Catholic Record.

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

VOLUME XX.

LONDON, ONTARIO, SATURDAY, MARCH 12, 1898.

NO. 1.012.

ARCHDIOCESE OF HALIFAX.

Lenten Pastoral of the Archbishop of

Cornelius, by the Grace of God and favor of the Apostolic See, Arch-bishop of Halifax :

To the Clergy, Religious Orders and Laity of the Diocese, Health and Benediction in the Lord:

Dearly Beloved-It is a well known fact that all men, in every age, have nity. God lives and rules and longed for, and sought after perfect walks in His own world, and happiness. The objects which seemed is, although unseen, intrinately all the constitutions of the constitution of them to promise this happiness, and the methods of attaining them, have been very different; but the impulse which moved to action, and the desire which shaped the course, have been identical. Human nature is borne, by a vehement tendency, towards that peace and quiet of the rational faculties and appetites, in which felicity consists. Man is the work of God's right hand. An infinitely wise Crea-tor must have constituted an absolutely final end proportioned to the nature of his creature, and attainable by a right use of the means placed at its disposal.

For a rational being like man, there must be, then, a rational end, which may be reached by acting in a rational manner. It is in the manner of act ing that our free will has its place, finds its opportunity of meriting, and meets its awful responsibility. We cannot seriously wish to be unhappy ; we cannot successfully resist the tendency, in general, to happiness; we can, however, by the overmastering power of our free will, endure pain and suffering patiently—yea, joy-fully—and we can control and direct that tendency aright.

Since, then, all men tend, by a nat ural impulse, to a good which will make them supremely happy, this impulse must have been implanted in their nature by God, the Creator. Now since He is infinitely wise as well as loving, He could not have done this without having, at the same time, con stituted a final end for man, in which that tendency to happiness should find everlasting rest. In what does that final end consist? How is it to be attained? These are questions worthy of the serious consideration of all reasonable men; for it is only by under standing them aright that we can rise to the true dignity of our nature, apprehend our duties, and appreciate our advantages as Christians and children What object can satisfy the longings of our rational appetite, dispel every fear of loss or change, banish forever all possibility of pain, row, or worry, and fill up the full meas ure of perfect and unalloyed happi Can any of the various earthly goods in the pursuit of which so many expend time, and energy, and life it-self, do this? Assuredly not; for al-though our soul is finite, yet it has a craving for, and a capacity of universal happiness which no created object can Give, if it were possible, all the riches, glory, power, honor and esteem of the world to one man, and think you would be be perfectly happy Would not the fear of loss haunt him? Would not the infirmities of human nature cast their shadows round him? Would not the spectre of death sit at the festive board detying his power to forbid him entrance, or his riches to stay his approach? And, apart from these ills, the soul would look be yond the special and particular goods so abundantly possessed, to a universal good which it had not. It is evident, therefore, that perfect happiness can not be had in this world; it must be looked for in another state of life-in

the hereafter.

Much of the misery and most of the evils that surround us arise from the fact that so many refuse to recognize this salutary truth. No doubt, in theory, all will admit that perfect happiness cannot be found here below; yet we see how many so shape their conduct and employ their time and talents as if there were no other end for man than the acquisi tion of perishable goods, or the gratifi cation of one's whims, or fancies, or passions. The voice of conscience is stifled; the sense of duty disregarded the dignity of human nature debased honesty and honor laughed at as something antiquated; the giorious gifts o intelligence and free will perverted from their noble purposes to -all, all is forgotten in the reckless quest for pleasure or for the means to lead an idle life without an aim worthy of a rational being or save self-indulgence. What wonder, then, that on all sides the bitter cry of bafiled schemes, and the low sad wail of broken, wasted lives, are heard? Poor, wayward hearts, with unlimited possibilities for good, if guided aright, have been left unstrained and undisciplined in youth, and ruthlessly exposed to the danger that lurks in the practical maxims of a social system that lives without God, and the corruption that openly invites to evil in so many of the publications of our time. Poor wayward hearts! Shall we be surprised if you make shipwreck of your character, blast your lives, and find only vanity and afflic The world is trying tion of spirit. now, as it tried in the time of St. Paul, to live without God, and you are partly the victims, and partly the willing dupes of this mad attempt. Man may, indeed, put God out of his

life, but he cannot change His laws, nor escape the consequence of violat-ing them. Whether we wish it or not God rules the world and exacts our homage and obedience. If we cheerfully give them we shall enjoy a fair measure of happiness in life and ensure everlasting bliss; if we refuse, then even though worldly goods may abound, they will give no real pleasure here, and, the disappointment of today will become the despair of eteris, although unseen, intimately present to all His creatures. Man has been created to enjoy Him as his final end; hence, the human heart can find rest in Him alone; hence, too, the sadness, anguish of spirit, and bitter disappointment of those who seek for pleasure outside of, or in contradiction to His law.

The Apostle St. Paul gives an apt illustration of the manner in which we should work to attain our final end. He says: "Know you not that they who run in the race, all run indeed, but one receiveth the crown? So run that you may obtain." (I Cor. ix., 24) The successful runner, the one who bears off the prize, exerts all his powers, and keeps his attention fixed on the goal toward which he is tending. He does not stop to pick up flowers on the roadside, nor to hold idle conversations with companions. He never turns aside from the straight path; but with mind alert to avoid obstacles, and with will firm set on success, he bends all his energies to outdistance his rivals. Now, according to the Apostle, we must so run if we wish to gain the prize of eternal felicity. "So run that you may obtain." Earnestness of purpose and perseverance are primary requisites. Moreover, the Apostle adds: "And everyone that striveth for the mastery refraineth himself from all things; and they indeed that they may receive a corruptible but we an incorruptible one. crown ; What a subject for serious re flection, what a comment on our own folly is suggested by these words The athlete in training for a raceeven the debased competitors in the prize-ring, control their passions, and deny their appetites to win a corruptible prize; and Christians, for whom there is prepared an unfading crown, a seat of glory, and an eternity of happiness, are too indifferent, or thoughtless, or vicious to put a curb on their sinful inclinations, or to deny themselves any of the pleasures they can find in the frivolities of life, to secure these eternal rewards. The prize fighter may be a very low-minded creature; but assuredly he has some qualities more rational and ennobling than the person who, having the knowledge of a Christian, leads the life of a sensualist.

run, not as at an uncertainity; I so fight, not as one beating the air How many in our day deny the great truths of the revelation, or doubt as to their binding force on our conscience Against them the words of St. Paul bear witness. He was absolutely sure that an eternal crown could be gained by each one; he was, under God's grace, and by a right use of his free will, shaping his course in a manner which he knew of a certainty would enable him to gain it. He beating the air in doubt and misgiv ing : he was up and doing with th strength and perseverance that come of invincible faith. He was denying him self too, for he says "But I chastise my body and bring it into subjection There is no other way of winning in the race ; we must deny our selves, restrain our evil passions, and with unwavering faith so run that we may obtain the incorruptible crown. There are those who make no effort to win; and there are those who wish to receive the reward without too much inconveni ence to themselves. These latter would sit with our Saviour at the mar riage feast or follow His triumphant entry into Jerusalem ; but they shrink from the chalice of Gethsemani, and from the cross of Calvary. Let us not deceive ourselves, dearly beloved : if we wish to reign with Christ we must first suffer with Him. Self-denial, honesty, humility, purity of thought, word, and action, lively faith, unfal tering hope, ardent charity, are neces-sary for those who would be victors in the race for true and enduring happi

Let us, further, learn from the Apostle

how we should act: "I, therefore, so

ness. These truths should be diligently taught by parents to their children, and the principles of Christian action carefully intilled into their minds in youth so that becoming deeply rooted in their consciences, they may exercise a salutary and guiding influence over their conduct. Our Holy Father the Pope has recently told us in his Encyclical to the Bishops of Canada, that purely scientific instruction,' and vague and superficial notions of virtue," are not sufficient to form good Christians, or upright citizens. you all to have a copy of that magnifi-cent letter in your homes, to study it carefully, and to be guided by its wise Would that all and loving words. may see their truth, and, recognizing that without "religion there is no moral education worthy of the name, none truly efficacious," lay aside prejudices deliberately fostered by the secular spirit that is seeking to overthrow

all supernatural teaching, and unite in on earth shall ever open them. All proclaiming that God has a right to hold future oaths, all social and natural a place in all educational systems. moral obligations must be disregarded place in all educational systems. Education without definite religious if they militate against the oath taken principles has been put to the test in on entering into the dark side of that many communities; it has had a long room. Is he who takes such an oath a and fair trial; it has had all that a lavish expenditure of public money could purchase in its favor, and now, in the judgment of thinking men. it stands condemned by its results. Where it has had its fullest scope there lawlessness, municipal and State corruption, cheating in all forms that an intellectual training makes possible, have increased in startling proportions; the spirit of religious observance has decreased, the sanctity of the home has been polluted, and, self murder, the outcome of a gospel of despair, is affrighting society. The agents of unbelief, with fair words and specious promises, deceived many well meaning Christians into an acceptance of a pernicious system; it is surely not too much to expect that they will now awake from their delusion, and help to restore the Creator to His rightful place among His creatures, and thus

cure the ills that afflict society.

In the meantime, dearly beloved, be watchful over yourselves lest the integrity of your faith be undermined by false doctrines, or motives of self interest; be anxiously watchful over your children, teaching them from infancy to love God, and to seek for hap piness, not in the goods of this world which pass like a shadow, but in the enjoyment of God hereafter. Understand that our final end is not in this hence only disappointment and anguish of spirit can result from a life uninfluenced and unguided by re-

vealed religion. Imitate St. Paul, and bring your bodies into subjection by the chastisement of self-denial. This self denial must not be merely in sinful pleasures, but, also, at times, in harmless ones Habits are formed by the repetition of the same act; once acquired they become, so to speak, a second nature. Acquire the habit of self denial, which gives strength and vigor to character, by practising acts of mortification. Be assured the one who never denies one self a lawful pleasure, will soon in dulge in unlawful ones. Hence the Len-ten season has been established to teach us to restrain ourselves and to master our sinful passions by abstaining from food or amusements otherwise quite Enter into the true spirit of Lent and fit yourselves to beco ners of the eternal prize that goes to those who chastise their bodies and baing their senses into subjections to the laws of a God given religion.

† C. O'Brien, Archbishop of Halifax. E F. Murphy, V. G. Halitax, 15th Feb., 1898.

SECRET SOCIETIES.

Bolton, Miss, Feb. 18, 1898. Ed. N. Y. Freeman's Journal:

Why is it that the Catholic Church condemns Free Masons, Odd Fellows and Knights of Pythias? Give us an article on the subject, setting forth the real objections.

nstructive to hosts of your readers

Respectfully. Inquiring Protestant. The Church condemns all secret, oath bound secieties as dangerous to the Christian religion and the Christian That this danger is not merely speculative or a deduction a priori is sufficiently evident to any one who carefully and intelligently reads the history of Europe for the last hundred and fifty years. Nihilism in Russia, Illuminism in Germany, Carbonarism in Italy, and Freemasonry in all these countries, but more particularly France and Italy, illustrate in the social upheavals within that time the destruct ive tendency and influence of secret societyism. The same danger was societyism. The same danger was illustrated in this country by the Knights of the Golden Circle, the Ku Klux Clan, the White Caps, the Maffia, the Chinese Highbinders, the Know Nothings and the A. P. A. All attempts to gain unlawful ends

are invariably hidden under the cloak of secrecy. Good and lawful ends fear not the light of day. Consequently any association or society motives and purposes are guarded by oath bound secrecy is justly speeded, and should be feared. Why sook in the dark if their purposes are good and may be avowed? He who takes an oath to carry out ends that cannot be made known to him until he has taken the oath, is a dangerous man to society. He who swers to obey the yet unknown commands of unknown and irresponsible superiors is a slave, and those who require such an oath are tyrants if they had the power. He who takes such an oath is like one who, standing in a room one half of which is light and the other half in black darkness, swears that he will not reveal anything what soever that is done in that darkness to which the oath alone gives him en trance. Be it conspiracy against the Government, against society, against the liberty or life of others of the community, against the honor of men or the virtue of women; be it assassination, bestiality, sodomy, or the cult and practice of Greek Priapism or Buddnist Lignamism; all the same, the oathtaker swears that his lips will ever be

safe companion or a trustworthy mem-

ber of society? You may say that secret societies do not practice or encourage any of these outrages against the laws of God and of humanity. How do you know since they are secret? The secrecy makes them all possible, and with bad men, probable. And facts prove the contrary. Who assassinated the Emperor of Russia, he who had freed the Who assassinated the Emserfs of Russia as Lincoln freed the slaves of America? The agents of a secret society. Who cut the jugular vein of Pellegrino Rossi, a member of the Ministry of Pius JX., on the steps of the Cancelleria in Rome in 1848? Agents of a secret society. Who murdered the late President of the French Republic? The agent of a secret society. Who attempted the secret society. Who attempted the assassination of Napoleon, late Emperor of the French? Orsini, agent f a secret society. Read the account of this, and Napoleon's subsequent bargaining with the Carbonari for his life, as given by Vandam in his "Undercurrents of the Second Empire," and you will better understand

the dangers of secret societyism. Aside from its oath-bound secrecy, there is another and a fundamental reason why the Church condemned Freemasonry. According to the au thority of the great leaders of Free masonry in Continental Europe, Masonry is a religion, the religion of naturalism and Pantheism, as opposed to the religion of revelation. The Church of Christ, being the divinely stituted and commissioned organ of evealed truth, must condemn every ociety or sect whose principles tend to undermine, mutilate, or falsify that revealed truth. The antagonism then, in its last analysis, is that essential antagonism that must exist between the religion of revelation and the re ligion of Naturalism or Pantheism We are aware that the Freemasons of England and the United States have oken with Continental Freemasonry and that Grand Master Sutherland of he New York Masons recently severed fraternal relations with the Masons of Peru because they rejected the Bible and substituted in its place the Masonic onstitution. But Rome deals with Masonry as she knows it and its prin ciples, as explained by its greatest and est known European exponents, and not with exceptional cases.

Space allows us to give but a few quotations to prove that European Freemasons hold that Masonry is the only and all sufficient religion.

Bazot, General Secretary of the French Grand Orient, in his "Historical, Philosophical, and Moral Tableau of Freemasonry," written when he had been thirity one years a Free-mason, says: "Our religion is the natural, primitive, universal, and un changeable religion — it is Free-masonry." M. Ragon, in his "Inter-pretative Course," says: "The first man who, on perceiving the order It would prove most interesting and permutive to hosts of your readers.

It would prove most interesting and permutive to hosts of your readers.

It would prove most interesting and that there is a God was a benefactor to sulted about it, this proceeding of Dr. the world; but he who made that God speak was an imposter.

Here is a direct denial of revelation. According to M. Ragon, Abraham, Moses, the Prophets, and even Christ

Himself, were imposters.

The "Freemason Orator," "a selec tion of discourses pronounced on Masonic solemnities, relative to the dogmas and history of the order, and to the morality taught in the workshops, and published by the French Grand Orient at Paris in 1825, gives the fol lowing words of a member of the Lodge of Mt. Tabor, Paris: "Nothing is of Mt. Tabor, Paris: "Nothing more incontestably true than nature that is, existence. The Masonic Order is derived from the ancient mysteries, which themselves arose from nature, and had nature for a sacramental basis. It certainly follows that this royal art, this symbolic and mysterious temple, in fine, the Masonic Order, is the emblem of nature and of pre exist-Therefore, this order is natural law, the true and unique re-

Note here how it is all nature, natural law, etc., and nothing of God as Creator and Revealer. Much more of the same kind might be quoted to prove that the fundamental dogma of Masonry is naturalism. Those ing to look further into the subject can "The Secret Societies and consult Society, by N. Deschamps, with an introduction on the action of secret so cieties in the nineteenth century, by Claudio Janet;" the Abbe Barruel's work, "The Memoirs of the Jacobins;" Robertson's "Lectures on Modern His tory and Biography," and Parson's "Studies in Church History," Vol. 4, We are indebted to Dr. Parson's work for much that is said above. - N. Y. Freeman's Journal.

Another English Convert.

The ranks of titled converts in England has just been augmented by the reception into the Church of the young Viscount Encombe, preliminary marriage to Miss Fraser, sister of Lord Lovat of the Scottish peerage. The Vis count is a grandson of the first earl of Eldon, who so bitterly opposed Daniel O'Connell's fight for Catholic Emancipa-

tion, and denounced the Church as Some people come a night or two, of in Holy Writ." wealthy and said to be, also, very clever and pretty; but as her prospect things so plain that if you listen to him you must be a Catholic in belief, even estates of Eldon, with an income of about \$50,000 a year, it is reasonable be a Catholic under any consideration, to suppose that material views did not I shall not go again. enter into his reasons for embracing the Catholic faith.

JUSTICE SMYTH A CONVERT A Distinguished New York Jurist Received into the Church by Bishop Farley.

New York, March 1.-Justice Frederick Smyth of the Supreme Court, who lies seriously ill at his residence,

convenience. Bishop Farley responded at once, and when he was shown to the sick jurist's room, Jus-tice Smyth informed him that he without loss of time. The request sur Catholic: prised the Bishop somewhat, as the applicant is usually required to prepare himself for baptism by a course of instruction covering several months. Upon questioning Justice Smyth, the Bishop, however, found that he was well prepared, and after Justice Smyth ad made a profession of faith, Bishop Farley baptised him and anointed him with holy oil. On Saturday evening Justice Smyth's illness took an alarm ing turn, and Bishop Farley was again summoned to his bed-side. He found the sick man conscious, and gave him extreme unction.

When Bishop Farley left the bed-ide of the new convert, it is said that the latter addressed him as follows: I hope that God will send to you when you come to die the same blessing that you have brought to me."

Later the patient took a turn for the better.

THERE ARE TWO CONCERNED. Rev. L. A. Lambert, LL. D., in N. Y. Freeman's

The letters written by Rev. D. McAllister, D. D., to Rev. L. A. Lambert, D. D., and Dr. Lambert's replies to them, both of which appeared in the Commercial Gazette in the form of a discussion of Church doctrines, will shortly be issued in book form by Dr. McAllister. Additional matter will be prepared by the doctor, in order that his argument may be complete. The volume will likely be a 12 mo, of about 500 pages. It is published in response to a general demand, and will form a valuable addition to the religious literature of the day.—Pittsburg Commercial Gazette.

"Book of Religions."

Methodist Episcopal. P gin. England. Founder, J Baugs. in "History of All Burden, Standard Sta Gazette.

In view of the fact that we-a party McAllister is exceedingly strange cannot consent to this thrifty enterprise except on certain conditions. First, he must publish only those of his letters that we have thus far replied to in the Freeman's Journal. Several of his let ters we have never seen, as the doctor was not considerate enough to send them to us. Second, the letters and replies must appear as originally written — excepting typographical errors—without note or comment, or additional matter whatever. Third, we must have the proof reading of our articles and the making headings and subheadings. Fourth. all our articles in reply in the Free man's Journal must appear. Fifth, we must have half the net proceeds of the sale of the proposed book.

The reader will see that these condi tions are only reasonable and fair We ask nothing that we are not willing to grant. The doctor is acting as if there were but one side to the matter, and that his side. We have reminded him of his error on this point, and taken measures that our rights shall e respected.

With regard to his later letters pub lished in the Gazette and which remain unanswered because that paper has closed its columns to our replies, we will answer them on condition that the Gazette, having published them, will publish our answers, that its readers may see both sides, and on condition that the letters are sent to us. cannot, of course, undertake to answer tions.

Uses a Protestant Bible,

them without seeing them.

