow bigger every day, "They will grow bearries of our own raising," he exclaimed proudly.

Mrs. Kenyon loved gardening, and "myriads of baby berries peeping timidle to the other day I was reading an activated, trained to the Dr. Williams' Medicine Co., Brockmind. "I have neither riches, nor power, nor birth to recommend me; yet, power, n

Thus spoke at the age of twenty - one a poor lad, who had been brought up in a mechanic's shop, and who became afterward one of the most eminent men of his time. He was great and honored be-cause of his noble character and high mental attainments. His opportunities were not better than those age young man of his or our day. Not one of us who cannot, if we will, build up and strengthen our character; not one of us who cannot cultivate and en-rich our mind, if we only set ourselves

earnestly to do so.

There are thousands of men to-day prominent in the affairs of state, distinguished in the various profess successful in business, filling the high-est offices in Church and State, especi-ally here in America, who have risen from the humble walks of life. Neither the accidents of birth, nor power, nor wealth, which belong only to the few are required. All that is needed are character and mental culture, which

may be attained by everybody.

Character in a country like ours, where every man votes, makes and unmake parties and policies, is everything.

And if a man has a cultivated mind, age, the vitality to strike out in any new path, or even to pursue the old one in which he had some measure of success. The idea that this could be a picture of real life is truly saddening to those of us who cherished the notion that a man between thirty-five and that a man between thirty-five and the careful and thorough development of mind and heart; the training, to be with a strong character, he can scarcely of mind and heart; the training, of mind and heart; the training, to be sure, is oftentimes a slow and difficult other day a newspaper account of a clergyman of a metropolitan church relegyman of a metropolitan church relegy signing his charge because he was fifty-two, and therefore counted too old to very start. There is no gain or victory

when youth seems to be more in demand than ever before. There are many occupations to which the man who has persoal forth five in no longer walkers. farm that was accounted sterile and al-I do not know whether we have reached the time when our neighbors will choose through the intelligent and unceasing eultivation of the active and busy hus-bandman. So is it with the human soul. It can be made to bring forth a rich and immortal harvest of Godlike virtues and merits. What is required is this: that we cultivate the faculties mind and heart that the Author of being has implanted within us. And of what base ingratitude taken up the burden of life, and much less do I know what can be done to if we make no use, and worse still if we put to bad or wicked uses, those high and noble gifts? There is a life work for each of us to do. Woe to us if we for each of us to do. Woe to us if we are faint hearted; woe to us if we have lost patience and quitted the work. One day we shall have to give an account of all that we have omitted or left undone. The talents we have buried away in the ground, the lost opportunities, the precious moments and hours and days of youth that we have allowed to glide by unprofitably, the allowed to glide by unprofitably, the great good we could have done in life if we had only strengthened our minds

if we had only strengthened and character—all this will be scrutinized by the divine Giver.

The dignity, then, of our nature demands that we cultivate our minds and hearts so that we fit ourselves for meministrative with Words. bership in that society of which Words

worth speaks: "There is
One great society alone on earth:
The noble living and the noble dead."

Who would not wish to be admitted into this choice company? It is within the power of any one of us to be associated with these noble spirits. And, not only a laudable ambition, but the promptings of our higher nature urge us on in the pursuit of what is true, beautiful and good. We can educate and train ourselves to so run in the race of life, that if we do not "com-mand success," we'll do more; we'll

deserve it. The most important truth, then, for us to remember is this: that the forma-tion of a great character and the at-tainment of knowledge depend on our

helping ourselves.

Our chief duty is to continue through life that education begun in school. How abundant are the means, and within the reach of all, for carrying on in public libraries; the magazines are filled with the choicest productions o our best writers and artists; special agencies are provided in our day to assist those who are aiming to reach that "higher life," that may be secured by nobility of character and sound menta culture.

Let us not be so blinded by the com-Let us not be so initiated by the com-mercialism of the age as to become in-capable of seeing that the highest power on earth, and the most lasting, comes not from wealth, not from intel-lect, not from dogged will; but from nobility of character.

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ren. of all Ages.

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"Know you not that they who run in the race all run indeed, but one receiveth the prize?" (1 Cor. 9: 24. St. Paul.)

Among the many changes that the twentieth century has brought us none is more striking than that of dominant power of the young man and young man and young steps, through driving storms with bare feet and naked breasts, jaded, mangled and chilled, before they reach the prize. This is how the foremost the prize rates tsuccesses in life, and these, ingreatest successes in life, and these is no other medicine acts so safely and so surely and they contain not one particle of the opiates of our stomach, colic, c ing. He was feverish, sleepless and very cross, and suffered from indiges-tion. After using the Tablets he began to get better almost at once, and slept better and was no longer cross. I think the Tablets a fine medicine for children and keep them on hand all the time." The Tablets are readily taken

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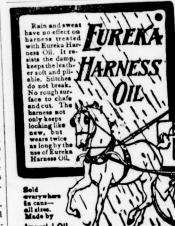
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NORTH-WEST MOUNTED POLICE,

RECRUITS WANTED. An Officer will be at the Grigg House, on 26th, 27th and 28th May, for the purpose of engaging recruits for the North-west Mounted Police.