Rev. P. F. Brannan, who is giving missions to non Catholics in Texas, gives a special invitation to all Protestant preachers to attend. He borrows a Bible from a Protestant minister, if possible, and uses no other Bible during the whose series of lectures to prove Catholic doctrine. The ministers generally attend one night and no They are asked to present ob- freedom. jections if they have any, but it is an exceptional occurrence to have a single one whose feet are firmly and security objection presented during the entire planted on the solid rock .- The

the abounted the the the answer is "Are you going out to highly writ." Miss fraser is very to highly "the answer is "No." "Why?" "Well, that priest makes

WHERE THEY ORIGINATED.

Christ founded a Church to teach men the way of salvation, and commanded all to obey it. He promised that the gates of hell should never prevail against this Church. (St. Matthew xvi., 18.) That Church must, then, be to-day the true Church of God, and teach men truly the way of salvation, or the promise of Christ has failed. Which is that Church? We know that 15 West Fortysixth street, was received into the Catholic Church on Saturday, February 19, by Mgr. Farley, pastor of St. Gabriel's Church, in East Thirty seventh street, and in East Thirty seventh street, and in East Thirty seventh street, and auxiliary Bishop of the archdiocese of New York. Justice Smyth is the second of his family to become a Cathon of the second of his family to become a Cathon of the second of his family to become a Cathon of the second of his family to become a Cathon of the second of his family to become a Cathon of the second of th olic, his daughter having entered the only one Church that is nineteen hus only one Church that is nineteen hus dred years old, and that is the Roman Church two years ago.

On Saturday morning the justice sent a messenger with a carriage to the parish house of St. Gabriel's Church and requested Bishop Farley, Church and requested Bishop Farley, who has been his friend for many dred years ago? The following table, years, to call on him at his earliest showing the ages, founders and the place of origin of the principal Churches, has been compiled by that distinguished author Cardinal Gibbons wished to be received into the Church his authority for his statements is non In each instance, with one exception,

> Anabaptists. Place of origin, Ger many. Founder, Nicholas Authority quoted, Vincent L. Milner, "Religious Denomina-

Baptists. Place of origin, Rhode Island. Founder, Roger Williams, 1639. Authority quoted, "The Bock of Religions," by John Haywood.

Free Will Baptists. Place of origin, New Hampshire. Founder, Benjamin Randall, 1780. Authority quoted, "The Book of Religions."

Free Communion Baptists. Place of origin, New York. Founder, Benijah Corp, close of eighteen century. Authority quoted, Rev. A. D. Williams,

in "History of All Denominations." Seventh Day Baptists. Place of origin, United States. Founder, General Conference, 1833. Authority quoted, W. B Gillett, in "History of All De

nominations. Campellites, or Christians. Place of origin, Virginia. Founder, Alexander Campbell, 1813. Authority quoted,

"Book of Religions."

Methodist Episcopal. Piace of origin. England. Founder, John Wesley, 1739. Authority quoted, Rev. Nathan Bangs, in "History of All Denomina-

Reformed Me hodist. Place of origin. Vermont. Branch of the Methodist Episcopal Church, 1814. Authority quoted. Rav. Nathan Bangs, in "His

Methodist Society. Place of origin, ew York. Branch of the Methodist New York. Branch of the Methodist Episcopal Church, 1820. Authority quoted, Rev. W. N. Stilwell, in "History of All Denominations."

Methodist Protestant. Place of cri-

gin, Baltimore. Branch of the Methodist Episcopal Church, 1830. Authority quoted, James R. Williams, in History of All Denominations. True Weslyan Methodist. Place of

origin, New York. Founders, delegates from Methodist denominations, 1843. Authority quoted, J. Timber-man, in "History of All Denomina Presbyterian (Old School). Place of origin, Scotland. Founder, General Assembly, 1560. Authority quoted,

John M. Krebs, in "History of All Denominations. Presbyterian (New School). Place of origin, Philadelphia. Founder, General Assembly, 1840. Authority quoted, Joel Parker, D. D., in "His-

Episcopalian. Place of origin, England. Founder, Henry VIII., 1534. Authority quoted, Macauley and other English historians.

tory of All Denominations.

Lutheran. Place of origin, Germany. Founder, Martin Luther, 1524 Authority quoted. S. S. Smucker in History of All Denominations.

Unitarian Congregationalists. Place of origin, Germany Celarius, about 1540. quoted, Alvan Lamson, in "History of

all Denominations." Congregationalists. Place of origin, England. Founder, Robert Browne, 583. Authority quoted, E. W. An-England. We drews, in "History of All Denomina

Quakers Place of origin, England, Founder, George Fox, 1647. Authority quoted, English historians

Quakers.

Place of origin, America

Founder, William Penn, 1647. thority quoted. American historians. Catholic Church. Place of origin, Jerusalem. Founder, Jesus Christ, 28. New Testament.

There is no place like the Catholic No man stands so uprigb

it is possible for a man to be. People smile at the idea that a farmer can ever be ill. His oc-cupation is supposed to be an assurance of 1th. The con

the appetite and makes the di-t. The man or woman who is wonderful medicine when-is out of sorts will be able to

A VALUABLE WORK.

Life Mde. P'Youville, Foundress of the Grey Nuns.....

By Mgr. Ramsay.

Cloth Illustrated, - -Imitat on Cloth, (Without Ill.) 50c.

CANDLES

For Candlemas Day.

Please send your orders as early as po sible so as to enable us to send your supply in time for February 5th.

Our SANCTUARY OIL is the Best in the Market.

D. & J. SADLIER & CO.

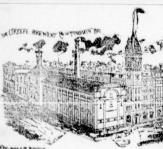
CATHOLIC PUBLISHERS. 123 Church St., 1669 Notre Dame S TORONTO, ONT. MONTREAL. QUE.

CALVERT'S CARBOLIC OINTMENT

Is unequalled as a remedy for Chafed Skin, iles, Scalds, Cuts, Sore Eyes, Chapped ands, Chilblains, Earache, Neuralgic and heumatic Pains, Throat Colds Ringworm, nd Skin Ailments generally.

F. C. CALVERT & Co., Manchester **美国民族美国经济区域区域区域区域区域区域区域区域**





THE O'KEEFE BREWERY CO. OF TORONTE

Nigh-class English and Bavarian Hopped Ales XXX. Porter and Stout
Pilsener Lager of World-wide Reputation. E. O'KERFR. President W. HAWKE, Vice-President

UNDERTAKING. JOHN FERGUSON & SONS 180 KING STREET ... Open Night and Day.

CURES

ASTHMA so that you need not st up All Night gasping for hereal for for far far for far

and P. O. address will mail Trial Bottie. Dr. O. Tait Bros. Med. Co., 186 West Adelaide Street Toronto, Ontario.

LORD EDWARD FITZGERALD

An Historical Romance.

BY M. M'D. BODKIN, Q. C. CHAPTER XVII. " SAVES THE THIEF.

-Cymbeline I owe thee much. Within this wall of flesh There is a soul counts thee her creditor, And with advantage means to pay."
—King John.

On the afternoon of the second day, as he rode forward at an easy canter on the grassy margin of the roadside, he heard, at some little distance in front, the sounds of a fierce struggle, shouts, and sounds of a fierce struggle, shouts, and the clang of weapons. Then a pistol shot, then a volley, and then the clatter of hoofs apparently in swift flight and pursuit. He just tickled with the spur the sides of his horse, who in an instant leaped forward with a bound like a deer. At a turn of the road he came upon a horse lying dead, and a yeoman, with many curses, dragging himself out from under the carcaes. A glance told Maurice that the man was unhurt. In front some hundred yards off, he saw a dozen of his fellows lumbering forward, their of his fellows lumbering forward, their heavy horses in an awkward gallop. Further still, there was a single horseman apparently in full flight. The thought flashed through his mind that here doubtless was some wretched Papist whom the law had given over to the ten-der mercies of these true Christians, to be converted by pitchcap and halter, bullet or sword.

He resolved to lend a helping hand, if need be, to their victim. Shaking Phooka's bridle rein, and keep-

ing still on the strip of sward, he flew for-ward noiselessly, and was safely through the hunting troop of yeomen before they were aware.

It was no such easy matter to overtake the fugitive in front, who had increased his lead to a quarter of a mile. Even Phooka, at full stretch, gained on him at rst only by inches. So they sped along or a couple of miles, and the space be-ween seemed scarcely lessened. His lood began to tingle with the excitemen of this strange race. While the air through which he rushed whistled past his ears in a hurricane of his own creation, he leant forward over Phooka's neck, and with caressing hand urged him to redoubled speed.

It was not needed. The pace had told.

The gallant horse in front began to slacken in his stride. The pursuer was gaining

rapidly.

A hundred yards, ninety, eighty, seventy, sixty, only fifty yards off now; as he closed in, Maurice noted the horse in front was a dapple grey, of splendid symmetry. A broad streak of red down its flank told the secret of the slackening speed. The red stream still ozzing from the bullet wound drained the poor brute's

life away.

The rider was a tall, strong man, but his right arm hung limo and useless by his side, and slung backwards and for wards like a pendulum with the swif motion of the horse. His left hand held

the reins. He heard the sound of quick hoofs behind him, and turning, shouted some words which Maurice Blake could not

Maurice shouted back "a friend." But his voice, too, was lost in the clatter of the galloping horses. The race was nearly over. The grey still struggled forward gallantly, but one

of the hind legs began to drag a little in the stride. With swift, easy stretches the stride. With swift, easy stretches the black crept closer and closer. They are scarce twenty yards apart now, and that narrow space is closing rapidly. The man in front flung the reins on his

orse's neck. His left hand went down to his holster. He wheeled half round in his saddle. Maurice Blake saw the gleam of a pistol-barrel-levelled at his head. He wheeled half round in There was a crack and flash, and a bullet and Skin Ailments generally.

Large Pots, 1/11 each, at Chemists, etc., with instructions.

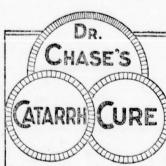
hustled by so close that he felt the rush of the air as it almost brushed his cheek. At the same moment the gallant gray, Illustrated Pamphlet of Calvert's Carbolic Preparations sent post free on application. tained by a strong hand on the bridle, stumbled, staggered for a moment, and then came heavily down, flinging its ider forward on the road half stunned by

> Maurice Blake was going too fast to stop. Right in his way the fallen man and horse lay together, a struggling heap, to be tumbled or trampled under his horse's hoofs. But he lifted Phooka with the rein. The gallant steed rose lightly as a bird and lit as lightly. Maurice turned him in his length, and was beside the fallen man and horse in a

ioment.

The gray horse lay quite motionless where he had faller. The rider's leg was caught under its body, and he struggled with his left arm to free himself. The right arm Maurice could see was broken above the elbow, and the sleeve drenched with blood.

The wretch's condition quenched a nce the quick anger of Maurice at the nurderous pistol-shot aimed at his own He was eager to help and save. The fallen man's struggle grew fiercer



ARTHUR P. THORNE, CHARLOTTE OWN, P.E.I., says: "I have used Dr hase's Catarrh Cure, and it not only gave slief but made a permanent cure."

Dr. Chase's Catarrh Cure

NEVER FAILS TO CURE Cold in the Head, Hay Fever, Rose Cold, Catarrhal Deafness, Foul Breath, Loss of Taste and Smell, and Catarrh in all its forms. E Contains no Consine.

Price, 25 cents, complete with blower. Sold by all dealers, or Edmanson, Bates & Co., Toronto, Ont.

as he saw him approach. He writhed like a beast caught in a trap that sees the trapper coming through the woods.

"I'll not be taken alive," he growled out. "You are not one of those hell-hounds. Have some pity in you. Shoot me right off and have done with me. If

With a violent effort he moved the wounded limb, and then lay quite still,

groaning with the agony of it.

Maurice Blake was full of pity. His guess, then, was right. Here was a hunted and persecuted Papist; he must save him at any cost. at any cost.
"I am a friend," he said gently.
The other seemed more startled with
the gentle tone of his voice, than if a
pistol shot had been fired off close to his

He looked quickly in Maurice's face to find the meaning of it. isided with what he saw there. His wan face brightened. Maurice noted that it was a wild but hardly an evil face. One restless eye alone lit its pale expanse. But the tangle of bright red hair and

beard gave it a kind of light of their own. Without another word Maurice drew him from under the horse's body and set him on his feet on the road, when he shook himself like a dog, testing the soundness of his limbs. "Hurt?" asked Maurice. "Only this," replied the other, touch-

ing the disabled right arm with At that instant the trained ear of Maurice, which rivalled that of the wild beasts or the Indians in its acuteness, caught the sound of the hoofs of the yeomanry

horses clattering over the road, afar off

no louder yet than the feet of mice in the

wainscotting.

There was no time to be lost.

'Can you ride?" he asked the stranger

abruptly "If I had a horse," was the reply, "but "If I had a horse," was the reply, "but this one never again. In all Ireland there was not a better an hour ago. Con-found the cowards who killed him." He bent over the motionless body of the gray, as he spoke, and touched the shapely

head quietly with his left hand.

"You shall ride with me," said Maurice hastily; "if you can hold on. It is ice hastily; "if you can hold on. It is not the first time that Phooka has caried double weight. He will get us to Mullingar yet — it is but a few miles of — before those bloodhounds can catch If not - well, we have our pistols You have shown me you can shoot with the left hand. I can shoot with both, and nse a sword, too, at a pinch."

"Not to Mullingar," grouned the other, his helpless right arm slinging loose while Maurice lifted him to his horse. "Not to Mullingar. If you will carry me to that clump of trees yonder," pointing to a clump a mile farther on the road, " I win e quite safe, and need not burden you or your horse further.'

Gallantly Phooka stretched forward with his double load, and the sound of the horse's hoofs, which had grown more distinct behind them, again died away. A mile further on, Maurice drew rein at the clump of larch stretching up the side

of a steep hill. The stranger slipped quickly to the

oad.
"You have saved me," he said abruptly, "from death, and worse than death. If my thanks were worth having ou should have them. They are not worth having. But I may sometime get the chance— Here he broke off "You must tell me

your name and where you live," he added very earnestly.

"Maurice Blake is my name. At present I am bound for Dublin. Now tell me

yours. "No," returned the other, "You will know my name too soon, if you ever know it. You have saved a man who, bad as he is, is not ungrateful. Pray God you may never know more of me: or else, know me only when you need my

He climbed the high wall with an agilty that was almost miraculous remem bering his disabled arm, and plunged in amongst the trees. The ground warrough and rocky. Maurice saw him spring from boulder to boulder, until he spring from boulder to boulder, until he had reached more than half-way up the scent. Then suddenly, as if the

devoured him, he disappeared.

Even Phooka was a bit blown with that ast burst under double weight, so Maur ace dropped the reins on his neck, and let him walk, while nearer and nearer came the tramp of the galloping youmen be-

They came up to him at last, men and

They came up to him at last, men and horses completely blown.

"Hallo, you fellow!" shouted their officer; but something in Maurice's appearance checked his insolence in full career. "Your pardon, sir," he went on, awkwardly. "Have you seen a man on the road—a tall follow with one can and awkwardly. "Have you seen a man on the road—a tall fellow, with one eye and red hair? You could not mistake him." "Certainly," replied Maurice, with a quiet smile. "He introduced himself with a pistol shot. "The very man," cried the officer

"well?"

"He missed his aim and his footing, and I, or rather he," patting his horse's neck, "leaped over both, as they lay sprawling on the road together, that's

"It's a pity," said the other, "you did of waste a bullet on him when he was down at your mercy. You would have been well paid in good gold for that ounce of lead. There is a big price on that fel-low's head. We found the dead horse by ow's head. We found the dead horse he roadside; but the fox had stol away. He must have got to earth closs at hand. They saw he has one of hi

aves somewhere hereabouts."
"Back!" he shouted to his men, "we will try close round where the horse cannot have gone far from the spot on

Stay," cried Maurice, as the officer ras whirling round to follow his party, the went clattering back the way they ad come. "Who is the man you hunt

so hard."
"Freeny," replied the other, "the notorious robber, Freeny. You have not travelled much in Ireland, sir, or you would know Freeny when you saw him."

CHAPTER XVIII. "LOVE'S LABOR LOST."

The venom whispers of a jealous woman Poison more deadly than a mad dog's to -Comedy of Errors.

Father: and in that name doth Nature speak."

-Timon of Athens. Many startling things Maurice Blake heard on his return to Dubhn. The playful prophecy which he had uttered to Lord Edward Fitzgerald when they had last met and parted had come true. His

heart had been caught on the rebound by

a fair maiden of France, whose beauty was the theme of the gay Irish capital, and in whose veins it was rumoured coursed the royal blood of the Bourbons.

Pamela, Lord Edward's fair young wife, was at Carton, the ancestral seat of the Leinster family, when Maurice arrived, but her husband welcomed his friend back with bright eyes and beaming smile, which told that happiness had found him out at last, and that his bitter love trials of the old days were dead and love trials of the old days were dead and buried deeper than ever plummet sound

The organization of the United Irishmen meanwhile went bravely on. The Government were already beginning to re-spect its power; they would soon learn to fear it. It was even hoped that all the

particle was even noped that all the patriots sought for might be effected by fear without fighting, and reform, not revolution, give Ireland her liberty.

In return for this good news Maurice Blake had to tell his friend of a widespread revival of spirit in the West, and of tens of thousands determined men maddened with misery and eager to maddened with misery, and eager to strike a brave blow for freedom when the call to arms should sound. But Maurice call to arms should sound. But Maurice Blake had not lost his old hatred for war, and he prayed heartily that the battle might be won without slaughter. Lord Edward, though a little dazzled at

the glorious prospect of leading the forces of Irish patriotism to victory against the arms of Great Britain, shared the gentler

In truth, Maurice Blake's thoughts were at this time turned quite away from war and slaughter. It may be that the sight of his friend's happiness softend his own heart with a kindred hope, of which he was but vaguely conscious. Certain it is that desire ever carried him gaily to Dr. Denver's door, and duty— even duty to Ireland—carried him reluct-

antly away.
So Norah Denver and Maurice Blake lived in a blissful dream. Only they two in all the world were real to each other; all else seemed vague and far off. Every thought, look, or word, however slight or playful, which love touched, became a de Only once to man or woman (and not to all) comes the rapture of true love, that joy to which all others life holds are weak and colorless. Better be born blind

than miss that ecstasy.

They floated pleasantly together, those two, down the shining stream, with no thought or care where it should lead. They lived in the present only, and never wearied of its delights. Love to be perect, must be unconscious, and theirs was

A fortnight had flown like a day. Earth and water were still locked in hard forst. To them pure air made mere liv-ing a delight. To Maurice it was a pleas-ant reminder of Canadian winters. He taxed the skill of Dublin artizans for a Canadian sleigh.

Very sweet and beautiful Norah looked as she sat beside him in the sleigh, cosily muffled in a suit of sables (of his provid ing), which closely wrapped slim figure and slender throat, and nestled softly to the soft, rounded cheek, bright with health and happiness.

Merrily the ponies pranced along, janz-ing their silver bells as the sleigh sped over the frozen ground, and merriest of all was the sweet music Love sang their hearts.

The time flew swifter than the sleigh and, with a start of surprise, they found their journey done. They had reached the broad lake, seven miles from Dublin, where skaters in those days did most re sort, and found the youth and fashion of Dublin gathered on its shores or scattered over its frozen water. In a few moments they, too, joined the

flying skaters on the shining surface of the lake. The gentle confiding pressure of those little hands he held so softly in his own, sent the blood leaping through his veins with a wild rapture that was akin to pain. Like birds on the wing, they flew over the lake, whirling and circling as birds do in sheer delight of the smooth and easy motion.

The grace and swiftness of their move

ments challenged the admiration of the crowd. A low buzz of admiration followed as they swept past, lightly as the wind, and as swift. Norah noticed it with a blush that deepened the roses the keen air had made to bloom in her cheeks.
"We will go in, Maurice," she said.

"How strangely those people stare as we pass."
Swiftly and smoothly they wheeled

round on the outer edge, and glided in, hand-in-hand, to where a seat stood in-vitingly vacant, a little on the outskirts of the gay crowd.

Again the thought came to Maurice with a thrill, half excitement, half fear that here was his chance to bring his wooing to a close; to whisper, as he hoped, in willing ears, the question or whose answer the happiness or misery of his life depended.

His earnestness made him awkward.

He could not find the words he wanted, nor the time to speak them. Norah, by the look in his eyes, or the

trembling in his voice, or by that subtle power by which souls that love speak to each other without word or look, guessed what was coming.

His heart was all in a tumult at the thought; with joy or fear she could not tell, so wild the whirl of emotion. Over-

mastering all else, came the womanly in-All her faculties were on the alert to escape, for the time, from the avowal of love which she longed for, yet feared. She was a true woman. She trembled in-wardly, but her voice was calm as she smile. "The chatted more gaily than her

With delicate tact she made their talk play upon lightly and lively topics. A dozen times Maurice tried to lead it, a

dozen times it slipped from his clumsy control under her deft control. He had seated himself dangerously lose to her, leaving an empty space on How kind you are," she said artless

should never have thought of that; and there are many people who must be tired." He moved back on the vacant space,

with a glance that certainly was not an nvitation to passers-by.

Then there was a silence; almost the first they had known when they were alone together. Norah broke it before it grew dangerous.

"How beautifully the soft, rosy light of

the sunset plays upon the shining lake and moving figures. Look, Maurice! see how the rich glow settles upon the sum-mit of the hill yonder. Have you ever seen anything more beautiful?"

"Yes," he answered, "far more beauti-

His eyes were upon her own fair ace, and the color deepened upon her sheek under the passionate intensity of his gaze. But she kept her eyes resolute-

ly away from his.

"Oh, I see," she cried lightly, glancing aside, "you, too, are an adorer of Lady Dulwich; even the sunset is less bril-

liant."

Maurice followed her gaze, and saw
Lady Dulwich approaching in all the
glory of her resplendent beauty. A
young, soft-eyed, dark-haired girl was beyoung, soft-eyed, dark-naired girl was be-side her. It seemed as if her ladyship was coming straight up to speak to Norah. Her lips wore a welcoming smile that had a touch of patronage in it. Her hand was half extended. But there was no answering sign in Norah's face. Their eyes met, questioned and answered each other, then, with a scornful movement of her lovely head, which was half a salute, half defiance, Lady Dulwich swept by

half defiance, Lady Dalwich swept by with her companion and seated herself some little distance away.

"You know her?" Norah whispered to Maurice, delighted to find any topic foreign to themselves. "Poor Lord Edward has told you, I am sure. I have not seen her since until to-day. How he suffered, and the standard to the surface follows for a lovely fees and a hard her since until to-day. How he suffered, poor fellow, for a lovely face and a hard heart, and now he has forgotten all about her. What a foolish thing is love!" her. What a foolish thing is love!"

Not very encouraging this to a man

that wanted to speak of love, and nothing but love.

There was no help for it. He felt h was conscious that he was talking like a stage hero; but he could not help it. "Norah," he said faltering, "can you

"What?" she asked, looking him innocently in the face with such childlike sim-plicity that he could not for the life of

him say "Me."

"Anything," he answered foolishly.

"Almost everything. There never ye was anyone more given to love. But why do you ask?" There was a mocking light in her eye, the humor of the situation had conquered

her fear. The longing was strong on him to catch

her in his arms and answer her with a shower of kisses. Perhaps she guessed this new danger, for she spoke again

ckly. Look, look," she cried, "how beautiful! how graceful!"

It was not all artifice, there was genuine admiration in her voice. Looking
where she pointed right out over the

lake, Maurice shared her admiration. A beautiful boy was flying over the ice in bend and whirl and curve with inimitable grace, while all eyes watched him from lake and shore. With a boy's love of peril he sought the corner of the lake where alone it was possible to meet it. A pole and board with the ominous word "dangerous" on it stuck up from the ice. Round and round this pole he circled with whirls and turns

as fantastic and graceful as a tumble pigeon in mid air.

The murmur of admiration changed to a cry of warning. Norah's face grew pale, her lips parted, and her heart beat quickly with the excitement and fear of it. "Is there any danger, Maurice?" she

whispered. "Troth, an' there is that, ma'am," said Troth, an there is that more one of the keepers of the ground, who came up at the moment; "great danger, intirely. The ducks and the swans have been boring holes in the ice out there with their bussums, just fornint the place where he is sliding. The frost has put a skin over the holes, but it is no thicker in parts than an egg shell. If he were weightier than a bird, bedad, he'd be through long ago. Glory be to God! it is dancing poulkas he is on it now."

The keeper's cry was echoed by the crowd. The reckless boy was figure-skating on the thin shell of ice that stretched between him and forty feet of black water with chill death lurking there.

Heretofore the speed he went at saved him. Though the ice might creak and crack, it had not time to break as he flew over it. Now with a short quick rush or the outer edge he leaped clean into the air, spun like a ballet dancer, and l again on the sharp edge of a single skate. He struck right over one of the death traps the birds had made. Crash through the thin ice the skate went, and the skater after it.

There was a cry of horror from the gaz

ag crowd as he disappeared.
But in a moment the blue cloth cap and the yellow curls showed over the level surface. The brave boy held fast to the thick edges of the hole through which he had fallen, and so kept himself afloat. shout went up for ropes and ladders an lifebuoys, and the crowd surged and scat-tered wildly in noisy excitement, but none ventured down to the treacherous hole, where the chill water was freezing warm young life out. A keen eye could see the small hands, blue and red with the cold, on the slippery ice's edge see the agony of intense cold on the piti

The boy had uttered no cry from the The boy had uttered no cry from the first. But there was a lady in black on the ice, screaming and struggling violently, with half-a-dozen people holding her. It was the boy's mother, straining to fly to him and people with him.

him and perish with him.

"It cannot last long unless help comes,"
whispered Maurice to Norah, who was looking out over the lake with pale face and wide open eyes. "The cold is enough to freeze the very blood in his veins. He cannot hold out. Great God! it is too norrible. There is one chance, a narrow

one, but I'll risk it.

"Good-bye, my darling," he whispered so softly she did not hear the last words. "If so be we meet no more, goodbye for ever."

Then he stumbled awkwardly, but rap-

riel he summed awkwardly, but rapidly, with his steel-bound feet to the lake's edge, and shot out like lightning over its surface. The crowd parted as he came. Like a hawk on the wing he swooped straight for the boy. It seemed that he was going crash into the same trap. But as he neared it he swerved a little and planted both feet firmly on the little and planted both feet firmly on the ice. Then as he swept by with lightning speed at the very verge of the death trap, he stooped, grasped the golden hair that floated like a spreading weed on the surface and with one trapeding of the face and with one trapeding of the face. face, and, with one tremendous effort of his strength, lifted the light body clean from the water, and so held his course with two small feet trailing after him on the ice. The ice cracked with a loud re-port under the sudden strain and the double weight. The hole from which the double weight. The hole from which the body was snatched spouted and bubbled, as if greedy for life. But the wild speed saved both. Before the great shout of ap-plause had time to break from the lips of the excited crowd, Maurice had of the excited crowd, Maurice had flashed outside the circle of danger, and

sped along securely where the ice was firm TO BE CONTINUED.

THE ROYAL HOUSE OF DAVID

Know Pop Mandelbaum? Why, everybody in the teeming lower east side of the metropolis knew honest Aaron, the pawnbroker, and public ppinion stamped him a man of sterling onesty and perfect fair dealing.

No man could say that Pop ever took advantage of his extremity. Plunderers, seeking for a place to pledge their booty, avoided Pop's shop, because he was on excellent terms with the police, and a hurried message from him to the nearby station house had brought many a wrong doer to justice.

His shop was in a tumble down, quaint, old world looking building in dark narrow street near Chatham Square. In its many paned little show window were dusty and dilapidated articles of clothing, guns, swords, musical instruments, tarnished plated ware, the regalia and jewels of a long defunct lodge, old fashioned watches and chains, and a thousand and one articles, nearly every one of which, had it a voice, could tell a sad tale of its former owner's weakness, vice or adversity.

Passing under the weather-beaten, time-honored emblem of the proprietor's calling, the visitor entered through swinging, baize-covered doors and found himself in a musty smelling interior, its murkiness but dimly lighted by the two gas jets in the show window and the single jet above the long counter, the end of which was lest in the gloom at the rear of the shop. Shelves everywhere were laden with unredeemed pledges.

Every evening, when business was dull, Aaron seated himself in his armchair, under the gas jet, and read the 'New Yorker Herald" or the Talmud, and his great shock of gray hair, long gray beard and strongly marked face reminded one of his ideal of a prophet of old.

Every night when the wheezy, dust choked old clock in the show window hammered out the closing hour Aaron put aside his book or paper and taking his most valuable articles from the show window placed them in the ponderous old safe and swung to the heavy door with a clang that shook the place Then the lights in the show window were extinguished and he walked to the door to look what kind of weather the heavens above promised for the morrow and to see what the confines of the narrow street revealed of what was transpiring on the earth beneath, and, mayhap, to chat a moment with a neighbor.

One night, in early November, Aaron swung open his doors before closing for the night. A fog partially obscured the outlines of the houses opposite and the falling rain had formed inky little pools in the uneven pavement of the street. The sidewalks gleamed like polished ebony, on which he gas lights in the store windows shot beams of golden yellow. There was only one pedestrian visible—a dripping figure, which approached, carrying a large and seemingly heavy bundle

"Am I too late?" the stranger asked as he approached the door. "No, my friend, it's never too late to do business," replied Aaron as he

led the way into the shop. "I feared I was too late," said the stranger, as he placed his burden on the counter and proceeded to strip it of the oilcloth that covered it. The covering removed, a beautifully carved statue of the Blessed Virgin stood revealed. Aaron gazed spell-bound at the majestic beauty of the face raised heavenward. It reminded him of Esther, Judith. Rachel, Rebecca, Sara -of all the immortal women of his ancient race

"I want ten dollars on this marble for about a month," said the stranger, recalling Aaron to the present. "Whom does it represent?" asked Aaron.

"The Virgin Mary," replied the stranger. "The Virgin Mary?" queried Aaron. "Yes; and I hope your Jewish pre

judice won't prevent you from loaning the money—God knows I need it badly—badly! Why, man, she was of the line of your royal prophet! Mary of the royal house of David! "Of the royal house of David," repeated Aaron, "I'll make you the loan; but although I'm no judge of

art, this, my friend, seems to me to be

the work of a genius. How comes it

that you are driven to pawn it?" By hunger, old man, by hunger. If I came to New York with a European reputation I might find purchasers for my work. I am only a young, unknown American artisan, therefore I starve! Do you know what it is to starve, old man? No, no, you don't and God keep you from the experience. Come, let me have the money. I am

cold and wet-and weak from hunger. As Aaron busied himself making out the pawn ticket he stole a look, now and again, at the delicate, emaciated face of the artist-at his dark eyes blazing with fever, the drawn look about the mouth, and he doubted if he would ever redeem the pledge. As he counted the bills out on the counter, the artist snatched them up eagerly and hurrying to the door, cried:
"God bless you!" Take good care

of my statue. Luck will turn and I'll redeem it.

When his footsteps had died away down the street, Aaron locked and bolted the heavy outer doors, and when that was done emptied a compartment of the shelves of its contents. He lifted the statue to the empty place. Tnen he drew back to note the effect.

under the counter he drew forth

bright, silvered glass reflector. H fastened it to the gas fixture and stream of light was thrown on th Mary, of the royal house of David he murmered, as he sank into his arm chair and gazed on the marble. Th flickering of the light changed the ex pression on the beautiful face of the statue and produced the effect of life The old man's mind wandered back t the days of the founder of the roys line of Israel and followed the destinic

He was recalled from his meditation by the voice of Rachel, his wife, wh alarmed by his long sejourn in the sho had descended from the living room above to seek him. Aaron Mandelbaum was an officer the Synagogue and Rabbi Jacobs wa a frequent caller on this pillar of Jud He entered the little shop a few day after the artist's visit and his eyes i

of the chosen people through the age

stantly rested on the statue. Aaron Mandelbaum, wh graven image is this thou hast set u under thy orthodox roof?" demands the Rabbi, pursing his lips and stern

regarding Aaron.
"That," replied Aaron, "is Mar

of the royal house of David."
"Vae!" cried the Rabbi, "knowe thou not she was the mother of Hi whom the Gentiles call the Chris Surely such a graven thing should n have room in the house of a Jew.' "I neither adore nor serve it," e

claimed Aaron, "it is a pledge broug here by a starving artist. "Get rid of it, Aaron. Give it n house room," advised the Rabbi. "Never will I part with it until owner demands it," resolutely repli Aaron. "Is it not beautiful? T

the face and, moreover, Rabbi, th knowest she was of the Royal Psalmis line, therefore shall her image r securely here. I have said it ! The Rabbi, knowing well Aaron strength of will, and fearing a bre with the best friend and most genero

supporter of the Synagogue, nev

again referred to the statue.

Time passed and the sculptor nev

beauty of purity and goodness is

returned to redeem his pledge. Ma of the evening hours that had forme been given to the perusal of the new papers or the study of the law of Isra were now passed gazing at the stat and meditating on the fortunes of the chosen people. Aaron had often no the effect that the beautiful statue p duced on many of his customers. loud and rancous voices of the braz and vicious were sometimes hushed a whisper when their eyes rested Many tin the pure white figure. the weak and unfortunate had revere ly made the sign of the cross, brushed away a tear and had depar to return no more. Memory had c ried them back to better and happ days and had awakened resolutions

amendment. When little Rachel and Day Aaron's grandchildren, visited shop they sat at the old man's fe reverently regarded the beauti statue and listened to his tales of Jud and Esther and Sara. While thus gaged one day the entrance of a por stranger interrupted the old ma

story.
"Mr. Mandelbaum, I presum
Some time ago, Mr. Mandelbaum,
artist pledged a statue,—ah, ther
is! I'd know our poor dear Brownii work anywhere. Poor fellow! T man was the greatest sculptor country has produced, sir. He di sir, in Bellevue Hospital, of a compl tion of diseases, resulting from star tion. The miserable part of that we, his friends, who would h given the coats off our backs to i im, never guessed his poverty. was another case of post mortem far Mr. Mandelbaum. After he had b laid away in his grave the connoisse discovered that he was a genius to business. A friend of mine, a tective, told me of the beautiful ma in your possession and I determined look it up. It is undoubtedly a va able specimen of Browning's geni The time for redeeming the pledge I suppose, long since passed, but I prepared to pay you a good round

"The statue would have been de ered to its owner at any time, friend," replied Aaron, "but as h dead I will never sell it. It is min No inducement that the stranger fered could induce Aaron to change resolution. On that evening the green b

doors swung open with a crash as woman entered. She was young

years, scarcely out of her teens, her face had the dry, parched loo age. Its dead pallor was heighte by the rouge carelessly daubed on cheeks. A battered hat rested on masses of dishevelled black hair. great eyes had a hunted, hopeless pression. "There, Pop, that's the last of old belongings," she cried, throwing small gold medal, with a faded soiled blue ribbon attached, on counter. "The relics of former

tility," she added, and the light, for

laugh that followed had little of n in it.
"Now, you miserable old skinf you, I want enough mon' to his pipe just once more and then-then, when the tide is near the fi I'll just slip off the dock and that'll the whole miserable story," and t was a sigh and a catching of breath that sounded like a sob. A picked up the medal and as he amined it the girl continued: fallen, -fallen so low that there hope for me in this life or in the her eyes, that had been wande restlessly around the shop, had re when she paused, on the calm,

face of the statue of the Mother

under the counter he drew forth a bright, silvered glass reflector. He fastened it to the gas fixture and a stream of light was thrown on the

"Mary, of the royal house of David !" he murmered, as he sank into his armchair and gazed on the marble. flickering of the light changed the expression on the beautiful face of the statue and produced the effect of life. The old man's mind wandered back to the days of the founder of the royal line of Israel and followed the destinies of the chosen people through the ages. He was recalled from his meditations by the voice of Rachel, his wife, who, alarmed by his long sejourn in the shop, had descended from the living rooms above to seek him.

Aaron Mandelbaum was an officer of the Synagogue and Rabbi Jacobs was a frequent caller on this pillar of Juda. He entered the little shop a few days after the artist's visit and his eyes instantly rested on the statue.

Aaron Mandelbaum, what graven image is this thou hast set up under thy orthodox roof?" demanded I am?"

"With the Lord there is mercy and "With the Lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord there is mercy and "In a state of the lord t the Rabbi, pursing his lips and ternly regarding Aaron. That," replied Aaron, "is Mary,

of the royal house of David."
"Vae!" cried the Rabbi, "knowest thou not she was the mother of Him whom the Gentiles call the Christ? Surely such a graven thing should not have room in the house of a Jew."

"I neither adore nor serve it," exclaimed Aaron, "it is a pledge brought here by a starving artist. "Get rid of it, Aaron. Give it not

beauty of purity and goodness is on line, therefore shall her image rest securely here. I have said it!"

with the best friend and most generous supporter of the Synagogue, never again referred to the statue.

nd

nd,

ses

vy

ger

he

the

on

of

his

er,

ked

the

on.

an-

s of

ary

the

s it

rer.

nas-

ng,

s to

ice.

er.

ted

yes

s he

erly

and

hen

He

ect.

Time passed and the sculptor never returned to redeem his pledge. Many of the evening hours that had formerly been given to the perusal of the news papers or the study of the law of Israel were now passed gazing at the statue and meditating on the fortunes of the chosen people. Aaron had often noted the effect that the beautiful statue produced on many of his customers. loud and rancous voices of the brazen and vicious were sometimes hushed to a whisper when their eyes rested on Many times the pure white figure. the weak and unfortunate had reverently made the sign of the cross, or brushed away a tear and had departed to return no more. Memory had car-ried them back to better and happier days and had awakened resolutions of

amendment. When little Rachel and David, Aaron's grandchildren, visited the shop they sat at the old man's feet, reverently regarded the beautiful and Esther and Sara. While thus engaged one day the entrance of a portly stranger interrupted the old man's

Mr. Mandelbaum, I presume Some time ago, Mr. Mandelbaum, an artist pledged a statue, -ah, there it is! I'd know our poor dear Browning's work anywhere. Poor fellow! That man was the greatest sculptor the country has produced, sir. He died, sir, in Bellevue Hospital, of a complication of diseases, resulting from starva-The miserable part of tion. that we, his friends, who would have given the coats off our backs to help him, never guessed his poverty. It was another case of post mortem fame, Mr. Mandelbaum. After he had been laid away in his grave the connoisseurs discovered that he was a genius Now to business. A friend of mine, a detective, told me of the beautiful marble in your possession and I determined to look it up. It is undoubtedly a value able specimen of Browning's genius. The time for redeeming the pledge has, I suppose, long since passed, but I am prepared to pay you a good round sum

"The statue would have been delivered to its owner at any time, my friend," replied Aaron, "but as he is dead I will never sell it. It is mine." No inducement that the stranger offered could induce Aaron to change his

On that evening the green baize doors swung open with a crash and a woman entered. She was young in years, scarcely out of her teens, yet her face had the dry, parched look of Its dead pallor was heightened by the rouge carelessly daubed on the cheeks. A battered hat rested on her masses of dishevelled black hair. Her great eyes had a hunted, hopeless expression.

pression.