Police.

Applicants must be between the ages of twenty-two and thirty five and unmarried.

Minimum height 5 feet 8 inches, minimum chest measurement 35 inches, maximum weight 175 lbs. Term of engagement 5 years.

PENITENTIARY SUPPLIES.

CEALED TENDERS addressed "Inspectors of Fentientiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Monday, 16th of June, inclusive, from parties desirous of contracting for supplies, for the fle-

cal year 1992-1993, for the following institutions, namely:

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Strong Penitentiary,
Manitobs Penitentiary,
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2. Beef and Mutton (freeh).
3. Forage.
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6. Groceries.
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8. Dry Goods.
9. Drugs and Medicines.
10. Leather and Findings.

Details of information as to form of contract, together with forms of tender, will be fur-nished on application to the Wardens of the various institutions,

various institutions.

All supplies are subject to the approval of the Warden or Jailer.

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 sure reles.

Papers inserting this notice without authority from the Kings Printer will not be paid therefor.

DOUGLAS STEWART. therefor.

DOUGLAS STEWART.
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Inspector of Penitentiaries.
Ottawa, May 12, 1802.

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ERS

Beginning at 10 s. m. on last Sunday His Grace Archbishop O'Connor of Toronto, assisted by His Lordship Bishop Downing of Hamilton, His Lordship Bishop Downing of Hamilton, His Lordship Bishop McEvay of London, the visiting and local ciergy, solemnly dedicated the new St. Mary's Church, London, to the service of Almighty God.

The following ciergy also took part in the ceremony: Very Rev. Joseph Bayard, V. G., St. Taomas; Very Rev. Dean Kilroy Stratford; Ven. Archdeacon Andrieux. Beile River; Rev. Father Cushing, C. S. B., Assumption College, Sandwich; Rev. Father Herman, O. F. M., Chatham; Very Rev, Father Kloepfer, C. R., St. Jerome's College, Berlin: Rev. Father Hamilton; Rev. Joseph Kennedy, Sarnis; Rev. M. McCormack, Kingabridge; Rev. F., Forster, C. S. B. St. Mionaei's College, Toronto, Rev. T. J. Valentin, Zurich, and the local ciergy, Rev. Fathers Aviward, McKeon, Egan and Pinsonneault.

The solemn and beautiful rite prescribed by the Roman ritual for such an occasion was witnessed by an immense number of people, many of whom could not obtain even standing room in the church. The St. Vincent de Paul Society, the C. M. B. A. and C. O. F. formed a guard of bonor.

Society, the C. M., B. A. and C. O. F. formed a guard of honor.

The procession started from the sanctuary, headed by Father Egan, as master of ceremonies, followed by cross ear, acolytesand sitar buys to the number of thirty four, the clergy, flishops and Archbishop. After the Asperges the clergy chanted the Miserari and other psalms appropriate to the occasion, His Grace in the clergy chanted the Miserari and other psalms appropriate to the occasion, His Grace in the church a Arriving at the main door the Archbishop read the prescribed orayer. The door being opened, immediately the priests intoned the Litany of the Saints, the procession re-entering the church and proceeding up the sisle to the main alsar, which was then blessed, the tabernacle receiving a special blessing. The inner walls of the church, were also blessed.

This ceremony being ended, Solemn Pontifical Mass was begun. The celebrant was Right Hev. Dr. Dowling, Bishop of Hamilton, assisted by Very Rev. Father Kloepfer, C. R., as ub deacon.

His Grace Archbishop O'Connor was at-

deacon of the Mass, and Rev. Joseph Kennedy, sub deacon.

His Grace Archbishop O'Connor was attended by Rev. Father Ferguson, C. S. B., of Sandwich, and Rev. Father Andrieux, of Belle River; His Lordship Bishop McEvay by Very Rev. Dean Kilroy of Stratford and Rev. Father Mahoney of Hamilton. Very Rev. Joseph Bayard, V. G., St. Thomas, was assistant priest. Father Aylward also attended His Grace of Toronto. Rev. Fathers Egan and Pinsonneault were masters of ceremonies. The collection was taken up by Revs. P. J. McKeon and M. McCormack.