"There, Pop, that's the last of my old belongings," she cried, throwing a small gold medal, with a faded and soiled blue ribbon attached, on the counter. "The relics of former gentility," she added, and the light, forced laugh that followed had little of mirth

"Now, you miserable old skinflint, you, I want enough mon' to hit the pipe just once more and then—and then, when the tide is near the flood, I'll just slip off the dock and that'll end the whole miserable story," and there picked up the medal and as he examined it the girl continued: "I've fallen, -fallen so low that there is no hope for me in this life or in the "-

palms of her hands; but her great, awe stricken eyes never left the marble figure standing out, in the glare of the light from the reflector, against the dark background of the shelves.

When she ceased speaking, Aaron glanced at her, regarded her silently for a few moore than the control of the shelp for a few moments, shrugged his shoul ders, and then moved softly towards the front of the shop. The noisy tick ing of the timepieces and the far of roar of the streets were the only sounds that disturbed the stillness of the place. Slowly—slowly but surely the hard, callous lines on the girl's face softened, the hunted, hopeless look was gone from the beautiful dark eyes and they became suffused with tears. A drop rolled, unheeded, down the face and

fell on the counter.
"Mother of God," she murmured in the tones a little child uses in talking to its mother, " Mother of God, I wonder if your Blessed Son would forgive, have mercy and help one so wicked as

with him plentiful redemption." In deep, earnest tones the words of the oyal psalmist flowed from Aaron's lips. Inured by forty years' experience to every phase of wretchedness and misery and vice the girl's prayer had touched his heart. She heeded him not but continued:

"O Mother, Blessed Mother! I cannot be the little girl who drove with father and mother from the farm to "Never will I part with it until its owner demands it," resolutely replied Aaron. "Is it not beautiful? The beauty of purity and goodness. In the little church at Homedale, ever Sunday. I cannot be the little child who was so light hearted, so happy—the sunshine of the house' father called me. All these terms of the sunshine of the house' father beauty of purity and goodness. that have happened since I left home the face and, moreover, Rabbi, thou must have been a nightmare and, bye-knowest she was of the Royal Psalmist's and bye, I'll hear mother call and I'll wake up in my little room at home and hear the cows lowing and see the The Rabbi, knowing well Aaron's cherry tree, covered with blossoms, strength of will, and fearing a break peeping in at the window—and O merciful Jesus, forgive a poor, miserable sinner." The little face was bowed to the counter and sob after sob shook her frame. Aaron waited pauntil, from exhaustion, ceased weeping and then approaching he gently raised her, put into her hands the medal and a piece of money, and said :

"Girl, it is written that the Nazar ene, Him whom you call the Christ, said to the sinful woman, 'Go, and sin no more,' and this I say to you: may the God of our fathers strengthen you. With bended head, like one dazed, the girl walked towards the door. She halted at the threshold and after a long look at the statue, passed out into the night.

Although two years had passed there were but few changes in Aaron Mandelbaum's little shop. Aaron, it is true, was feebler and lent more attentive ear to his good wife Rachel's counsel that he should retire from business and pass his remaining years in ease.

He was debating this subject in his mind, one day, when a woman entered statue and listened to his tales of Judith the shop. Her eyes, dark beautiful and Esther and Sara. While thus en eyes, Aaron noted, rested on the statue that still remained in its compartment on the shelf. Pausing before it a moment her lips moved in prayer and then turning to Aaron, she asked :

"Do you know me?" Aaron scrutinized the pale face of the woman, marked its calm, sad expression, but failed to recognize her. "Do you remember an unfortunate girl who called here one evening, two years ago, to pledge a medal and-"I do, I do!" interrupted Aaron.

"I am that girl. Through God's infinite grace and mercy I fled from the awful life I had been leading and returned to the home I had disgraced. My poor mother had died, but my good old father was living, and he took me in. He has gone to his reward and, having left me well provided with this world's goods, I feel that I should devote my means and what remains to me of life in doing penance for my sins, and how better could I please God than by helping the fallen? I have submitted my plan to those in authority and they have given it their approval. am seeking a house, hereabouts, to fit it up as a refuge for my fallen sisters. In it they shall be free to come and go. Its discipline shall be Its sermons shall be preached in parable and by example. Oh. Mr. Mandelbaum, with God's help and the assistance of Our Blessed Lady, Refuge of Sinners, more souls will be saved from destruction even as mine was saved. Will you assist me in my

Aaron, without replying, hurried to the rear of the shop and opening the door, called:
"Rachael! Rachael!"

His old helpmate responded promptly to the call, and for an hour these three were deep in consultation.

The result of their deliberations was that Aaron consented to sell the old house to the visitor at an extremely low price, provided the refuge should be known as "The House of David. The statue that had played so important a part under its roof was to be shrined in the little chapel and Aaron expressly stipulated that he should have free entry to the chapel, at any and all times, to visit "Mary, of the royal house of David."

You certainly would not recognize the old building. The little show win the whole miserable story, and the down has given place to a beautiful breath that sounded like a sob. Aaron down has given place to a beautiful breath that sounded like a sob. Aaron stained glass window. The baize coverage and the dogs of vered doors have gone, and the doors of oak, beneath the little gothic porch, are always open to the weak and errher eyes, that had been wandering ing. That which was formerly the restlessly around the shop, had rested,

Chaste. They were held there, and above are the bright, cheerful refectory bending her body she rested her elbows on the counter and her chin on the dormitory, with its rows of cots covered with spreads as white as driven Oh! what a contrast to the vile hovels of vice and misery in the same street, and that very contrast is a valuable aid in the work of rescue. Mother Ann, as the beloved foundress is lovingly called, and her devoted assistants. have snatched many a brand from the burning. She is loved alike by those who have found peace and by those who have not found it yet. You should have been in the refuge

on the eve of the feast of the Assumption. Mother Ann had called for flowers to deck Our Lady's shrine. During the evening and far into the night they came. Flowers of all varieties, brought by hands that were calloused and hardened by toil, purchased by money laboriously earned, every cent of which, so expended, was a which, so expended, was prayer from the heart because it meant self denial and sacrifice; flowers brought in by soft hands, glistening with jewels, purchased by the wages of sin. On Assumption day Our Lady's altar was a bower of beauty. In the quiet afternoon, when the light streaming through the stained glass window cast its glow along the little aisle, two figures passed down towards the altar, -Mother Ann supporting the tottering old man, Aaron Mandelbaum. paying his accustomed visit to Mary of the House of David.—William Harper Bennett in Donobue's Magazine.

REVERENCE IN GOD'S HOUSE.

Reverence in the church is required of everyone because of the presence of Our Lord in the Blessed Sacrament He is there in His Divine Majesty in the adorable Sacrament of the Holy Eucharist, and as no subject can be unmindful of the presence of his king, no one can be unminuful of the pres ence of the King of Glory, Our Lord. There should be no talking in the church or whispering either in the pews or in the aisles, in the front of the church, in the choir, or in the back of the church, or any gossiping in the place nor a news stand, but a place to adore our Lord, to pray, to receive the sacraments. The church, to quote the sentiments of a Paulist Father, is the best place to show good manners, a fact which a few persons seem to over For the sake of the minority a look. few hints are given: If there is a crowd going into the church, don't try your utmost to elbow everybody else and increase the general discom Take it easy. Don't aim a blow fort. at the holy water font and immerse the whole hand. Dip the finger in lightly and then sprinkle yourself alone, not the others standing around you. Walk quietly down the aisle to your pew and take the most convenient seat the seat and hold it against all comers. We should like to see that "don't printed in large and very black letters Never disturb your neighbors by your prayers. They should know their own. Be attentive to the priest at the A silent good example is most altar telling and most edifying. Never spit upon the floor; it is in exceedingly bad taste. In going out, after at leas a short prayer of thankegiving, take your time. Don't leave God's house in a great hurry. Try to postpone any prolonged meeting with friends until you are outside. During confession hours never deprive any one of his or her place. It shows but a poor spirit in which to receive the sacrament of penance to rob one of what belongs to It is not at all forbidden to allow another, who for some necessary must hurry, to go ahead of

vourself. Marriages or baptisms are not occa sions on which to satisfy your curios ity. In all things use common sense You would not forget yourself in visit ing the house of a friend ; do not do so in the house of God. Carry yourself modestly, becomingly, without affecta tion, without prominence. Look to the comfort of others. If inconvenience must be borne, let it be vourself who will be willing to bear it. - The Pittsburgh Catholic.

A PRIEST'S FIDELITY.

"I was wonderfully impressed with the fidelity of Catholic priests in ans wering sick calls a short time ago, said a gentleman who dropped into the club as a visitor. "It was on one of the Northern roads last autumn, and at a certain station a Catholic priest came into the coach and dropped into a seat with me. After a few minutes he asked me if I would allow him to sit next the window for a short distance. 'The'fact is,' said the Father, I want to throw off a note at a mill we will soon pass.' Of course I accommodated him, and when we approached the mill he leaned out and tossed a note, bound about a piece of stick, upon the steps of one of the little cabins in which resided mill employees. He smiled when he saw a little girl run to pick it up.

"'You see,' said the Father, 'there is a sick man there and he has sent for me to come. It is eight miles from where I live and there is no road except the railroad through the woods and around the ponds and lakes. It is only three miles from the junction on beyond us here. I tried to get permission to have the train stop, but it is late and the summer travel is heavy and they would not stop there. I can get a man to bring me back on a hand

"So the Father went along to the junction, and as I had to change cars there and had a few minutes to wait. I saw the outcome of the trip. The

back till night. The junction is a throne is lit with lights that have been very deserted place, the depot and one burning before it for ages. Round house being all there is to it. The this stupendous chamber are ranged depot is manned by a force of one, who the grandees of his court. Faith seems is baggage master, express messenger, ticket seller and key manipulator, so the priest could not find a railroad man to help him. But he had the permission of some one in authority to use a hand car on the track. The reverend gentleman mounted the platform, pulled off his coat, loosened his collar and bent to his work. He had been called to administer the last sacrament of his Church to a man supposed to be dying away out in an Adirondack lumber camp, and he had sent word that he was coming.

"I watched him till he pumped the heavy old hand car away up around the bend in the road, and when my train backed up the branch and I went forward about my duties it was with a higher idea of the priesthood than I ever possessed before. - Catholic Re view

DISCOURAGEMENT.

The progress of spiritual life is slow with most of us. We go along day by day, and it seems as if we had advanced but little since the day we began. It seems to us as if we were still standing at the starting-place with the goal as far off as ever. The good resolutions which we made when we began to serve God are not forgotten, neither are they broken. the same evil influences are all about us, tempting us and luring us on to commit sin again, as in the days of our wickedness-those sins which we renounced years ago, and which we renounced many a time since. And the older we grow the fiercer, perhaps, become those temptations. We think it may be that now we ought to be free from them; that as we have stopped sinning, the desire, even involuntary, of sinning again ought to leave us. And because temptations continue we imagine that sin is within us and that we must purge it out. So we try to make a general confession. The result is not satisfactory, and we fret and worry and delude ourselves with the belief that we are wholly evil, and that we have made no progress since we started. We have fallen into the error so common, especially among pious people, that concupiscence is sin

The truth of the whole matter is this, summed up in a few words of Holy Scripture, "My son, when thou comest to serve the Lord, prepare thy soul for

temptation. God wishes us to purge our souls as well as to strengthen them, and He allows us to be tempted that we may have not only the merit of resistance, but also the strength which comes from repeatedly engaging in battle with the enemy. For the more you fight, the greater will be your experience in the battles to come; and the more victories you gain, the more easily will you gain those which God puts in your hand.

The whole man is to be purged and cleansed. Nothing defiled can enter heaven. So if you have put yourself into the hands of God. must let Him do with you what He He has His ways and means, and His ways are not your So he allows Satan to tempt you as He allowed him to tempt Paul and Job, and indeed all His chosen ones. He has chosen you, and He asks you to be patient while He works out His purpose in your soul Look, therefore, on the temptations with which you are beset as so many chances by which you may resist, and so advance. Indeed we would not bid you to ask anything else from God but grace to overcome. With each tempgrace to overcome. tation that comes there comes a grace tenfold stronger, which is for your use. Use it, then, boldly for the honor of God and the good of your soul. And do not be discouraged if these temptations last as long as your life in this world. Do not get discouraged in the Christian life and be tempted to say, I make no advance, because I am not ree from temptation." But rather in the midst of your trials say with St. Paul, "I have fought the good fight : there is laid up for me a crown of justice in heaven."—Sacred Heart Review

THACKERAY ON THE CHURCH

William Makepeace Thackeray, the famous novelist, seems himself to have felt at times the heart hunger after communion with the world-wide Church which has led so many of his countrymen into her fold. This is how he express it in one of his later works: There must be moments, in Rome

especially, when every man of friend-ly heart, who writes himself English and Protestant, must feel a pang at thinking that he and his countrymen are isolated from European Christendom. An ocean separates us. From one shore or the other one can see the neighboring cliffs on clear days: one must wish sometimes that there were no stormy gulf between us; and from Canterbury to Rome a pil grim could pass, and not drown beyond Dover. Of the beautiful parts of the greater Mother Church I believe among us many people have no idea: we think of lazy friars, of pining cloistered virgins, of ignorant peasants worshipping wood and stones, bought and sold indulgences, absolutions, and the like commonplaces of Protestant satire. Lo! yonder inscription, which blazes round the dome of the temple St. Peter's,) so great and glorious it looks like heaven almost, and as if the words were written in stars, it claims to all the world that this is Peter, and on this rock the Church shall when she paused, on the calm, pure white altar rests the beautiful statue track foreman and his men had gone be built, against which hell shall not face of the statue of the Mother Most of Our Blessed Lady. On the floor away on a work train and would not be prevail. Under the bronze canopy his

to be realized in their marble figures. Some of them were alive but yesterday; others to be as blessed as they, walk the world even now doubtless and the commissioners of heaven, here holding their court a hundred years hence, shall authoritively announce their beatification. The signs of their power shall not be wanting. They heal the sick, open the eyes of the blind, cause the lame to walk today as they did eighteen centuries ago. Are there not crowds ready to witness to their wonders? Is there not a tribunal appointed to try their claims advocates to plead for and against; prelates and clergy and multitudes of faithful to believe them? Thus you will kiss the hand of a priest to day, who has given his hand to the frian whose bones are already beginning to work miracles, who has been the disciple of another whom the Church has just proclaimed a saint-hand in hand they hold by another till the line is lost up in heaven.

THE POPE'S REPLY.

In the address which be recently nade to members of the Roman nobil ty, who called upon him to pledge Leo XIII, answered, in his character istically trenchant and thorough fash ion, an accusation that American Catholics have at different times being called to meet. That accusation. plainly stated, alleges that they who render allegiance to the Pope cannot be trusted to prove loval to their coun

In repelling such an absurd accusa tion the Sovereign Pontiff asked what profit there could be in this false charge, which does not make for concord of minds, but, on the contrary, for dissension; which far from prompt ing the public good, shakes the State's foundation, to wit, religion, and which profits no cause but the sel fishness of sectarianism. Italy is not by any means the only land which has learned by bitter experience the truth and force of these Papal statements. Russia, not many years ago, waged war upon its Catholic subjects, charging them with disloyalty to the Empire and the result was that anarchy grew apace and paused not until it assassinated the Czar. Germany was only too glad to recede from the position of hos tility to the Church in which Bismarck and Falk placed her in the early seven ties; and during our own A. P. A. ex perience more than one clear sighted Protestant did not hesitate to point out to those of his countrymen who were giving aid and encouragement to the proscriptionists, that they were pur suing a course which threatened society, the state, our liberties, and our cherished institutions with the greates injury, if not with destruction.

Leo XIII. puts the matter pointedly and plainly when he says that when-ever Catholics in any country are charged with civic disloyalty because of their fidelity to their religion and the Holy See, the only ones who profit by such truthless accusations are s sectaries and the enemies of Jesus Christ

These are the Months in Which to Purify Your Blood.

Purify Your Blood.

This is the season when your blood is loaded with impurities, accumulated during the winter months, from close confinement, rich food, and other causes. These impurities must be driven from your system or they may breed serious disease and cause untold suffering. Hood's Sarsaparills is the great est and best blood purifying medicine it is possible to obtain. It is what the millions take in the spring. It will purify and enrich your blood, create an appetite, tone up your system, and give you sound, robust health.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

Beware of Cocaine.

Thos. Heys, Analytical Chemist, Toronto says:—"I have made an examination of Dr Chase's Catarrh Cure for Cocaine and any o its compounds from samples purchased in the open market, and find none present. Dr. Chase's Catarrh Cure is a cure—zot: drug. Price 25 cents, blower included.

Look Out for the first signs of impure blood — Hood's Sarsaparilla is your safe guard. It will purify, enrich and vitalize

The People's Faith

Firmly Crounded Upon Real Merit -They Know Hood's Sarsaparilla Absolutely and Permanently Cures When All Others Fail.

Hood's Sarsaparilla is not merely a simple preparation of Sarsaparilla, Dock, Stillingia and a little Iodide of Potassium Besides these excellent alteratives, it also contains those great anti-bilious and liver remedies, Mandrake and Dandelion. It also contains those great kidney remedies, Uva Ursi, Juniper

Berries, and Pipsissewa. Nor are these all. Other very valuable curative agents are harmoniously combined in Hood's Sarsaparilla and it is

bined in Hood's Sarsaparilla and it is carefully prepared under the personal supervision of a regularly educated pharmacist.

Knowing these facts, is the abiding faith the people have in Hood's Sarsaparilla a matter of surprise? You can see why Hood's Sarsaparilla cures, when other medicines totally, absolutely fail. Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

Hood's Pills are the best after-dinner pills, aid digestion. 26c.

BABY'S SKIN

(uticura

EVERY HUMOR From Pimples to Scrofule cured by Curicuna.

ONTARIO MUTUAL LIFE

\$20,000,000 This Company holds it serve on the Actuar Board of Directors: C. M. Taylor, 18t Vice-Pres. Bight Hen sir Wilfrid La.
Alfred Hookin, Q.O., 2ad VicePresident, Q.O., 2ad VicePresident, Q.O., 2ad VicePresident, Q.C., M.P.
J. Kerr Fiskin, B. A.
J. Kerr Fiskin, B. A.
W. H. Riedell, Secretary.

O. LABELLE,

MERCHANT TAILORS 372 Richmond Street.

Good Business Suits from \$15 upwards. The best goods and careful workmanship.

MAYE FURNISHED SENDE 18ZD. FULLING. WHEN SONOOL & OTHER WILLIAM OF MENTS AND A SENDENCE OF MESTICAL SENDENCE OF MES

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS OF THE WORLD



High-Class

Hobbs Mfg. Ce. London, Ont. ASK FOR DESIGNE

WEBSTER'S DICTIONARY AND

THE CATHOLIC RECORD

FOR ONE YEAR

FOR \$4.00

of printed surface, and is bound in cloth.
A whole library in lised. The regular selling price of Webster's Dictionary has heretolore been \$1.2.
N. B.—Dictionaries will be delivered free of all charge for carriage. All orders must be a come panied with the cash. Address, THE CATHOLIC RECORD,

Concordia Vineyards SANDWICH, ONT.

ALTAR WINE A SPECIALTY Our Altar Wine is extensively used and recom-mended by the Clergy, and our Claret will com-pare favorably with the best imported Bordeaus. ERNEST GIRARDOT & CO

See Richmond Street. Telephone 850.
We have on hand
A large quantity of the finest FRENCH BORDEAUX CLARETS

Which will be sold at the lowest price. JAMES WILSON, London, Ont. REID'S HARDWARE

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

118 Dundas St., (North London, Ont.

PLUMBING WORK

In Operation, can be seen at our warercome Dundas Street . .

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

Sole Agents for Peerless Water Heaters. Plain Facts

For Fair Minds

This has a larger sale than any book of the kind aw in the market. It is not a controversial were but simply a statement of Catholic Doctrine. The author is Rev. George M. Searle. The price is exceedingly low, only fifteen cents. Free mail to any address. The book contains the process of the control of th

4

The Catholic Record. Published Weekly at 484 and 486 Richm street, London, Ontario. Price of subscription—82.00 per annum.

REV. GEORGE R. NORTHGRAVES. Author of " Mistakes of Modern Infidels."

Author of "Miniake."
THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey.
Messrs. Luke King. John Nigh. P. J. Neven
and Joseph S. King, are fully authorized to re
ceive subscriptions and transact all other busi-Rates of Advertising—Ten cents per line each insertion, agate measurement.

insertion, agate measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface.

Boniface the Bishops of Hamilton, Peterborouga, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

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

Arrears must be paid in full before the paper can be stopped.

stopped. subscribers change their residence it tant that the old as well as the new ad-

London, Saturday, March 12, 1898 THE OLD ENEMY AT WORK.

A story was sent recently from Rome

by Reuter's telegraph to the following

of Reuter's telegraps.

effect:

"It is estimated that the value of the presents received by the Pope on the occasion of the sixtieth anniversary of his first Mass amounted to 5,000,000 lire. Among the more valuable glits were a check from the Duke of Norfolk for ex-900, 100,000 florins from the Bishops of Austria. a similar sum from the Bishops of Austria. a similar sum from the Bishops of Austria. a similar sum from the Gishops and 60,000 lire from the Gis the Spanish Bishops and 60,000 lire from the German Bishops, while a diamond cross from the Catholics of the United States is valued at 250,000 lire."

Tais has been officially denied by the Osservatore Romano, which states that it is an absolutely false and malicious fabrication. Being false, the originator of the story could not have known it to be true, and it was therefore maliciously invented to make it world, whereas his receipts are actually small in comparison with the large expenses which are necessary for the administration of Church affairs throughout the world.

HERESY AGAIN.

new heretic in another professor, the annihilation. Rev. Dr. McGiffert, who declares that the Lord's supper is not a sacrament, but that it was merely a social meal, unpremeditated, and without anything in the nature of an abstruse and subtle doctrine. All the circumstances of the case give a contradiction to Mr. Mc Giffert's teaching. In the sixth chap ter of St. John's gospel Christ promised to give His flesh and blood to bring us to eternal life. At His last supper He fulfils the promise, and commands that the mystery be perpetuated as a remembrance of His death, and from St. Paul's first epistle to the Corinthians (chap xiii) we learn that it was so per netuated, and that Christians are bound therein to "discern the body of the belongs, usually take some such form Lord." Surely, then, the whole Chris. tian Church for nineteen centuries has whether there will be a heresy held over this new doctrine.

THE FUNERAL OF ARCH-BISHOP CLEARY.

As we announced in last week's issue of the CATHOLIC RECORD, the funeral Archbishop of Kingston, took place on March 1, in that city.

preached by the Right Rev. Bishop of St. Peter. McQuade of Rochester. The priests feeted, and exhibited every mark of affection for the deceased prelate, and versal judgment of the clergy that they have lost a superior who was as just dealings with them, as he was an able administrator.

We insert in another column from

Archbishop may rest in peace.

A CASE OF BIGOTRY.

there are 500 Catholics, including 5 officers, 6 officers' families, 38 cadets, and two-thirds of the enlisted men. The Protestants have two chapels there-one for officers and their families, and the other for privates, servants, etc The Protestants have, like wise, a chaplain paid by Government, and all the furnishing of their two chapels is supplied by the Government. Surely the Catholics might have been allowed to have a chapel also, which they proposed to erect at their own expense. It is evident the Military Com mittee of the House has yet to learn the true principles of religious equal-

GLOOMY MEN.

Bishop Sullivan of the Anglican Cathedral of Toronto in a Lenten ser mon preached a few days ago, pointed out that gloom is one of the most palpable characteristics of unbelief. He said, according to the short report given in the Toronto Mail and Empire:

" An unbeliever boasts of freedom of the "An unbeliever boasts of freedom of thought:
be rejects Church creeds and dogmas, and declares that he can seek truth untrammelled by
any teness. For intellectual tastes there is
much fascination in the search for truth. Man,
however, is not mere intellect. He has a heart
which cries for nourishment. Take his faith
way from him and he is unable to an-wer any
of the great questions affecting life. The most
that the unbeliever's philosophy can do is to
train him to stoical indifference. He looks for
truth, and makes but guesses. Unbelievers
have frequently confessed to the dissatisfaction
arising from their tenets. Professor Tyndall
declared that unbelief furnished no solution of
the mystery of life. Coleridge and Carlyle,
who drifted away from their simple faith, lived
a midst gloom."

This is much to the point. It is th appear that the Pope is receiving large | comfort which St. Paul offers to the sums of money from all parts of the Christians of Thessalonica that their brethren who are asleep in death will rise again in glory: "And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again: even so them who have slept through Jesus The Union (Presbyterian) Theologiwill God bring with Him." For the cal college of New York, so famous for unbeliever in a future life there is no the heresy trial of its Biblical exegesis such hope as this. There is only the Professor, Dr. Briggs, has produced a gloomy prospect and expectation of

ARE THEY CATHOLICS?

The mythical meaning given by modern sectaries to the characteristic title of Catholic given to the Church of Christ in the Apostles' and Nicene creeds, has had some queer results. It is an undeniable fact that notwithstanding all efforts of sects to claim the title, it has remained the distinctive name of the one Church which has existed without change throughout all the ages since it was originally instituted by Christ Himself.

The attempts to steal the name Catholic from the one Church to which it as one of these. Sometimes when a Catholic has been asked concerning not been in error in receiving the in- his religion, and has answered "I am stitution of the Eucharist as a solemn a Catholic," he will be told: "Oh we mystery of religion, having sacra. are all Catholics: perhaps you mean mental efficacy. It remains to be seen that you are a Roman Catholic." Or, trial as we have sometimes heard it said especially by Anglicans, "We are Catholics: you are Roman Catholics.

These and similar assertions are absurd. The word Catholic, meaning universal, implies the threefold uni versality which Christ promised to His Church-universality of time, place, of the Most Rev. James Vincent Cleary, and doctrine. The Church must exist for all time, must be spread throughout all nations, and must teach unswerv The Pontifical High Mass for the relingly and without change all Christ's pose of the soul of the late Archbishop doctrine. There is, and there can be, was sung by the Right. Rev. R O'Con- only one Church possessing these qualnor, Bishop of Peterborough, and an ifications, and that one is the Catholic elequent and touching sermon was Church, presided ever by the successor

It is therefore, with some amusement and the people present were much aftion of the so called "faith healers" of Chicago, under the leadership of the sorrow for his departure from amongst Rev. John Alexauder Dowie, have ordeprived of a good father and a great defender of our faith. It is the uni- ing name of "the Christian Catholic Church." as if there were no Christians or Catholics in the world until and charitable in his judgments and this sect was organized a few days side, Messrs. J. J. Foy, S. Toronto ago. It appears that this new claimant to be the only universal Church McDonald, Glengarry; J. McLaugh has about fifteen hundred members, in the Globe a full account of the funeral cluding seven ministers of the denomination. It would thus appear to be a turel, Prescott; Jas. Conmee, W. Al-We pray earnestly that the deceased very easy matter to construct a Catho- goma; J. Loughrin, Nipissing. The lic or Universal Church at the will of a | election returns are not in from Rusfew fanatics or mountebanks. But sell as we go to press, but both candiwhy should these sectaries be so dates are Catholics in this case, O. Notwithstanding the fact that the anxious to take the name Catholic? If Guibord, Liberal, and H. Robillard, United States Constitution was in- the reason is because that name is Conservative. Of the other members tended to put all religions on an equal- given to the Church of Christ in the 34 are Methodists, 20 Anglicans, 22 ity before the law, the Congressional Apostles' and Nicene creeds, is it not Presbyterians, 3 Baptists, and 6 of Committee on Military Affairs has re- evident that the Catholic Church in other denominations.

chapel at West Point, N. Y, where sectaries to reject both creeds entirely to it by saying that the accusation is all the more unpardonable, as it is of the Lutheran pastor Herr Stocker, than to pervert them as they are unjust. On the other hand, it cannot now admitted that the majority of doing. A STILL-BORN SCHISM.

Our American exchanges mention the total collapse of the attempt of a pretended "Old Catholic" Archbishop to establish a schismatical Polish Church in the United States under the name of the Old Catholic Church of America.

The pseudo-Archbishop Vilatte is a French Canadian, who before going to eral elections. The single exception the States appears to have tried several to this was in the elections for the different religions with the object in County of Lambton. Mr. N. Clarke view to become a minister in one or other of them, but after several relig. ious transformations he entered St. Viateur's College, Chicago, as a Brother on trial. He next fell in with the notorious ex priest Chiniquy, and became a Presbyterian minister and preached for a time in Green Bay. There he became an Episcopalian and four years ago as P. P. A. candidates, received some sort of ordination from Bishop Brown of the Protestant Episcopal church of Fond du Lac, after which a charge was given to him to preach among some Belgians in that diocese.

He was not content with Bishop Brown's orders, but went to Switzerland, where he asserts he obtained priest's orders from the "Old Catholic" Bishop Herzig. Returning to Amerca, he again attempted to obtain em ployment in the Protestant Episcopal Church, but Bishop Grafton, who succeeded Bishop Brown, of Fond du Lac, would not come to terms satisfactory to the applicant, and the latter, after trying to find an appointment under a Schismatical Greek Bishop in San Francisco, went to Asia, where he claims to have been made a Bishop by and later he is said to have been made an Archbishop by the Schismatical patriarch of Antioch.

Some few years ago Vilatte returned to America claiming to be authorized on this continent, himself being its centuries. Primate. He actually blessed a church which had been built in Detroit as a Polish Catholic church, but which, owing to trouble between the pastor and the Bishop of Detroit, was then for a time in a state of schism.

Bishop by the Nestorian Metropolitan of Malabar was a falsehood, as a sufficient price was not offered to the Malabar Primate. Nevertheless Vilatte has been operating under the title of Archbishop, and in this character he built a church at Green Bay which he called his cathedral. He had also a Church they are called. at Duval, in Kewaunee county, in which he officiated. His cathedral has now been sold for \$1,025 under a mortgage. It was purchased by the Catholics, and was blessed as a Catholic church last week. The "Old Catholic " congregation at Duval has also de serted the pseudo Archbishop, and he is now without a flock, the whole at tempt at constituting a schismatical Church having collapsed.

THE PROVINCIAL ELECTIONS.

The elections of members for the Tuesday, Marchi, as already announced. anced, it is often difficult to say where the victory rests, as there are usually a few of those elected who do not an support, and this is the case at present. There are, besides, one or two constituencies with a scattered population, so that the present estimate must be based upon somewhat incomplete returns. From the returns now in it would ap pear that Mr. Hardy's Government is there are a few seats in which the majorities are small, a re-count may change this result, and as there will probably be a considerable number of protests entered, the result may be further changed by the courts

Among the members elected there are eight Catholics. On the Conservative T. A. Wardell, N. Wentworth : O. R. lin, Stormont. On the Liberal side. Hon. W. Harty, Kingston; A. Evan-

jeted a Bill authorizing religious de which we profess our belief should be It is somewhat amusing to find the cals, and Presbyterians or Calvinists tributed to Catholic leanings. mominations to erect buildings for dialways in existence, instead of sudden- Evening News of Toronto accusing the alone included, will, assuredly, be rewine worship on national military re- ly emerging out of nothingness on or Globe of having raised a religious issue garded by the Methodists, Free Will been even as yet more hatred of the themselves for the purpose of attendservations. The purpose of this is to about the 1st of January 1898? in the effort to defeat Mr. J. J. Foy. Baptists and similar denominations as Jews manifested at Paris than was ing a merry-making on board the

be forgotten that four years ago the Presbyterians themselves are heartily News was full of the religious issue, the theme being the abolition or at least the crippling of the Catholic Sep arate school system of Ontario.

During the recent contest religious issues were kept well out of the arena of discussion, and the result was a contest without the bitterness which marked the three previous gen-Wallace went to Sarnia in the hope of influencing the result there, by an appeal to old prejudices, but the two candidates for whom he spoke were defeat ed by majorities of 48 and 300 in the East and West ridings respectively. Messrs. P. D. McCallum and A. T. Gard, defeated candidates, were elected with majorities of 184 and 88 respectively. On this occasion they raised the combined standard of Conserva tism and P. P. Aism. As they were the only P. P. A. standard bearers in the last Legislature, their defeat now may be regarded as the last nail in the coffin of the dark lantern organization.

WHAT ARE EVANGELICAL CHURCHES AND DOC-TRINES.

It has grown to be a custom with many Protestants to speak of some of the sects as the Evangelicals and of their Churches as "the Evangelical Churches."

The expression thus applied is evi dently as much a misnomer as it is also to call certain sects exclusively by the the Nestorian patriarch of Malabar, names they arrogate to themselves, as Disciples, Disciples of Christ, Christians, and the like, as if each of them alone, having sprung up within but a few years during the present century, were the one true Church of Christ to establish the "Old Catholic" Church | which must date back nearly nineteen

It is a matter of surprise that people generally have practically conceded these absurd claims, rather as a matter of courtesy, owing chiefly to the per sistence of the claimants in taking to themselves these names, to which al It has since become known that the | Christians consider themselves as much pretence that Vilatte had been made a entitled as those who have estentatiously assumed them. It is, however, well understood by the public, espec ally when outsiders to these sects us these designations, that it is done under an implied protest that the sects so designated cannot reasonably claim

The word Evangelical as applied to a church denotes that its teachings are in accord with the Gospel of Christ, and it is evidently improperly applied to any agglomeration of churches which teach contradictory doctrines Yet this is just how it is commonly used when the Evangelical Churche are now spoken of. Christ does not and cannot contradict Himself.

When the word is used in reference to a number of churches it is difficult to define exactly how it is to be applied. But there seems to be an un-Outario Legislature took place on derstanding among those Protestant denominations which are furthest from When the results are so evenly bal- the Catholic Church to call themselves by this name, provided they teach the principal mysteries of religion, the Unity and Trinity of God, the divinity nounce clearly which party they will of Christ, His jucarnation, death, and resurrection. By this means those sects which usurp the title exclude the Unitarians, Universalists, and other Freethinking associations which profess more or less of Christianity. On the other hand, they will not include the Church of England as a whole under sustained by a majority of four. As this designation, though Low Churchmen, as a party within that Church, are commonly called the Evangelical party. To High-Churchmen or Ritualists, however, the name is denied.

> From this it may be seen that the use commonly made of this designation is a mere usurpation. But we are semewhat surprised at a new use of the term in a recent issue of the Presbyterian Review of Toronto. In its Book Review column, while treating of a new work entitled "The Significance of the Westminster Standard as a Creed," that journal says :

"It is written in good style, and vindicates the evangelical character of the Standards as opposed to Sacra-mentarianism on the one hand, and Arminianism on the other.

This use of the word evangelical, or Arminianly-inclined sects are ex-

sick of the predestination and eternal reprobation doctrines which distinguish Calvinism from Arminianism. We are familiar with the statement which has been frequently made by Presbyterian journals during the last few years to the effect that it is not obligatory on members of that Church now to believe these exploded doctrines. Why, then, should they exclude from the Evangelical fold those sects which do not accept them?

The circumstance well illustrates the absurdity of the sense in which the term "Evangelical Churches" has been habitually employed.

THE ANTI SEMITIC AGITATION IN FRANCE.

The trial of Emile Zola for slandering members of the French government and the military officials who presided as judges at the courts martial which were held over Captain Dreytus and Major Esterhazy for alleged treason in betraying military secrets to a foreign power, has been made by enemies of the Church the occasion for calumniating it. The evil-tongued persons who have promulgated these calumnies have not hesitated to say even that the Holy Father Pope Leo XIII. exerted his influence to create the anti Semitic sentiment which has appeared in several European countries, especially in Aus tria, Germany and France.

The London Saturday Review has been specially forward in representing that Catholics as particularly apt to indulge in attacks upon the Jewish people, and that the Protestant Churches are quite free from this form of bigotry. Dr. Max Nordau has also brought the accusation against Pope Leo that he has been the moving cause of the whole anti Jewish agita-

Nothing could be more absurd and false than these statements. It cannot be denied that France is just now greatly agitated against the Jews, but it must be remembered that there are other influences powerful with the French people besides that of religion, and it is rather to the un Catholic and worldly influences that the present agitation is to be attributed.

There have been frequent betrayals of military secrets to foreign gov ernments in all countries, and strict military discipline requires that such betravals be severely punished when to be in reality and exclusively what the perpetrators are discovered, and in proportion to the importance of the secrets thus made known to an actual or possible enemy, the countrymen of the traitor are very apt to be worked up to a high pitch of indignation. It was for this cause that Benedict Arnold's name has been and is to this day held in execration by Americans, and it is not an extraordinary circum stance that the people of France should be indignant against Captain Dreyfus who has been found guilty of the same crime by a properly organized court. The popular indignation has been further increased by the efforts which have been made to reverse the verdict against Dreyfus.

We do not desire to pronounce on the question of Dreyfus' guilt or inno cence. On this point we have only to say that the presumption is against him, as he was found guilty by a court which examined the evidence carefully. We cannot readily believe that this court was prejudiced against the accused, or had any desire to convict him unjustly, and the French people evidently believe that the sentence was a just one. In their detestation of the treason their anger has been turned against those who have ostentatiously endeavored to set Dreyfus at liberty, and as it is known that a Jewish syndicate is working for his acquittal. their anger has been, for the time being, turned against the Jews as a body. This is, of course, unjust and deplorable, but the fact is not to be attributed to the Catholicity of the people. On the contrary, the Parisians generally are known to be more influenced by anti-religious than by religious sentiments. The rule of the Commune in Paris in 1871 is sufficient to show this, and even the present government of France has shown more sympathy with the Catholic religion. It cannot be said, therefore, by any stretch of the imagination that the punishment of whereby all the anti-predestinarian Dreyfus is the consequence of governmental ill-will toward the Jews, nor cluded from the catalogue of Evangeli- could that ill-will, if it existed, be at-On the other hand, there has not

prevent Catholics from having a It would be more consistent for these We must give the Globe the credit due a piece of unpardonable arrogance- shown at Berlin under the leadership Washington, and it is not at all un-

when there was much less provocation than the French have had. We do not however attribute the anti Jewish outbursts at Berlin to the Protestantism of the German capital, though they came mainly from Protestants : so neither should the outbursts at Paris be attributed to Catholicity, whereas we know that the whole influence of the Catholie Church has been employed to mitigate their violence.

We do not consider it incumbent on us to defend the manner in which the French Government has conducted the Zola trial. But in speaking of this it should be remembered that Zola's counsel practically endeavored to make the trial of Zola a new trial for Dreyfus. The judge properly would not allow this to be done. Zola was not allowed to bring up evidence which belonged only to the trial of Drevfus. Again it was not allowed to bring up matters which pertained to the secret service of France. To do this would have complicated the relations of France and Germany. Hence evidence which solely concerned the trial of Dreyfus was excluded. It does not appear that either the judge or the Government should be blamed for this. In regard to Mr. Nordau's accusa-

tions against Pope Leo. XIII, we must say that they are entirely without foundation. The Holy Father has taken some interest in the case of Captain Dreyfus, and has gone so far as to express unofficially the desire that his case should be duly re-enquired into, to give him the opportunity to prove his innocence. He could not do more than this, as the French Government as now constituted is not disposed to take the Pope's official interference amicably. But Leo has several times shown himself to be a true friend to the Jews when they were threatened with violence in Austria and Germany, and when they were actually suffering under persecution in Russia. In this Pope Leo has only repeated what his predecessors have been accustomed to do. They have many times protected the Jews in Rome against the anger of the populace, and have frequently prevented the Jewish quarter of the city from being sacked.