The sermon was preached by Archbishop O'Connor. At the commencement His Grace referred in pathetic and loving words to the late Father Traher. He said there was a feeling of sadness on us all to day in spite of the feast of rejoicing which is being celebrated in the parish. We all lament the absence of one who had done more to create this parish than any person present, excepting, of course, the Bishop. Many times during rife we find that sorrow follows quickly in the course of joy; but very seldom does sorrow overlap joy, as in the present instance. Father Traher anxiously desired to see the completion of this church. But God willed otherwise. "How incomprehensible are His judgments and how unscarchable His ways. Who shall be his counsel?" Had we anything to say in the counsels of Almighty God we would have wished—nay, would have insisted—that the pastor should be present with us to-day. We know, however, that God a Lord and Master of all, and dees all things excellently. Whatever He decides is, then, surely for the best. It is not, continued His Grace, necessary to recommend Father Traher to the prayers of his people. He did much for them. They would surely pray for him and bear him in memory. This church which he erected would be a monument to him and would call to their minds what he was, and what we trust he is now—a saint—in the sight of God. Father Traher was more than ordinarily gifted, and he made the very best possible use of the talents God had given him. He was a nobl

giory to God. In all that you did you were guided by your late pastor, but it was God Himself Who chose this place to be a house of sacrifice. We can do nothing without the inspiration of God. All the handsome work of this place was done simply that God might be worshipped herein for years to come. God promoted and directed all. You gave willing hands and hearts and God blessed you by allowing you live to enjoy this day, for which you have so long looked forward. The Catholic Church leftrst of all a house of God.—a place of sacrifice chosen by God Himself. It is a place for prayer. God's eyes are onen and His ears attentive to the prayers of His prople. God first wishes to shower down on us His choicest blessing. I have chosen and sanctified this place. Before the ceremony of dedication took place there was but a semblance of everything in the church. The cross on the summit of the church proclaimed it to be a Christian church, but until the moment of blessing took place, everything contained therein were practically things of the world. Now God has same tifled this temple, and it is a fitting place in which the Holv Sacrifice of the Mass may be offered up to Him, and in which the sacraments of the Caurch may be administered in a worthy manner when offered in God's name and by His ministers. This place in which we stand is now holy ground. It is a source of benediction. In what did the dedication consist? The cremonies of the Catholic Church are short and symbolic, because expressive. They are directed up to His a directed and the continuous of Jesus Christ Who was never refused anything white the earth, and will surely not be more than the sacrament of the church with holy water is destined by the church to cleanse and purity with the process of the church with holy water is destined by the Singing of usalms of petition, praise and thanksgiving, and finally the singing of the Litany of the Saints—that prayer of all prayers that brings before our minds the doctrine of the Cumunum on Saints. It is a prayer to Go

salves put no obstacle in the way we are sure to receive God's grace. He blesses us with the divine virtues of faith, hope and charity. All graces radiate from the sacrifice of which the altar is the emblem. These were the ceremonies impart to the building a supernatural quality where by it is rendered fit for divine service. They also impart to those who enter that building a fitness to worship God as He ought to be. The dedication of the church renders the building more fit for the service of God. It is now worthy of Him, being completely religious in its character. This saint also says that the dedication of the church reminds us of the sanctification of Our Lord. His sanctity is brought to our mind from the time that we enter the church. There we feel called to lead better lives—lives more worthy of our Divine Saviour.

In concluding, the Archbiahop complimented the people for having done so much for the gipry of God in erecting such a beautiful temple in His honor. They were generous. They made many sacrifices. What they contributed was given under the inspiration of God. He exhorted them to continue their generosity; not to let it be transient—that would be deplorable; and so draw down upon themselves God's special benediction. We must not put obstacles in the way of God's graces. We must, on the contrary, remove them—first, by faith; second, by great reverence of spirit; third, by deep devotion in the church. These are some of the sentiments that we should have whenever we enter into the house of God.

by a mixed choir from the Cathedral and St. Mary's, under the direction of Mrs. Jas. P. Murray, organist; James Creswell, orchestra director, and Mr. Roselle Pocock, choir leader, The first solo, "The Kyrie," was taken by Mrs. Jas. McCormack; "The Quitollis," by Miss Reynolds; "Suscipe." Miss Hughes; "Et Incarnatus," Mrs. John Pocock; "Benedictus," Miss Rose Cole; "The Agous Dei," by Mrs. Frank Forristal, Miss Reynolds, Mr. W. E. Saunders and Mr. F. Cole.

The altars were beautifully decorated with the choicest of flowers, interspresed with varicolored lamps and lighted candles, and presented a very pleasing and devotional aspect, particularly when lighted with electricity at the "Elevation" in the Mass.

Built entirely of grey sandstone, the sacred edifice with its imposing spire rising one hundred and fifty two feet into the air, presents a magnificent appearance. It is stuasted on the corner of Lyle and York streets. Architecturally, its beautiful, and with the substatial character of its construction, it is not excelled in attractiveness as a temple of worship. The dimensions of the new church are 125 x 50 feet. The tower is in the south east corner, and is 18 feet aquare at the base. It rises to a height of 89 feet, and is surmounted by a spire 152 feet high. The front, including the corner tower, imagnificent with its two massive entrances and heavy doors, with elabora e Gothic tracery over each and a large tracery window in the centre of the gable. The tower, which is pierced in its lower portion by a series of small lancet, windows is flanked on all corners by very heavy angle buttressees. The



ST. MARY'S CHURCH, LONDON.

Thereisigreat rejoicing to-day in this parish of St. Mary's. The dedication of this church opens up a new source of blessing which will continue for many years to come. Be loyal to God always. Ask Him to give you great zeal for the beauty of His house. I know your good pastor would have thanked you for all you have done, were he here to day. Still there must be some debt on a church like this. Therefore let your contributions be generously continued until it is all wiped out. De this, first for God's sake, and also in memory of your good pastor who is gone. He worked faithfully and continually, and Itrust you will never forget to pray for him.

At the termination of the Mass His Lordship Bishop McEvay arose and said that on account of the death of the good pastor. Father Traher, the musical services in the evening would be dispensed with also the sermon which the Bishop of Hamilton intended to deliver. In stead, the Solemn Office for the Dead would be dispensed with also the sermon which the morrow. Masses would be celebrated, beginning at 6 o'clock, until 10 80 at which latter hour there would be a Solemn Requirement of the training at 6 o'clock, until 10 80 at which latter hour there would be a Solemn Requirement of the training the form of the death of the good pastor. Fraher, the musical services in the evening would be dispensed with also the sermon which the Bishop of Hamilton intended to deliver. In stead, the Solemn Office for the Dead would be dispensed with also the sermon which the grade down the color of the death of the good pastor. Fraher quiement of the death of the good pastor for the death of the good pastor. Fraher quiement of the death of the good pastor for the death of the good pastor for the death of the good pastor. Fraher quiement of the death of the good pastor for the death of the good pastor. Fraher quiement of the death of the good pastor for the good pastor. Fraher quiement of the good pastor for the good pastor. Fraher good pastor for the good pastor for the good pastor for the goo



ber of eighty.

Besides these, sixty-two electric lamps are over the curves of the three arches. One hundred and forty are put in altogether, the belance being placed where most required throughout the church.

The electricity is supplied by the London Electric Co., and the fixtures therefor by the McDonald & Wilson Electric Works, Toronto.

This is the gift of Mr. Mosee Masuret.

The two side alters, the Blessed Virgin's

This is the gift of Mr. Moses Masuret.

The two side altars—the Blessed Virgin's and St. Joseph's—are those formerly in use in "old St. Mary's" and are placed temporarily in the new church.

Statues of the Blessed Virgin and St. Joseph are above their respective altars. The former was donated by the Consolers of Mary, London.

Statues of St. Anne and St. Anthony, gifts respectively of Mrs. David O Brien. Mount Carmel, and the St. Vincent de Paul Society, also adorn these side chapels. The three sanctuary lamps were presented by Mr. T. J. Murphy.

The pulpit. quartered oak, was manufactured by Mr. Hamison, London. by Mr. Hamilton, London.

The carpet is the gift of A. Screaton & Co.
The Thebor and Missal stand were presented by Mr. H. B. Sharpe.
The bell is the gift of Mr. and Mrs. J. B. Murphy.
The Stations of the Cross—donated by Mrs. John Shore—are superb works of artistic statuary, and were purchased from Carli, 1468.
A fine eight day regulator cotagon clock, oak case, was presented by Thos. Gillean, Jeweler, London.
A beautiful drawn make it is a constant.

cate, was presented by Inos. Simsan, Sweler, London.

A beautiful drawn-work altar cloth was preserbed by Miss Dolan, of Somerset, Ohio.

The architects are Moore & Henry, London. The contractors for the pews are Blondo Bros. Chatham; for ne stonework Heaman Bros. London, pulsers, Face Defett; stained dead wors, Mr. 18 & George, Dondon; Defett, Stained Clate, the following stained glass windows are placed in the church.

The Annunciation; in memory of Mrs. James Durkin, died Jan. 31, 1901, erected by her son. Joseph. The Nativity; in memory of Bernard Henry, died 1869, erected by his son, Mr. Fred. Henry, C. E. The Good Shepherd; in memory of Robt. and Bridget Flynn; erected by their son, John.

The Resurrection; in memory of Jeremiah McCartay, erected by his sister, Katherine. McCarthy, erected by his sister, Katherine.

The Blessed Virgin Mary presenting St.
Dominic with the Rossry; erected by His
Lordship Bishop McEvay, in memory of Mgr.
Laurent, V. G., Lindsay.

The Blessed Virgin being presented with
flowers by the little children; erected by the
Sodality of the Blessed Virgin Mary of the
Cathedral parish.