As far as Zola himself is concerned, we cannot help admiring the courage he has shown in standing up for the cause of Dreyfus in the face of an angry multitude, but we do not admire his general course on other matters ; and even on the present occasion there is room for the suspicion that he is in a measure influenced by the desire for notoriety, that he may be well advertised for the future povels which it is his declared intention to publish.

AMERICAN JINGOISM.

We can easily understand the grief of the people of the United States at the oss of the man of-war steam ship Maine which was blown up in Havana harbor, but it is unworthy of the people of a great nation to throw the blame of this disaster either upon the Spanish office ials or the Spanish Government, without a particle of evidence showing that they had anything to do with the matter. There are, nevertheless, jingoes who throw the blame of the disaster upon the Spaniards, taking it for granted that the Spaniards desire to avenge themselves on the United States for the aid and countenance given to the Cuban insurgents by Americans, ever since the struggle for Cuban in-

dependence began. It is barely among the possibilities that some Spanish fanatics, goaded to vengeance by the frequent demands made by a large party in the United States, that Cuban belligerency should be recognized by the American Government, concerted a plan for the destruction of the American warship, but so far is this supposition from even a probability, that there is not the least foundation for a suspicion of this kind. On the contrary, the United States authorities, and especially Secretary Long, have expressed their belief that the disaster was accidental, having been caused by some mishap on board the steamer itself.

The affair is at present being investigated by a special commission sent by the United States government for the purpose. If any discoveries of foul Judaism and even Atheism] than with play have been made by the commission, they have not been made known, and it is most unjust to presume that such foul play occurred.

A ship-of-war is always exposed to accidents from explosives, and it is only by constant vigilance that they are avoided. In the case of the Maine, nearly all the officers had absented

likely that on the ill fated vessel vigi ance was somewhat relaxed while in ferior officers were in charge, an possibly among those who lost the lives in the explosion there may have been some who could have given a account of such relaxation of disci line, only that they do not survive tell the tale. Notwithstanding the fact that all th probabilities point the other wa

there are newspapers and politicia who are endeavoring to arouse a se timent of hostility to Spain by occ sion of the disaster. It counts f nothing with these stirrers up of stri that the Spanish Government has e pressed condolence for the acciden and that the Spanish sailors Havana risked their lives in re cuing the drowning men from the wreck, and that eve manifestation of sympathy w shown by the Spanish populati at Havana. All these facts are ov looked by the jingo party who wish war with Spain at any hazard. T fact is the jingo press want to s their papers, and so they must have sensation, and stories are invented a retailed as truth to show that the plosion was caused by Spanish offici by means of torpedoes. The sto makers, however, are not agree whether it was a torpedo which bei in the harbor was purposely explod by elactricity, or that a torpedo b was sent out to strike the Main This disagreement by itself is enough to show how unfounded these stor are, yet they are all eagerly devou by all who wish for war at any price

Captain Sigsbee publicly thank the Bishop of Havana for the kindn the latter showed in having a fune service of the most solemn charac for the dead sailors, and declared t the personal courtesies shown to h self by the Bishop and clergy people of Havana could not be s passed. All this goes to show that sympathy of the Spaniards was re and it is scarcely reconcilable with supposition that they perpetrated crime attributed to them by the jing At all events, Americans should av the investigation which is now go on before assuming that Spain guilty in this matter.

The most regrettable part of jingo agitation is that even mi ters of the gospel of peace exciting their flocks from t pulpits. The chaplain of the Illi Legislature in his opening prayer the senseless hardihood to ask mighty God, amid applause, that barbarous, bloodthirsty nation," me ing Spain, "shall be wiped from map of the world." Another minis the Ray, Thomas Dixon, of New Y abused the recent Spanish Minister Lome as a colossal and masterful and a conniving hypocrite, and ro his audience to cry out in their chu "Let us get at the Spaniards. there be war," etc.

As war with Spain would necessa take place by sea, and not by lane might very easily happen that the goes who are so anxious to have it gun may come off only second best they would probably escape, for jingoes would be the very men would remain beyond the spher

SCANDALS AT YALE OTHER AMERICAN COL-LEGES.

For those Catholics who imagine their sons will enjoy greater cational and social advantages at testant colleges and universities in Catholic institutions, the revela made about a month ago in the York Voice, in regard to the doin the students of Yale College,

Haven, will be somewhat astound There are at Yale, according to authority, somewhat over two sand five hundred students, an this number about eight hundred members of various social clubs secret societies.

The social clubs are admit organized for the purpose of a ment, and the form which this ar ment takes is of the most demoral character, as it consists of drin bouts and banquets in which tip is carried on without restraint, from the professors, who conni them in order to make themselve the institution popular with students. The secret societies, ever may have been their objects first started, have now become no more nor less than clubs wherein of drunkenness are carried on j in the other college clubs, the principal of which have regular licenses. The Voice declares "The college periodicals are well sp with advertisements of rumshops a pictured performances of drunken st likely that on the ill fated vessel vigilance was somewhat relaxed while inferior officers were in charge, and possibly among those who lost their lives in the explosion there may have been some who could have given an account of such relaxation of discipline, only that they do not survive to tell the tale.

Notwithstanding the fact that all the probabilities point the other way, there are newspapers and politicians who are endeavoring to arouse a sentiment of hostility to Spain by occasion of the disaster. It counts for nothing with these stirrers up of strife that the Spanish Government has expressed condolence for the accident, and that the Spanish sailors at Havana risked their lives in rescuing the drowning men from the wreck, and that every manifestation of sympathy was shown by the Spanish population at Havana. All these facts are overlooked by the jingo party who wish for war with Spain at any hazard. The fact is the jingo press want to sell their papers, and so they must have a sensation, and stories are invented and retailed as truth to show that the explosion was caused by Spanish officials by means of torpedoes. The story makers, however, are not agreed whether it was a torpedo which being in the harbor was purposely exploded by elactricity, or that a torpedo boat was sent out to strike the Maine. This disagreement by itself is enough to show how unfounded these stories are, yet they are all eagerly devoured by all who wish for war at any price.

Captain Sigsbee publicly thanked the Bishop of Havana for the kindness the latter showed in having a funeral service of the most solemn character for the dead sailors, and declared that the personal courtesies shown to himself by the Bishop and clergy and people of Havana could not be surpassed. All this goes to show that the sympathy of the Spaniards was real, and it is scarcely reconcilable with the supposition that they perpetrated the crime attributed to them by the jingoes At all events, Americans should await the investigation which is now going on before assuming that Spain is

guilty in this matter.

The most regrettable part of the jingo agitation is that even minis ters of the gospel of peace are exciting their flocks from their pulpits. The chaplain of the Illinois Legislature in his opening prayer had the senseless hardihood to ask Almighty God, amid applause, that "a barbarous, bloodthirsty nation," meaning Spain, "shall be wiped from the map of the world." Another minister, the Rev. Thomas Dixon, of New York, abused the recent Spanish Minister de Lome as a colossal and masterful liar and a conniving hypocrite, and roused his audience to cry out in their church: "Let us get at the Spaniards. Let there be war," etc.

As war with Spain would necessarily might very easily happen that the jingoes who are so anxious to have it begun may come off only second best-or they would probably escape, for the jingces would be the very men who would remain beyond the sphere of

SCANDALS AT YALE AND OTHER AMERICAN COL-LEGES.

For those Catholics who imagine that their sons will enjoy greater educational and social advantages at Protestant colleges and universities than in Catholic institutions, the revelations made about a month ago in the New York Voice, in regard to the doings of the students of Yale College, New Haven, will be somewhat astounding.

There are at Yale, according to this authority, somewhat over two thousand five hundred students, and of this number about eight hundred are day as strongly in favor of immersion members of various social clubs and as they are now opponents of that secret societies.

The social clubs are admittedly organized for the purpose of amusement, and the form which this amusement takes is of the most demoralizing character, as it consists of drinkingbouts and banquets in which tippling is carried on without restraint, even sists that the proposed united Church, them in order to make themselves and ant churches, and even possibly in students. The secret societies, whatfirst started, have now become nothing "The college periodicals are well sprinkled with advertisements of raushops and the pictured performances of drunken students nominations, even though they be

ul

is

y

d-

arej standard jokes of the 'funny' periodicals. Victories in college athletics are universally celebrated at Yale in dranken orgies very similar to the debauch following the Yale Princeton foot-ball game described in the Voice a few weeks ago."

It is stated besides that there are sixty-six rum saloons withintwo blocks of the college green which subsist by the patronage of the students, and that wine, beer, and punch suppers are regular features of college life.

Tippling is said to be even not the worst evil which results from the way in which matters are carried on, but it is notorious that there are numerous more flagrant offences against order and decency in which Yale students are wont to figure prominently.

Excesses such as we have described are frequent in other institutions besides Yale, but they are probably carried on with more impunity in this institution, and with less fear of retribution. Thus forty-one students of Stanford University at San Francisco, California, were recently dismissed for drinking and carousing and for disorderly conduct at a parade on the city streets on Thanksgiving Day.

Surely Catholic parents at least should have more at heart the welfare of their sons than to permit them to go to non-religious or sectarian institutions where Catholic religious influences are unknown. There is not a Catholic college on the American continent wherein there have ever been such scandals enacted as those the existence of which has been de plored as having taken place at Yale and some other colleges which might be named. Social advantages, forsooth! The rising generation would be better without the social advantages which these institutions are supposed to offer, than to lose their faith and morality through the temptations to which they are necessarily exposed in institutions thus conducted.

CHRISTIAN REUNION.

The Rev. Dr. McArthuri of New York has had his say recently in Montreat on the much talked of subject of Christian reunion. It is remarkable that while he strongly urges the necessity of reunion he just as resolutely maintains that, except the Baptists, all the sects which propose to enter into the union teach humanly invented doctrines instead of those which were revealed by Christ.

Of all the confessions of Faith which have been issued by the various Protestant sects since the Reformation, he speaks disparagingly. He would re ject equally the Lutheran and Calvinistic confessions, and the thirty-nine Articles of the Church of England.

Of the Westminster, which he calls also "the Puritan Confession," he says: "In 1643 the Westminster Assembly voted by a majority of 1 against giv-ing the choice as between immersion and sprinkling as baptism, and in the year following Parliament sanctioned their decision, and decreed that sprink ling should be the legal mode of bap tism. It was interesting that it was a human Parliament, and not the divine word, which was the ultimate auth take place by sea, and not by land, it ority regarding baptism. The West minster Confession was a document re markable for its rheterical skill, for its scholarly breadth, for its Christian devotion. But these great creeds do not conserve doctrines.

This piece of history is highly interesting, in view of the fact that the most zealous of the Protestants sects in attacking the Biptist mode of administering that sacrament are the Presbyterians. Sunday after Sunday sermons are preached in the Presbyterian churches to prove that the Apostolic mode of baptizing is by sprinkling or effusion, and not by immersion, and some books have been written even by Canadian Presbyterian divines to establish the same thing. But these teachings of history show that were it not for the accidental majority of 1 in the Assembly, and the subsequent Acts of Parliament, whereby sprink ling was declared to be the Apostolic usage, the Presbyterians would be topractice, and no doubt they would then have asserted as positively that it is the only mode of baptism authorized in Scripture, as they now maintain the

the contrary doctrine. But not with standing Dr. MacArthur' desire for Christian reunion, he infrom the professors, who connive at to be composed of all existing Protestthe institution popular with the cluding the Catholics and the Greek schismatics, shall adopt the Baptist ever may have been their objects when practice of rejecting infant baptism and of immersing adults, under pain more nor less than clubs wherein orgies of being excluded from the union. of drunkenness are carried on just as The Baptists, having alone discovered in the other college clubs, the two recently the true scriptural meaning principal of which have regular saloon of the word baptism, must predominlicenses. The Voice declares that ate in the New Christian Church which

"The Lambeth conference had made use of the term 'historic episcopate 'in discussing the question of Church It was proposed that the hisunity. toric episcopate may be locally adapted in the methods of its administration to the varied needs of the nations and peoples called of God unto the unity of His Church. When one analyzed the remarks made regarding the historic episcopate, he inevitably found an implication of the so-called apostolic succession. So long as this implication is present, a great majority of Christians will refuse to endorse the historic episcopate. In the very nature of the case, he apostles could have no successors It is not possible that the great majority of believers could accept the historc episcopate, as the term was originally understood, as a basis of unity in the Church of Jesus Christ.

Surely the doctor is drawing a very ong bow here when he claims that a 'great majority" of Christians are opposed to the conception of a historic episcopate. It is true that the great majority would reject the claim of the Church of England to possess a historic episcopate which goes back to the Apostolic age. The episcopate of the Church of England is historic only as having been instituted three centuries ago by Act of Parliament, but there is a historic episcopate which goes back to the Apostolic times, and it is found in the Catholic Church. A majority of Christians does not repudiate this Episcopate. It is accepted by the whole Catholic Church, which alone greatly outnumbers all the sects to gether: and of the remaining bodies of Christians, the Oriential churches, which number about one half, also admit this Episcopate. Add to these the Church of England, and some minor sects of Europe, who claim apostolic succession through the Catholic, and we have the vast majority of Christians, not only to-day, but during past ages admitting the historic and Apostolic Episcopate of the Catholic Church.

There is, however, one thing clear from Dr. MacArthur's lecture, that the Protestant sects are far from being so ready for the reunion of Protestant Christendom into one Church, as we might have supposed to be the case if we judged merely from the utterances of a few enthusiastic clergymen of the various denominations who have told us from time to time that union is in the air, and that it must be brought about soon.

In regard to Dr. MacArthur's statement that the Apostles could not, from the very nature of the case, have suc cessors, we must remark that he is greatly at variance with the teaching of all ecclesiastical writers from the very beginning of the Church's history. St. Irenaus in the second century not only gives a list of the successors of Peter in the See of Rome, but he speaks of the succession of Bishops in other Sees, and other early Christian writers do similarly.

A Reward Too Long Deferred,

From the Pittsburg Catholic We are under grateful obligation to the party who wrote us, saying that "Heaven will reward you for your good work." This is very soothing, but a reference to the subscription book shows us that "a friend" is consider ably back on the list. Just at this writing we would prefer a reward right here below, either in silver or in gold, and paid up to date. This would be more to the point than pay in good

SHAKESPEARE'S TOPERS.

The works of Shakespeare have been studied more closely and critically than those of any other author, and from then have been evolved all kinds of philosophy and morality. It, however, has been left to Mr. John W. Postgate, a journalist and author, to discover that Shakespeare was a great temperance teacher, says The Banner of Gold. He has made an exhaustive investigation, and the result has been a lecture entitled, "The Topers and Tipplers of Shakespeare."

tigation, and the result has been a lecture entitled, "The Topers and Tipplers of Shakespeare."

Mr. Postgate has gathered together every allusion to liquor and its use and proves conclusively that Shakespeare was well aware of the danger of drinking. Mr. Postgate concludes his lecture as follows:

"Sentiments like these are worth a million jingling verses in praise of rosy wine or nut brown ale. They are founded on wisdom and philosophy. They form part of the keystone of eternal truth. They need not the aid of tinkling rhyme to impress them on the heart and mind. The Bacchanalian lilts of Byron, Moore or Burns may stir the pulse of the world's topers and tipplers, but the grand diapasson of Shakespeare's mighty temperance chorus sinks deep into the sonl, arousing the purest and noblest feelings and carrying peace and joy and gladness into countless Christian homes.

"In an age of general debauchery he alone depicted the miseries and pitfalls which beset the toper and tippler. When water was shunned as a beverage, he alone sang its merits and praised its virtues. He was the pioneer temperance reformer. Centuries before drunkenness began to be exploited as a disease, Shakespeare described its physical

more numerous and more ancient, and even though they follow the belief of all ages, must give up their traditions to embrace the new fangled Baptist practices.

With the Church of England, the Rev. Dr. deals in very cavalier-like type. It must also accept the Baptist practices as the price of reunion. He says:

"The Lambeth conference had made"

"The Lambeth conference had made had been the farmous tosat the banques to Timon of Athens is on the line of censure and warning. In that famous tosat the hamous tosat the banques to Timon of Athens is in the line of censure and warning. In that famous tosat the hamous tosat the banques to the attention of the system is in the line of censure and warning. In that famous tosat the hamous tosat the banques to the attention of thense is in the line of censure in the line of censure and warning. In that famous tosat the banques to the attention of thense is in the line of censure in the hamous competence had made and made and leaves to the drinking customs of his time is in the line of censure in the hamous compe

A CHURCH UNKNOWN TO THEM.

How little even educated Protestants know of the Catholic Church!
Here for instance, is the Rev. Dr. Patton, President of Princeton University, who in an address to the Presbytery of New Brunswick, N. J., the other day, made this absurd statement: "It may be that some future Pope will declare against his own infallibility, and that the council erred in proclaiming such a doctrine."

Why, the dogmas of the Catholic Church, once defined, are more unchangeable than the laws of the Medes and Persians. Never has an article of faith been altered, never will it be. How could it? It is God's truth. To vary from the known truth, would not that be falsehood, heresy, and sin against the Holy Ghost? The infallibility of the Pope is a part of the Catholic creed forever. It always was a part of it. Although not so formally stated until the Vatican Council, and it will always be a part of it. A future Pope would as your strike out the dectrine of the would as soon strike out the doctrine of the divinity of Jesus Christ

oan like Dr. Patton could entertain such an erroneous idea concerning the Cath-olic Church, what can be expected from the mob of ignorant Protestants? — Catholic

MEMORARE FOR MARCH.

she of our readers have requested us to she the efficacious little prayer known as Memorare of St. Joseph." We gladly it here, and whilst doing so feel cerhat during the month of March it will cited by thousands of lips, and bring upon those who say it a multitude of mass through the hands of our holy on and Protector. Here is the prayer: What consolation I feel, O my amiable bowerful protector, to hear thy servant, eresa, assure us that no one has ever in thee in vain, and that all those who

recourse to thee. O worthy spouse of gin of virgins; I take refuge at thy and though I am a sinner, I present my efore thee. Reject not my humble et, and though I am a sinner, I present myif before thee. Reject not my humble
rayers, O thou who hast borne the glorious
ame of father of Jesus; but listen favor
bly to them, and deign to intercede for us
ith Him who vouchsafed to be called thy
on, and who has always honored thee as
lis father. Amen. Camelite Review.

SAVONAROLA.

It is to be hoped that the career of Savon-rrola will be better understood among non-Catholics as the result of the commemoration his year of the fourth centenary of his mar-ludes several Cardinals and Bishops. It is no new experience to find saints and prelates doing honor to the Florentine reformer, but appreciation of his work is greater now than parer before. It is generally fall that Savon before. It is generally felt that Savon was the best Catholic of his time, though ectarians have not been backward in hould be painted among the theologians is the renowned fresco of Rafaelle in the Vati can, and how could later Popes have allowe

THE HOLY SEASON.

The Church of God, in her scheme for the anctification of souls, builds upon nature. Nature is not to be destroyed, but to be re-leemed. Redemption, however, is only pos-ible by the Cross. Therefore nature must deemed. Receipped.
sible by the Cross. Therefore nature must
be stretched upon the cross. Penance and
mortification are absolutely necessary for the
birth and growth of virtue. The season
Land is pragminently a season of holiness, that is pre-eminently a season of holinesses e Holy Season. Prayer, fasting and the craments are all employed to redeem out ak fallen nature. At no time was a firrillef in the necessity of mortification more necessary than at present. Self-indulgence the nature of the diving continuous. the curse of the dying century. It is enpuraged in the child, becomes the bane of
dage. It is the cause of the frightful lawseness which is gradually undermining the
ery foundation of modern society. It is the
use of more misery and wretchedness than
use abnormal growth of monopolies and
ought legislatures. There is but one pos
ble check to it, and that cannot be found in
ature. Self control, as a natural virtue, is
ever complete, even in the noblest of men. never complete, even in the noblest of men. It requires a supernatural help to make us ardent followers of the Cross. Prayer is the cay to grace. One who prays is more ready to fast, than one who does not. Hence we find that the most prayerful souls are the most mortified. Religious orders, which are sepecially dedicated to prayer, are the very ones whose rules are most austere.—Carme-lite Review.