Christ Blessing Little Children, erected by Mr. and Mrs. John Collier. The Comforter, erected by Branch 4, C. M. B. A.

The Madonna and Child, erected by Mr. and Mrs. Geo. Murray, in memory of their parents. Sacred Heart window, erected in memory of Mrs. A. F. Cunningham, died Dec. 22, 1901. Our Lady of Sorrows (ventilator), in memory of Bernard McAteer, Sr., died Feb. 18, 1896.

St. Joseph's window (ventilator), erected in memory of Annie and Rosie Flynn. St. Peter's window, the gift of Fathers P. J. McKeon and D. J. Egan. St. Cecelia's window; in memory of Miss Mary Connor, formerly organist of St. Mary's church, died April 5, 1900.

enures, died April 5, 1900.

Amongst the other windows to be taken will be one, St. Joseph's, in memory of Jas. Doyle, Sr., Clandeboye, Ont., died Feb. 12, 1901, and one from Mr. St. George of the Stained Glass works, who is the contractor for all the windows.

DEATH OF AN IDEAL PRIEST.

Rev. Hubert George Traher, pastor of St. Mary's church, this city, died at 10 30 on Friday morning, May 23rd.

Father, formerly merchant tailor of this city; brother of the late John J. C. Traher, iondon, and of Mrs. Dr. Ulric Gaboury, of Plantagenet. He was born in Ivy Bridge, Devonshire, Eng., on Jan. 26, 1852. He came to Canada n 14th Oct. 1854, with his father, his mother having previously died in England. They settled in Clyde, New York, for a while, and in the Fall of 15 he came to Loadon. Father Traher made his classical studies in Assumption College, Sandwich, and completed his theological course in the Grand Seminary, Montreel, the was ordained at St. Peter's cathedral, London, on Sept. 19, 1835, by the late Archbishop (then Hishop) Waish. After his ordination he e-pent some time as curate to Dr. Fiannery. His first parish was that of Simcoe and Port Dover, where as parish priest a wider field was opened for the discharge of his priestly labors. And it was exercised to the fullest extent. Catholics and Protestants alike appreciated and were influenced by his saintly life and exact performance of every duty during his six years' residence there. Amongst other good works which cannot be recounted, a debt of \$2,000 upon the church was paid off; \$1,500 worth of improvements made on church property, and \$1,000 paid for the pastoral residence. His Lordship his hishop recognizing his ability, afterwards transferred him to Mount Carmel, in which parish was continued the same untiring labors which characterized him in the prievous charge, Mount Carmel was during his incumbency a model parish in every sense of the word. On his departure therefore Seciety, a Lurdship Bishop McEvay to this city and given charge of St. Mary's church, Hill street, Shortly after his assumption of the pastorate here, steps were taken for the erection of a new church more in keeping with the requirements of the increasing Carbotic enters and former and of the increasing Carbotic enters and former and of the increasing Carbotic enters a Shortly after his assumption of the pastorate here, steps were taken for the erection of a new church more in keeping with the requirements of the increasing Catholic congregation in the southern and eastern portions of this city. The location of this new church was selected and the ground purchased some time previous control of the c

Life of Jesus Christ

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Imprimatur of the Archbishop of New York. Price \$1.00 post paid

THOS. COFFEY. LONDON, CANADA Catholic Record, (Sole Canadian Agent)

Father McRae Injured.
Rev. D. J. McRae. P. P., or Parkhill, met with an accident on Monday morning, May 28, at St. Mary's church, this city. At the close of the Requiem Mass for the late Father Traher, he was preparing to accompany the oner priests to the cemetery, but when walking across the vestry, slipped on the newly-waxed floor and fell, breaking his wrist. As soon as possible the fracture was set by Dr. English, but, we regret to state, several weeks will clapse before Father McRae will again have the full use of his arm.

Mission in Dublin.

On next Sunday, June 1st, there commences a mission in Dublin which will be conducted by Very Rev. Father Stephen O. M. Cap.. New York, assisted by three other priests. Statues of the Sacred Heart of Jesus and St. Anthony will be blessed in the morning before High Mass which commences at 10 30s. m.; and the new cemetery will be blessed at 7 p m. immediately before Vespers. His Lordehip Right Rev. E. P. McEvay, D. D., will administer on said Sunday, the sacrament of confirmation. Father Stephen Stephen

OBITUARY. Mrs. Michael Scott, Sr., Old Chelsea.