QUITE A DIFFERENCE.

A correspondent of the New York Sun, pointing out the difference between a community wherein the drink traffic is repressed by law, backed by a strong public sentiment, and one within whose boundaries there is no such aversion to drink and drunkenness: "I live for eight or nine months every year near a New York village of a population of say 3,000. The other four months I live near a New England village of about the same size. In the New York village there are twenty odd salcons or bars; in New England no salcons or bars. In this same New England village the savings bank has \$1,100,000 on deposit. It has a public library of 6,000 volumes, splendidly housed, as is its public reading room. It has a paid fire department, concreted streets and sidewalks, two large and elegant hotels in which, if any of your readers can find a bar or other evidences of liquor selling, they are smarter than the wealthy and public spirited citizens who are so known and determined in their support of the prohibitory law that nobody dares run the risk of an attempted yieldign. This vil. so known and determined in their support of the prohibitory law that nobody dares run the risk of an attempted violation. This village has its High School in one of the finest buildings in the country; its intermediate school is another elegant edifice, and its Primary school and kindergarten beautifully housed. It picks up in a carriage the small er children and conveys them to and from school at the public expense.

The writer then describes the New York village with its twenty odd saloors, and states that it has no public library or reading room, op paid fire department, no concreted streets or side-walks, and only one school building.—Sacred Heart Review.

THE BLESSED VIRGIN,

and an alleged teacher in Israel! Had the theological luminary of Watertown been conversant with the controversy between Nestorius of Constantinople and Cyril of Alexandria on the person of Christ, and with the action of the councils of Ephesus and Constantinople, he would have understood the purpose and profound meaning of the term "Theotokos"—the God bearer or Mother of God—of which "Deipara" is the Latin equivalent. He would have known that the term was adopted and used as containing a full profession of Catholic faith on the union of the divine and human natures in the one person of Christ, the God man. Knowing this, he would have known that the words "Deipara Virgo," in the decree of the Immaculate Conception, meant the "Virgin Mother of God," and not the "God equal Virgin" as he very ignorantly translates it. The real labor of a Catholic polemic is not to argue, but to instruct. Father Burns should give Rev. Dulles a course of instruction in the Catholic catechism. It would not require more than a couple of years—that is if Rev Dullies would undertake to study dili-

ion in the Catholic catechism. It would not require more than a couple of years—that is if Rev. Dullies would undertake to study dili atly and not malign .- Freeman's Journal

IRISH VIRTUE AND HONESTY.

E. J. Lloyd, who was recently appointed constabulary magistrate at Cahirciveen, County Kerry, has found at least one of the so called "discurbed districts" free from the vices which too many brutal Britons among the governing classes untruthfully lay at the doors of the suffering people of Ireland. He says: "I should like to congratulate the public and the police of this district on the fact that after four morths of constant attendance as resident magnistrate in this portion of Ireland, comprising an area of 1000 square miles, I have never yet had before me a single complaint of their and not one case of criminal assault on women or children." For the above statement this evidently just magistrate is to be earnestly commended, but his candor and firmness is deserving of even gistrate is to be earnestly commended, but is candor and firmness is deserving of even more praise, when he goes on to remark that both of the classes of cases to which he refers are terribly common in England. He emphasized, too, the fact that he was an Englishman, who had lived all his life in England up to the time that he relinquished the post of chief constable of York, to go to Ireland. In conclusion he remarks: "I think it speaks volumes for the people of southwestern Kerry that they should be so strictly upright and honest, considering their great poverty and the hard times they now are so patiently enduring." There is only one thing that he forgot to allude to in this connection, and that was the people were all Catholics, who, fallowing faithfully the precepts of their Church, could not be otherwise than strict observers of law, and patient endurers of the present hard conditions of their lives.—

Sacred Heart Review.

THE LATE FRANCES WILLARD.

THE LATE FRANCES WILLARD.

Prayers were offered last week in the Church of the Immaculate Conception, Minneapolis, for the repose of the soul of Miss Frances E. Willard, and an exquisitely touching address deploring her demise was delivered by the Rev. Father Keane, the pastor. Here is a fact which furnishes a practical answer to the question, often propounded, concerning Catholic belief regarding salvation outside the Church. "Other sheep I have who are not of this fold," we find our Blessed Lord pointing out, and by this we know the truth of the doctrine which distinguishes between the soul and the body of the Church and comforts with the hope of eternal bliss those who mourn for the sweet and pure who have spent their lives doing good though unable to accept the loving invitation of the Church to become incorporate with her in deed as well as in spirit. Miss Willard's life was truly noble, both by precept and example. She was a most indefatigable worker in the noble cause of the moral elevation of humanity, and her charity recognized no lines of denominational difference. She was broad minded and liberal, and had a deep love for the good she saw in the Catholic Church, and she was beloved by those Catholic co operators with whom she was so frequently brought into philanthropic intercourse. If it be unusual to pray for the souls of those who preserve such an attitude towards the Church in life, we can scarcely wonder at the depth of feeling which called the aspiration forth in the case of a noble woman like Miss Willard, for charity is charity's begetter, and our human sympathies will not be satistied with a mere earthly outlet.—Philadelphia Catholic Standard and Times.

SOCIETIES.

A marked feature of our times is the increase in the number of societies. We have in our midst associations of every kind, good bad and indifferent, and we meet few men, nowadays, who do not belong to one or more hese organizations. Even women have ght the idea involved and are constantly enlarging the membership of those already in existence.

in existence.

Time was, indeed, when women formed branches of the men's associations, and contented themselves with their share of the benefits, leaving the direction of the society's benefits, feaving the differential of associaty a business to the men who were, mostly, their husbands, fathers, or other relatives. Their "new departure" in this respect is but an-other evidence of the prevailing spirit of in-dependence which is rapidly permeating all divisions and classes of society, whether for divisions and classes of society, whether the ultimate good or ill of society, remain

the ultimate good or ill of society, remaining to be seen.

There is one suggestion, however, which comes to the mind in reference to these numerous organizations. They show a tendency of the times, and it behooves all who have the good of their fellow men at heart, to adapt themselves, so far as they can conscientiously, to new ideas, and to be foremost in the march, so to be able to influence their final formulation and ensure the correct application of them. Christian men and women of ability and position would do well to acquaint themselves with the true inwardness of the character and aims of the various associations, and thus render themselves fit guides tor intending members who have not the time or ability to investigate for themselves.

elves.
It has nearly come to this, indeed, that un ess one belongs to some association, he wi be looked upon as a dead man. It would see herefore, a duty incumbent on us all to se act some good association and become a fait ful member of it. But we must make that it is a good one.—Catholic Review.

BEGGARS AND BEDESMEN.

The Church and the World take very different attitudes towards poverty, as, indeed, they do towards all things else. The World despises poverty, and seeks to keep it out of sight. The Church venerates it, and sees in it the image of the "self-emptying" of Christ.

The world does not wish its eyes and nostrils to be offended by contact with industrious poverty, still less by the intrusion of importunate beggary. The Church of the Carpenter glorifies and beatilies toil, and greets the beggar with an embrace which is all the more tender the more repulsive he

A Presbyterian preacher up in Watertown by the name of Dulles, in a letter to Father Burns, gets off the following evidence of his brilliant theological scholarship:

"That Jesus is 'incomparably superior' to the Virgin Mary is neither the fairh nor the practice of the Roman Church. In the very words of the proclamation of her immaculateness she is called the Dei par a Virgo, the God equal Virgin."

Of course, Father Burns must despair of the place of the personal relation

between the servant of God and the penniless

between the servant of God and the penniless and forsaken which was contemplated by our Divine Legislator when He said: "Give to him that asketh of thee" (St. Matt. v. 42.)

The legal prohibition of mendicancy leaves the starving and shelterless without recourse; and the world's scorn for the street beggar tends to augment the volume of secret suffering and increase the number of crimes motived by despair.

Before the sixteenth-century Revolt it was customary for a person of wealth to leave part of his fortune to endow a bedhouse, i. e., prayerhouse, which offered a home to a certain number of poor persons on the condition of praying at stated hours for the repose of his soul. If he could not afford this, he would establish a fund from which a certain alms should be given on condition that the recipients should recite prayers for him in the choir at specified hours, in a certain church or chapel.

These persons were called bedesmen and bedeswence as were the immates of hede.

him in the choir at specified hours, in a certain church or chapel. These persons were called bedesmen and bedeswomen, as were the inmates of bedehouses and, in general, all secular lay persons who bestowed their prayers in return for corporal alms.

The Christian ideal is to transform the beggar into the bedesman. He who receives prayer in return for alms has more than an equivalent for his temporal gift. If the mendicant can be made to feel this, and can be transformed into a man or woman of prayer, a bedesman or bedeswoman, he or she will be elevated to a position of dignity and importance in the community, reflecting in some faint measure the glories of the contemplative religious life. The beggar may be unable to work; but he can pray, which is just as useful and gives him an equally valid title to a share in the common possessions.

"If we have sown unto you spiritual things," wrote St. Paul to the Corinthians (ix, 11), "is it a great matter if we reap your carnal things?"

Even if the bedesman is recreaut to his

arnal things?"

Even if the bedesman is recreant to his

Even if the bedesman is recreant to his duty of prayer, or is unworthy, by his evil life, of having his prayers heard, the alms given for Christ's sake will have a reward as sure as the word of Him who is Truth itself.

Catholics should try to acquire the habit of giving, if possible, a small alms whenever a ked, at the same time begging a prayer in return. It would be well it a little Bedesman's Manual could be prepared, in a very small cheap form, containing the most simple and common prayers, and other instructions and devotions especially adapted for the use of beggars. Then every well-to-do-Catholic who felt so disposed would be able to carry several copies of this around with him to present to those who asked alms of him. Thus a spiritual alms would accompany the temporal, and a leven be introduced among the beggars of our cities tending to transform them into bedesmen and bedeswomen like those of mediaval Europe.

beggars of our cities tending of the content them into bedesmen and bedeswomen like those of medicval Europe.

There is do doubt that the development of the proper Catholic spirit in almsgiving would contribute more to the salvation of our souls and even our material prosperity than almost anything else we could do.

"He that watereth shall be watered also again." "Give and it shall be given to you," is our Blessed Lord's promise, "good measure and pressed down and shaken together and running over. (St. Luke vi, 38)"—Church Progress.

CHARITY, NOT HATE.

The idea maliciously fostered by a certain lass of bigoted preachers that Catholics are of bigoted preachers that Cathones are uraged or even enjoined to hate those differ from them in religion is, of course, hyperconeous. One of the chief virtues erroneous. One of the chief virtues led by Catholic teaching is charity, cannotes who have non-tenders, they have not charity and are disloyal to an essential obligation of faith, therefore they cannot be good Catholics. But we do not believe that many of our brethren are to be classed in this category. There is no hypocrisy or double dealing in either the theory or practice of the Catholic religion. Its doctrines are plain, positive and unequivocal and must be according to the catholic religion.

category. There is no hypocrisy or adouble dealing in either the theory or practice of the Catholic religion. Its doctrines are plain, positive and unequivocal and must be accepted and followed without deviation from their manifest intent, otherwise those who profess to adhere to the soul of the Church act vainly and without merit.

While we do not despise our dissenting friends on account of their heresy, indeed where they are sincere in their belief or disbelief we are bound to respect their sincerity, we must hate and leather the error which places them beyond the pale of the true fold. There is no question that thousands of non-Catholics are hinest in their rejection of the tenets of Catholicity, yet it must be added that the majority of those outside of the Church are there because they either wilfully or ignorantly refuse to learn what her teachings really are. They cherish misconceptions of Catholic truth and cling to inherited or acquired prejudice, notwithstanding that tain the most grouesque housing and of these false views are so flagrantly stupid as to be wholly inexcusable on any grounds, especially wholly inexcusable on any grounds, especially and that the persons upholdwholly nexcusable on any grounds, especiall when we remember that the persons uphol ing them pretend to justify their positio on the oretext of free and untramelled execise of their reasoning faculties. It is impossible not to regard such fatuous attackment to foolish misconceptions with the comput which it provokes. Yet, while we despise and deplore error we have only pit for those who sit complacently under ithrall.

despise and deplore error we have only pay for those who sit complacently under its thrall.

Catholics naturally view Protestants and other dissidents from the ancient creed from an aptitude of spiritual superiority, as having the certifude of tree faith, though through no individual right or merit, and occupying a vantage ground which can never be fully appreciated by our separated brethren until they are fortunate enough to share it with us, as in so many notable instances they have done. We must commiserate our estranged friends who are groping about aimlessly in spiritual darkness, whether or not they realize their plight, and though we cannot on any consideration consent to descend to a compromise that would place us on a different plane and one nearer that which they occupy, we can extend to them—and in spirit all good Catholies do extend to them—a helping hand and evince a sympathetic desire to point the way to light. Catholies themselves do not always desire to appear to comprehend the immense and signal advantage which they possess, if we are to judge by occasional exhibition of moral cowardice on the part of those who having received the gift of faith attempt, out of human respect, to reason away the irreconcilable differences which separate truth from error.—Catholic Review.

CATHOLIC NEW WOMEN.

CATHOLIC NEW WOMEN.

A contemporary asks why it is that some Catholic women lose their Faith when they gain riches. There are various reasons. When a woman of means and educational advantages gives up the Faith, incriniate social ambition is almost invariably behind her apostasy. There are many Catholics of the humbler classes in her town or district, and the wish to rise leads her to dissociate herself as much as possible from them. She often declares that there is no Catholic society; she sends her children to secular, or sometimes to distinctly Protestant schools; she is proud to proclaim herself the only Catholic in the local "Woman's Clubs;" she frets against the prohibition of Catholic attendance at non Catholic religious services, Cabbles in theosophy, Christian science, etc..., by way of showing how "broad minded" she is; and finally gives up her Faith altogether. But for what? Really good society—from the world's standpoint—will have none of her; and the people who take her up and compensate themselves therefor out of her lavish hospitality have not the refinement nor the cleverness, to say nothing of the virtue, of the respectable Catholics whom she had not the heart or mind to appreciate,—Boston Pilot,

BROTHER REMIGIUS, C. S. C. Dear Father, post priest, two worlds are blest In that thou did t force the laurel wreathe To plead for for Jesus' love. Thy writings breathe of hope to souls world-tired, to hearts that erst Had never known that peace, when faith may

rest.
From Bethlehem to Calvary : beneathe
The cross where Roman spear made haste to The cross where Roman spear made haste sheathe Itself in Jesus' heart—its point sin pressed, We followed thee. If in the way our eyes Grew moist with unshed tears twas love That gave them birth. For grace that sanctifies

fies
Thou gavest us models in the saints above.
May God reward thy zeal, and haste the hour.
When England may again be "Mary's Dower.

"QUESTION BOX."

Father O'Connor in Philadelphia Catholi Standard and Times.

The queries deposited in the ques-tion box at St. Teresa's last week and answered on Sunday night by Rev. Joseph V. O'Connor surpassed in number if not in interest those of the previous week. As new questioners attend the lectures, the tendency to repeat questions increases. As the majority of the readers of the Catholic Standard and Times are continuous subscribers, repetition must be avoided in these columns as much as possible, ence some of the questions submitted and answered are not noticed, as also some of a class from Catholics which demand an answer from a confessor who is first thoroughly informed of the The latter class in cludes questions of Church discipline and morals as distinguished from questions of doctrine.

Maggie B .: "Is it proper for a Catholic to go to theatres or balls in Lent?" The practice of good Christians is to abstain from worldly amusements dur-

ing this holy season. Even fashion in a degree respects this Christian usage.

M. C. E., a convert baptized for the first time on admission to the Church, is scrupulous about sins committed be fore baptism which are yet unconfessed and which a priest refused to listen to, saying they were all washed

away by baptism.

If you had not been previously baptized, the baptism received on admission to the Church remitted all your sins, actual as well as original. you are scrupulous and anxious about past cenfessions, the only remedy is absolute obedience to your confessor.

K. B. submitted questions which were a curious admixture regarding the keeping of company, marriage and divorce, and asked for a reply through these columns.

The article on Christian courtship few weeks ago will no doubt, if looked up, cover the first part of the query, and if not, your confessor can. Catholic married couple separate for just reasons neither is deprived of the A court divorce is understood by Catholics to be only the exter nal legalization of a separation. Neither can marry during the other's A Catholic cannot marry a lifetime. non Catholic without a dispensation. If Catholics marry before a Protestant minister, they incur excommunication if before a magistrate, they commit a sin. Marriage is a sacrament and its proper administrator is a priest. "Trained Nurse" asked why the

priest receives the wine at the communion if the bread alone is the body and blood of our Lord.

The Eucharist is both a sacrifice and a sacrament. As a sacrifice it is cele brated with bread and wine according to the institution of Christ. As a sacra ment Christ is present under both forms, for being risen from the dead, Mass the priest communicates under

the form of bread alone. Nellie M. P. (1.) "Can a Protestant stand for a child at baptism?

Sponsors assume the obligation of rearing the child in the Catholic faith in case of the death or apostasy of the parents. A Protestant could not assume this duty.
(2.) "Can a Protestant act as best

man at a Catholic wedding? The position is not essential to the validity of the marriage. He is

merely a witness. (3.) " Does the Catholic Church re cognize Protestant marriages as valid? The Church recognizes the marriage

baptized Protestants not only as valid, but as a sacrament. "I sometimes see that a Cath-

olic may be divorced and married again. I was told that money will purchase a divorce in your Church and obtain permission for a divorced person to marry in the Church. King Henry VIII. and Naoleon Bonaparte were rich and influential-

none more so—but they could not ob tain or buy divorces. Where a Cath olic who is divorced is married in the Church you may be sure that the original union was invalid.

"A Donegal Republican" asked if the stone in the seat of the English coronation chair is, as is claimed, the same that Jacob used as a pillow, and if Queen Victoria is of Irish descent. The legends of a people are usually

not without some historic value as rest ing upon some basis of truth. Irish ancestry of Queen Victoria is cer tain, as the Stuart dynasty was founded by Irish clans that had conquered and settled a part of Scotland.

"Anxious Inquirer" asked (1) if a person lived in sin all his life and repented at the last moment, could be ex pect forgiveness and life everlasting The period of God's mercy to truly

repentant sinners terminates only with their lives. "If God knows everything,

why does He permit dreadful crimes to take place? This is the old predestination question again. God's foreknowledge of our acts does not cause or determine

we alone are responsible. A lady friend, a fine singer, who sings as a volunteer in a Catholic

choir and finds non-Catholics singing in Catholic choirs at good salaries is offered a position at a good salary in a Presbyterian choir and hesitates about accepting it, for year of trouble from the Church. For a Catholic to sing in a Protestant

choir is held by theologians to be a denial or betrayal of the faith and canwhy she is wanted to sing there will show the logic of this. The case of Protestants singing in a Catholic choir is not the same. From the Cath-olic standpoint they are instruments contributing to true worship. Volun-teer choirs are rendered necessary in many churches by poor collections, small attendance at the High Masses and failure of members of congregation to rent pews. Where a paid choir can be afforded, Catholics with good voices should apply for positions, and should no doubt have the preference, as their devotional feeling would add fervor to

the singing.