A death which occasioned widespread regret in Old Chelsea parish was that of Mrs. Michael Scott, Sr., who after a short line is, peacefully passed and the short of the short line is, peacefully passed and the short of the short line is, peacefully passed and the short of the short line is, peacefully passed and the short line is, peacefully passed and the short line is, peacefully passed and the short line is and the short line is a seventy one years of age. She leaves to mourn her loss four loving children, viz., Mesers, Mark and William. At home: Michael of Old Old Chelsea, and Miss Nellie M. Scott of Providence, Rhode Island; also two brothers and one sister—Mr. Geo. Dunlop of the Gatineau, Mrs. Geo. Preston of Old Chelsea, and Mr. John Dunlop of Metcaife. All who had the privilege of the friendship or acquaintance of the late Mrs. Scott admired her for her many good qualities of mind and heart. Her life was one of continual self-sacrifice and unself-ish devotion to her family. Indeed it can be truly said that her charity was everywhere felt, her one aim seeming to be to promote as far as possible the happiness and comfort of everyone with whom she came in contact. She will be everywhere greatly missed, but at home especially. She was the light and life of that household, which was everthe abode of peace, happiness and love, for there it is that she leaves a vacant place which can never be filled. The sorrowing family have the heartfelt sympathy of the whole community. The funeral took place on Wednesday morning and was largely attended by numerous friends who came to pay their last-respect to the dear departed. Requism Mass was celebrated by Rev. Father McGovern, P. P., and thence the remains were conveyed to the cemetery where the final obsequies were held. Amongst those from Ottawa and Hull were: Messrs (sheriff) Wright, D. Duperis, lumber merchant, Decoss store-k eper; E. Lalonde of Ottawa, and others. The latter ably assisted the Chelsea choir. The pall-bearers wer MRS. MICHAEL SCOTT, SR., OLD CHELSEA.

R. I. P.

Mr. Thomas Patton, McGillivray.

One of the oldest residents of McGillivray township was removed by the hand of death on May 11th, in the person of Mr. Thomas Patton who had reached the age of eighty-five years. His death was the result of a brief illness due chiefly to the infirmities of advanced years. His death was not altogether unex pected, but the bereavement is none the less keenly felt by those who are left behind.

Mr. Patton was a native of Galway county, Ireland, and came to Canada about fifty five years ago, and took residence in Dundas where he remained about five years, then moving to McGillivray, where he has since resided—an honored respected member of the community. The deceased was a thoroughly honorable and upright man and will be greatly missed in the community where he has resided aclong. He was always an exemplary Catholic and reared a good Catholic family.

He leaves to lament his loss three sons and one daughter, all of whom were at his bedside, when he died, fortified with the last secraments of the Church.

The tuneral took place on May 13th, attended by a very large number of friends, Requiem Mass was celebrated by Rev. Father Tlernan, assisted by Rev. Father Scanlan, after which the funeral cortege proceeded to the cemetery where the remains of the deceased were put in their last resting place.

May his soul rest in peace!

Miss. F. J. Hinchey, Mount Forest. MR. THOMAS PATTON, McGILLIVRAY.

MRS. F. J. HINCHEY, MOUNT FOREST,
It becomes our very painful duty this week
to record the death of one very highly respected by all who knew her, and dearly beleved by those more intimately acquainted
with her; we refer to the late Mrs. F. Hinchey, who died on Sunday last at 9:30 p. m.
She had been feeling more or less unwell for
about six months, though her filness was not
thought to be serious until about two months
ago, when unfavorable symptoms developed.
Accompanied by her physician she at once
consulted a specialist in Toronto who
after careful examination, was not able to
hold out much hope of her recovery. After
her return, however, another doctor was
scalled in to consult with the family physician,
and the most tender nursing could not prolong
a life which her devoted husband was so
anxious to have spared. During this time her
life was slowly but surely ebbing away, while
she bore her sufferings with Christian fortitude, and conscious of her end being near,
calmly made suggestions to her loved ones as MRS. F. J. HINCHEY, MOUNT FOREST,

Boubat and Connolly; Bishop McEvay by Rev.
Fathers Mahoney and Kennedy.
Rev. D. J. Egan acted as master of ceremouies.
The following are the names of the clergy who were in attendance, besides those above mentioned:
Rev. Fathers Tiernan and Scanlan, Mount Carmel; Lorion, Ruscom River; Meunier and Downey, Middoor; Noonan, Locan; Cook, Woodstock; McCormack, Kingsbridge; Valenine, Zurich; Quinlan, West Lorne; Herman, O. F. M., Chatham; McCabe, La Salette; Hoggkinson, Woodslee; McMenamin, Clinton; West, Gederich; McRae, Parkhill; Fogerty, Dublin; Hogan, Strathroy; P. Gnam, Wyoning; J. Gram, Hesson; Ladouceur, Jeannette's Creek; Lit-ureux, Simcoe; F. Forster, C. S. B. Toronto; Hanlon, St. Augustine; Alviend priests formed in procession in order to have a last look at their belowed confere, after which the remains were conveyed, attended by the Archbishop, Bishops and priests to St. Peter's cemetery, The pall bearers were; Rev. Fathers McManus, McCormack, McCabe, Hodgkinson, Quinlan and Downey, Besides the clergy, Father Traher, relatives, a deputation from Mount Carmel, the Separate School Board, members of the different societies, and many of the congregation drove to the cemetery and a large number of the Cathedral and St. Mary's course of the Cathedral and St. Mary's course of the Cathedral and St. Mary's congregations.

Father McRae Injured.

Rev. D. J. McRae, P. P., of Parkhill, met with an accident on Monday morning, May 28, at St. Mary's church, this city, At the close of the Requiem Mass for the late Father on her priests to the cemetry, but when walk lang across the vestry, slipped on the newly-ing states of the Requiem Mass for the late Father on her priests to the cemetry, but when walk lang across the vestry, slipped on the newly-ing states of the Requiem Mass for the late Father on her priests to the cemetry, but when walk lang across the vestry, slipped on the newly-ing state of the cathedral and St. Mary's church, this city, At the close of the Requiem Mass for the late Father on the priests to the ce

Rev. F. M. Devine, P. P., of Osceola, assisted recently at the consecration of his first cousin, Bishop Kenny of Jacksonville, Florida, He was accompanied by Rev. Andrew Kenny, C. S. P., from New York, another first cousin.

Weekly Confederate, Mount Forest, May 22. Weekly Confederate, Mount Forest, May 22.
The understance hereby tenders heartiest thanks to the many sympathizing friends of his beloved wife during her late illness. Her many kind friends from both town and country were unremitting in their attentions, and furnished very many proofs of their kindhearted sympathy, all of which are very highly appreciated, and will be long remembered.

F. J. HINCHRY.

MARKET REPORTS.

LONDON.

London, May 29. Dairy Produce — Eggs, fresh laid, retail, 123 to 13c; eggs, crates, per dozen, 114 to 12c.; butter, best roll, 15 to 16c; butter, best roll, 15 to 16c; butter, best crocks, 15; butter, creamery, 20 to 22c; honey, strained, per 10, 11 to 12c, context, 15c; butter, best crocks, 15; butter, creamery, 20 to 22c; honey, strained, per 10, 11 to 12c, per 10, 12 to 13c; ive chickens, dressed, 65 to 80c; live chickens, per pair, 45 to 55c; turkeys, per 10, 124 to 13c; ive turkeys, per 10, 9c.

Live Stock — Live norg, 18c, 50 to \$5.50, pair, \$5.50 to \$7.50; export cattle, 85.00 to \$5.50, pair, \$5.50 to \$7.50; export cattle, 85.00 to \$5.50, pair, \$5.50 to \$7.50; export cattle, 85.00 to \$5.50, export cattle, 85.00 to \$5.50, per 10 to \$1.50; per 10 LONDON.

lambs, by the quarter, \$1.00 to \$1.50,

MONTREAL.

Montreal, May 29.—Grain—Manitoba wheat, at Port Arthur, spot and May No. 1, 75]c; No. 2, 75]c; Ontario, No. 1, spring wheat, afloat May, 180; No. 2, 76]c; No. 2, oats, locally 49} to 50c; buckwheat, 68c, afloat May, low freights. Peas, 87c.; rye, 62]c, Flour—Manitoba patents, \$4.10 to \$4.30, and strong bakers, \$3.80 to \$1; Oatario, straight rollers, \$3.50 to \$2 60; in bags, \$1.70 to \$1.77; Ontario patents, \$3.70 to \$4. Rolled oats—Millers' prices to jobbers, \$2.20 to \$2.25 in bags, and \$1.65 to \$4.75 per bol. Feed—Manitoba bran, \$20; shorts, \$22 bags included; Ontario bran, in balk, \$21; shorts, in bulk, \$23 nominal. Provisions—Heavy Canadian short cut pork, \$25.50; selected, \$25.50; compound refined lard, \$10.41 to 12]c; hams, 12 to 13c; bacon, 11 to 12c. Dressed hogs, \$7.50; ffresh killed abattoir, \$8.75 per 100 10s. Cheese—Ontario old cheese, 11½ to 12c; Ontario new, 11½ to 11½c; quebec, new, 11½ to 11½c; Contario new, 11½ to 11½c; Quebec, new, 11½ to 144c. Eggs—Straight receipts, 13 to 134c per dozen. Butter—Choice creamery, current receibts in jobbing lots, 19½ to 20c; seconds, 11c. Potatoes—Choice stock, 80 to \$5c; seconds, 70 to 75c per bag on track. Maple products—New syrup at 5½ to 5½c, per 1b, in wood; tins, 55 to 60c. Sugar, \$1 to 18c.

Live Stock Markets.

Toronto, May 29.—Following is the range of

TORONTO.
Toronto, May 29.—Following is the range of quotations at Western cattle market this Toronto, May 23.—Following is the range of quotations at Western cattle market this morning:

Cattle — Shippers, per owth, \$5.25 to \$6.25; do., light, \$4.50 to \$5.50; butcher choice, \$4.75 to \$5.50; butcher, ordinary to good, \$4.00 to \$5.50; stockers, per cwt, \$3.00 to \$4.00; bucked, \$4.50; beachings, per cwt, \$4.00 to \$5.50; spring lambs, each \$2.00 to \$4.00; bucks, per cwt, \$4.50; yearlings, per cwt, \$4.50 to \$5.50; spring lambs, each \$2.00 to \$4.00; bucks, per cwt, \$4.50 to \$6.75; ach, \$2.50 to \$6.75; both \$6.75;

\$3 50 to \$4 00; stags, per cwt. \$2.00.

East Buffalo, N. Y., May 29 — Cattle—Unchanged. Veals — Market steady to strong; tope, \$6,75 to \$7; fair to good. \$8 to \$5.50; common and light, \$5 to \$5.75. Hoge—York weights, 5 to 10c lower; other grades steady; heavy, \$7.35 to \$7.40; mixed. \$7.25 to \$7.35; Yorkers, \$7.10 to \$7.20; light Yorkers, \$6 90 to \$7; pigs, \$6 85 to \$6.90; roughs, \$6.75 to \$6.90; stags, \$5.25 to \$5.75. Sheep and lambs—Slow; lambs, loe lower; sheep, \$25 lower; top lambs, \$6.75 to \$6.90; fair to good, \$3.70 to \$6.90; culls and common, \$3.75 to \$5; yearlings, \$5.75 to \$6; sheep, mixed, tops, \$5 to \$5.25; fair to good, \$1.50 to \$7.50; sheep, mixed, tops, \$5 to \$5.25; fair to good, \$1.50 to \$4.25; culls and common, \$3.75 to \$5; yearlings, \$5.75 to \$6; sheep, mixed, tops, \$5 to \$5.25; fair to good, \$1.50 to \$4.75; culls and common, \$3.50 to \$6.50 to \$6.5

SUMMER RESORT. SUMMER RESORT.

DEAL, SUMMER RESORT MACNAB, thomestead Arron Laka-dBruce Co. Boating, fishing, shooting. Orchard, attractive camping ground. Unfurnished house rooms to rent, Allenford 5 mites Southampton 7. Terms moderate, post office near. Address Miss Mary Macnab, Elsinore, Bruce Co., Ont., 1232-4.

TEACHER WANTED. TEACHER WANTED.
TEACHER WANTED FOR THE CATHolic Separate School, Sec. No. 4, Bromley,
a female teacher holding a second class certificate of qualification, one who has attended
the normal school preferred; duties to commence immediately after the summer bolidays. Apply, stating salary and experience,
to P. W. Sheehy, Sec. Treas., Osceola, Ont.

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VOLUME X The Catholic

LONDON, SATURDAY, CATHOLIC COLLEGI

We have spoken some tion in recent issues be to call attention to th Catholic training and that the dislike which tensified by Catholic s stitutions is passing getting proud of our ov ly have no reason Without being adulat we affirm that our as good as the best, an support them. The s ways with us, but we have the confidence of who even if they do ha do not go around as if tin gods.

AN IMMORAL A New York paper sational, albeit oftime

men, is warming up t ness. Representation

worthies should be in ner for the edification of the young. They flat, we suppose, to qu and spiritual develo mates. And think the paper wants to h park and thoroughfare of modern education. the editor for this. so-called educationa forgot it ere his pape streets, but it went struction. It, mayha itive youngster to t to find out that guide he can likes: that he authority and look up property as robbery say that such princi in the schools. But as if a country w grade when they wh front of its educators a teacher of immoral everything in fact th to national stability just how their pro be understood, but t -and he is the ma with-takes it at it bad enough to have God and a morality and etiquette witho the raving of an Rousseau.

weighty documents Why do not they abolish the system anarchists? They desperate men-me look upon their rag ingly on their wellupon their hovels mansions of million not be understoo -an injustice to talk of economists discontent. They voke, and mayba they become less man's baton. And injustice to a chile hurly burly of life mysteries and bere console and heal bleeding through the stones. And every day. Far remain unlettered risk of becoming "haughty, prouobedient to pare of pleasures more

And yet these

AN UP-TO-DA The Westminist a history, and a 1643 by divines provisions for five Scots as grim as by learned and has been for ye Presbyterian or minds of the pre cast in so rigid cestors. Some of sentimental rega

and they are r opinion that the They are willing takes, and to references to th more than anxiou taining more me vengeance and Needless to sa Confession will

minded Presbyte entirely complin ers to rid it