(4.) "Is it true that Catholics more (4.) "Is it true that Catholics more than others dislike the Jews? Could a Jew become a Catholic and would such a conversion be considered sincere —for instance, in the case of a Jew marrying a Catholic?"

first Catholics were converts from Judaism. There is no reason for doubting the sincerity of a Jewish conversion to the Catholic Church. Here Father O'Connor related the anecdote of the dispute between the priest and minister as to who is right, the Catholic or the Protestant. The rabbi being called in as referee, said, "If the Mes siah has not come, I am right, and if He has come, he (pointing to the priest) is right, but (speaking to the minister), in either case, you are wrong, for you are sixteen hundred

"Twenty seventh Street" asked ten questions, the bulk of which were of so general a nature as to form material for a lecture apiece and most of which have been answered in brief in these

columns. give birth to children after Christ? If not, then how do you explain Matthew xiii., 55, 56?

Already answered in the Catholic Standard and Times. The term "brothers" is applied in Scripture to near relatives.

"The strongest argument why the Catholic religion is the true re

If by this is meant what is most like ly to convince non-Catholics of its truth, the answer depends considerably on what common basis the person to whom the argument addressed agrees whom the argument addressed agrees was the with Catholics. Generally speaking treasury, while the quiet years of that which marks it as the true Church the life in Egypt and Nazareth went that which marks it as the true Church is its unity, holiness, Catholicity and Apostolicity. Some are brought to a knowledge of the faith through a belief in some one of its doctrines, followed by the acceptance. The Church surviving the storms of ages, notwith standing the sacrifices it demands of its members, is a proof in itself of its supernatural origin.

(3) Does the scripture ever men-tion marriage as a sacrament?

Yes. Ephesians v., 32, though the Protestant bible uses "mystery" for 'sacrament."
(4) What is the oldest record of the

New Testament and what proof have we of its authenticity?

He dieth no more, and His body is not separated from His blood. Outside the other book, by tradition and by inter more perfect appropriateness, by the nal evidences. Paley's or Jovin's evi dences may be consulted. In what part of the New Testa

ment is the canonization of saints and the mandate to obey the councils of the Catholic Church?

The canonization of saints is an ecclesiastical procedure, by which it is determined whether one is worthy of nonor as a saint. No civil tribunal for the taking of testimony is hedged around by such human safeguards, not to speak of the supernatural ones vouchsafed by Christ to His Church. Miracles performed through their interces sion must be proved in order to show that God acknowledges them before the As to the man-Church accepts them. As to the man-date "to hear the Church," the New Testament is full of them, such as Mark xvi., 16, 18; Matt. xxviii., 19 20; 1 Tim. iii., 15; Luke x., 16; John

"What explanation can you give for the treatment of Galileo and

"Galileo" was the subject of one of Father O'Connor's lectures, in which a thorough explanation was made. Kepler was a Protestant and was, persecuted at all, persecuted by his in many more labors, in prisons more own sect. He was favored by Catho-frequently in stripes above measure, in

lic governments.
(7) "Sales of Indulgences, another subject which has been thoroughly exploited, was referred to with the short reply that if there ever was such a thing it was unsanctioned by the Church, which was no more responsible for it than the Apostles were for the sale of Christ by Judas. There is not, so far as known, even a Protestant record of a Pope engaging in such sales.

What argument have you to support infallibility of the Pope?

The words of Christ to Peter, Luke xxii., 32; St. Matt. xvi., 18; John

xxi., 15 Have not councils of Bishops

and Cardinals deposed Popes?

Hood's Sarsaparilla is the One True Blood Purifier, Great Nerve Tonic, Stomach Regu-ator. To thousands its great merit is them. They are free acts, for which

THE SOUL OF THE HOLY CHILD.

The question must naturally arise in devout and thoughtful minds : many What did the Child Jesus do or accom plish during those early years that to the ordinary observer of human life seem to be practically so useless? Here on earth was the Incarnate God Almighty, all wise, all seeing; and yet, in the eyes of men. He was only a helpless child like other children, not be properly done either with or fed, carried, taught, and sheltered like without pay. A little reflection as to them. The eye of faith, however, see: fed, carried, taught, and sheltered like below the outward surface; and the Christian heart has loving intuitions that make many things plain, and many more things reasonable, pos-sible, and probable. The poet's mind is always akin to the mystical and spiritual, and a modern poet has put into exquisite words the thoughts which in fervent prayer will often be aroused in simple souls, who could by no means give them such precise expression.

He willed to lack. He willed to bear, He willed by suffering to be schooled; He willed the chains of flesh to wear; Yet from her arms the worlds He ruled.

As tapers 'mid the noontide glow With merged yet separate radiance burn, With human taste and touch e'en so The things He knew He willed to learn.

He sat beside the cottage door : His human eyes essayed to trace In evening skies remembered lore And shadows of the Father's face.

One only knew Him-she alone Who nightly to His cradle crept, And lying like the moonbeam prone, Worshiped her Maker while He slept."

Whether we keep the truth in mind by means of a formal act of the reason ing faculties, or, better still, that truth remains always present to us through habit of profound and solid faith, it is necessary to hold firmly to the dog ma of Our Lord's one Divine Person together with His two natures, the human and the divine. As God, that little Child on Mary's breast or at oseph's knee was all the while shield ing each little child on earth from harm, and governing the angelic hosts; was keeping life active and potent in all created things, and guiding the universe; while, as man, He was being Himself preserved from harm by His own faithful creatures, and was Himself guided by them, governed by them, subject to them, perfect pattern of every child that the Christian Church and Christian family will ever see. Holily and harmlessly His human nature could cry out, as we so often do, "Father, let this cross this trial, this suffering, pass from Me, while His divine will planned the trial ordered the cross, and decreed the very pain from which His sensitive human nature shrank like ours. But what, then, must have been also the wonders of which His transcendently gifted soul was the holy storehouse, the favored

He was endowed with reason and understanding to a supereminent and unparalleled degree from the first moment of His human existence in His mother's spotless womb. The fortunes of His chosen people according to the flesh, and also of the entire human race, which was likewise bone of His bone and flesh of His flesh, being Adam's children and God's created ons, were always most dear to Him their interests were His interests their joys and sorrows, their needs and anguish, were His own. The epistle for Sexagesima Sunday gives us the fiery words of the great apostle Paul, It was known as we have it in the grown man, wise scholar, and pracearly part of the second century. Its more perfect appropriateness, by the Eternal Child Jesus, whether, when forty days old, He was offered in the Temple,—as the prophet tells us, "because He willed it,"-or, when twelve years old, He sat among the doctors in the Temple, astonishing them by His wisdom and His replies.

"They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ: I In labor and painam more. . . . In labor and pain-fulness, in much watchings, in hunger am more. and thirst, in fastings often, in cold and nakedness. Besides these things which are without : My daily instance, he solicitude for all the Churches. Who is weak, and I am not weak?

Who is scandalized, and I am not on His human soul, more wise than any and all the Hebrew prophets, looked forward from the earliest moments of existence, through all the hard, on-coming years, to that moment when, by His own will, He would yield it up into His Father's hand in death; and of those years He could have said to His brave servant Paul in Paul's own language: "I am more than thou; frequently in stripes above measure, in deaths often. In journeyings often, in perils of waters, in perils of robbers.

in perils from my own nation, in perils from the Gentiles, in per-ils in the city, in perils in the wilderness, in perils in the sea, in perils from All these things, false brethren. always, the Child Jesus foreknew; and in foreseen anticipation, daily He suffered them, offering Himself constantly and unreservedly to endure them,

because He willed it.' But, while all this is true, we must not forget another side of the Child Jesus' life, which is, in the Church's wondrous wisdom, depicted for us, Sexagesima Sunday, in the epistle of St. Paul. "I will come," he of St. Paul. "I will come," he says, "to the visions and revelations of the Lord." "A man in Carist," as The Council of Constance (1416) removed "claimants" to the Papacy in the expresses it, could be rapt even to the third heaven; could be caught up into paradise, and hear secret words, not granted to man to utter; and, lest

Christ" must be given a strong counterpoise against the fear of pride.
What must, then, Christ Himself
have known of bliss unutterable
while here below! What visions of perfect beauty must have inundated His absolutely sinless soul that no thought of pride could ever mar! No need for Him to be rapt even to the third heaven, or to be caught up into paradise, there to hear secret words not granted to man to utter. The holy house of Nazareth was a seventh heaven and a continual paradise to Jesus, Mary and Joseph, for the Eter-nal Word made it His dwelling place and the perfect joy of paradise found home and welcome there.—Sacred

WHAT ARE WE HERE FOR ?

To decide this question intelligently we must determine how we originated and what we are. Certainly we did not make ourselves, nor did we spring out of the ground. We did not originate by chance, for chance is nothinga mere name which can not be the cause of anything, and it is a settled principle of common sease that there is no effect without a cause, and the cause must be adequate to the effect. What cause can possibly be imagined for such a being as man, short of infinite intelligence? Atheism is the very quintessence of absurdity. God

If it be true, as, undoubtedly, it is true, that the thing produced is an indication of the mind and design of the producer, it becomes an interesting question what does the constitution of man indicate as to the mind and will of the Creator? We insist that a candid study of that constitution does reveal to us the mind and will of the Creator, at least in some important particulars as if they were written in a book.

The first lesson which such a study reveals is that the ultimate design o the Creator extends beyond the bounds of this fleeting, transitory world. This is indicated by the fact that man is en dowed with aspirations and longings which it is beyond the power of all earthly things combined to satisfy. All men are seeking happiness, but all experience proves that true and last ing happiness can not be found in the hings of this world. There is, in deed, a sort of intoxication in worldly prosperity and success which is mis taken for happiness, and somehow the great mass of mankind are so madly bent upon the pursuit of mere worldly pleasure that they do not realize how entirely inadequate are all earthly goods to satisfy the natural longings and aspirations of their souls. Still the thought will sometime be pressed home upon the minds and hearts of the most ardent devotees of pleasure, and they will long for something more true, more satisfying and more lasting than the evanescent intoxication of the round of pleasures in which they are

engaged. The sentiment is universal. Even the most savage tribes have the idea however vague, of something better beyond the bounds of time, and we contend that this conviction, and these aspirations and longings thing higher, purer and better than anything this world can give, are an infallible indication of the intention of the Author of our being that this world was not to be the end of our existence, but that we should seek our highest happiness in a future state beyond the

But there is another indication of the will of our Creator furnished by the constitution of the human mind, which is, if possible, more striking, more impressive and important than any other, and that is the fact that man has been endowed with a moral nature. By a moral nature we mean, of course, the faculty of conscience which has reference to the moral qual ity of our actions. Conscience does not tell us what is right and what is wrong. There is such a thing as an unenlightened conscience, and that often leads to superstition. The concience needs to be instructed.

Cardinal Newman says, "We are to onsider conscience not as a rule of right conduct, but as a sanction of right conduct." He also says, "Conscience has a legitimate place among our mental acts; as really so as the notion of memory, of reasoning, of imagination or as the sense of the beautiful." and he goes on to show that in this special feeling which follows on the commission of what we call right and wrong, lie the materials for the real apprehension of a Divine Sovereign Judge." In other words, conscience is the voice of God in the human soul, and the meaning of that voice is, if you do right you shall be rewarded, if wrong you shall be pun-

Now these two thoughts together, that is, the aspirations and longings of our souls for something higher, purer, better than anything this world an afford, and the fact of conscience, are a pretty clear indication that our true happiness lies beyond the bounds of time, and that the enjoyment of that happiness will depend upon our moral conduct in this world.

Conscience needs to be enlightened and its very existence is a guarantee that its Maker will furnish some mode of instruction which shall tell us what is right and what wrong-in other words, what His will is in regard to us. Thanks to His holy Name He has done this in the revelation of our Lord Jesus Christ. That revelation is embodied in the Catholic Church, which is not only the infallible interpreter that revelation, but also furnishes the means for accomplishing the end for which we were designed the greatness of those wondrous revela- alone is the proper and efficient tions should lift him up, this "man in representative and embodiment of the TIRED? OH, No. This soap

greatly lessens the work It's pure soap, lathers freely, rubbing easy does the work.
The clothes come out sweet and white without injury to the fabrics

SURPRISE is economical, it wears well.

98 - HANDKERCHIEFS - 98

IMPORTED TO ORDER FROM IRELAND.

					D. B. Waster Board
721	Present	from	Ireland		H32 Green Burlington Scarf
342		**	**	40	Hay Black
751	44	**	** ******	0 60	
2705	44	**	Cork	0 40	
2486		44	Queenstown.	0 48	98 Centenary Jewellery (Registered).
2752	**	**	Killarney	0 50	- 151 011 100 011 000 011
2753			**	0 60	Gents Scart Fins
2754			Ireland, 98	1 00	Silver \$ 75 81 00 81 00
2736	Green C	8		0 58	Rolled gold fronted 1 25 1 50 1 50
2705	as Emb	roider	ed	0 40	Solid gold
2674	98 Phot	08		0 00	With green flag 4 00 4 50
2748	So I not	00		0 60	Brooches-solid silver 1 50 1 75 1 75
26 14				0 08	Rolled gold fronted 1 80 2 10 2 00
2708	ne Toril	1		1 00	Solid gold 6 00 7 00 6 00
2749	os Twil	1		1 10	The second secon
86 1	Dad Sh	ot		0 00	HEART CHARMS IN THE OUT OF STORE FIRM
86-2	All Gro	on.		0 0:	Vinegal Him of McArts Port (Care Him)
51 1	Pod an	d Gre	en 98	0 60	Silver \$0.75
51.2	All Gre	en 98	cu, oo maaaaa	0 60	Gold figures and mounts 1 75
3214-1	All Gre	on H	en	1 0	Delivered Duty and Post paid to any part of
3214-2	Paden	d Gra	on p	1 0	
	Red and	b Gree	en	1 10	Canada. Order by number.
3215	red an	n or	CH		

DIRECT LINES FOREIGN AGENCY,

Orders may be left with]

11 Mullins St , Montreal CATHOLIC RFCORD OFFICE, London, Ont. T. RYAN, Cor. Esther and Carr Streets, Toronto, Ont. T. P. TANSEY, 14 Drummond Street, Montreal. D. & J. SADLIER & Co., Toronto. D. & J. SADLIER & Co., Montreal.

Cash must accompany all orders



Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh.

pparatus is simple and linkspellene CO., il druggists. VAPO-CRESOLENE CO., on wall St. N. Y. Cut.

supernatural. system of spiritual aids-her sublime worship, her life-giving sacraments her spiritual direction and spiritual government, the stimulating example of her saints and devoted religious who sacrifice their lives for the good of others and the salvation of soulsall this and much more that we can not now dwell upon furnish incontestable proof of the divine wisdom which originated a system so admirably calculated to accomplish the purpose for which it was designed.

The Holy Name of Jesus.

In the Old Testament, the name of God begot sentiments of dread and awe, so much so that the faithful were not permitted to pronounce it. That covenant was builded on fear. Our Emmanuel ushered in a covenant of love. Having taken to Himself our nature, He would treat us as brethren. But in this loving condescension there lurks a danger against which it behooves us to be guardful, because, on our part, it can easily pass on to familiarity, and from this want of proper respect, nay, even to positive disrespect-the dis tance to be traveled is not very great Let religion but become a matter of routine and what was intended for our betterment may bring about our spirit ual undoing. Can it be said that the head is often not bowed in reverence when the Holy Name is heard? Is it never uttered lightly and without pro per respect? Is it never used rather in cursing than in blessing? How the Saviour's condescensions has been ab used! For all this lack of appreciation and respect every Catholic should strive to make amends by honoring and praising the Holy Name.

Fat is absolutely necessary as an article of diet. If it is not of the right kind it may not be digested. Then the body will not get enough of it. In this event there is fat-starvation.

Scott's Emulsion supplies this needed fat, of the right kind, in the right quantity, and in the form already partly digested.

As a result all the organs and tissues take on activity.

50c. and \$1.00, all druggists. SCOTT & BOWNE, Chemists, Toronto.

The Wonderful Pontiff.

Harold Frederic cables as follows In February, 1878, nothing in the world could have seemed more unlikely than that the new Pope, Leo XIII., would be reigning in 1898. Yet to morrow his twenty years' reign is completed, and by all accounts he is going on as strong as ever. Throughout the winter he has been unusually free from illnesses, and the English pilgrims who were in Rome a fortnight ago tell me that there is no perceptible alteration in him from ten years ago. One perpetual apprehension his doctors have is that he may die of syncope in his sleep, for his heart action in slumber is extremely erratic. Otherwise there is no reason why he should not live to be a hundred.

A Refreshing Incident.

Father Dougherty, C. S. P., writes as follows regarding a mission given by him to the people of Cour d'Alene, Idaho, and to the soldiers of Fort Sher-

" Here a refreshing incident must be noted in the hearty co-operation of Chaplain Bateman, of the post. He in troduced the missionary to the audience at a lecture in the army post chapel before the mission, and, in face of considerable A. P. A. sentiment existing, declared against any un-American attempt to discriminate against Catholics. This broad minded Baptist preacher worked energetically for the mission, came himself, and wished a hearty "God bless you!" to the missionary.

The glycerine in Scott's Emulsion soothes he rough and irritable throat. The hypoph-sphites tone up the nerves. And the cod-iver oil heals and strengthens the inflamed

bronchial tubes and air cells.

Always on Hand—Mr. Thomas H. Porter, Lower Ireland, P. Q., writes: "My son, 18 months old, had croup so bad that nothing gave him relief until a neighbor brought me some of DR. THOMAS ECLECTRIC OIL, which I gave him, and in six hours he was cured. It is the best medicine I ever used, and I would not be without a bottle of it in my house." bronchial tubes and air cells.

my house."

Chronic Derangements of the Stomach, Liver and Blood are speedily removed by the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills. These pills act specifically on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parmelee's Vegetable Pills.

As Parmellee's Vegetable Pills con-

As Parmellee's Vegetable Pills contain Mandrake and Dandeiton, they cure Liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cairneross, Shakespeare, writes: "I consider Parmelee's Pills an excellent remedy for Biliousness and Derangement of the Liver, having used them myself for some time."

A lady writes: "I was mabled to remove

A lady writes: "I was enabled to remove he corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

Help the Priest! beside him standing In his never-failing care: Help! the layman too is priestly, And may claim his rightful share.

Help the Priest.

Help! and not by money only, But by labour—not too wise; Where but one is found to labou There are fifty to advise.

Aid him, as his right hand aids him, Ever moving at his will, Ne'er refuses, ne'er upbraids him, Gives him all its strength and skill.

Help him, as his right hand helps him, Waiting, working, silently, Instant to obey his pleasure, Tongueless to attempt reply.

Burden! who may guess the burden Which on Priestly shoulders lies; Share it, you shall share the guerdon Which the Priestly Office buys.

Help him! he has foes in plenty, Tongues enough to criticise, Eyes enough to watch his footsteps Whence he comes and whither hies

Help! and not by money only; Yet be sure who feeds the fold Earns a wage of highest labor, Grudge not Christ His well earn'd gold

Give him mind and give him leisure, Least of help the cheque, the purse If you give him of your better Will you dare deny the worse?

So wil, he adorn the Altar, So the stately Church will build, Thus while helping poor and ailing Gold of earth divinely gild. FIVE - MINUTES SERMON.

Third Sunday in Lent.

THE SPIRITUAL COMBAT Walk as children of light." (Eph. v. 9. It often happens, my dear brethre that the devil chooses for his wor attacks upon us the very time wh we are trying to draw nearer to Go when we have performed some go work for His honor and glory, or i mediately after our conversion. A so, for our encouragement under su circumstances, our Lord permitted t

devil to tempt him immediately af

His forty days' fasting in the dese The methods employed by the temp are the same that he has used from beginning, and that he still against the children of men; and from our Lord's example we can m and overcome the enemy of our sou As the devil began by appealing our Lord's sense of hunger, so with he appeals to our bodily appetition for he knows that his strongest ally our perverted passions, the flesh, the ever lusteth against the spirit. I mark the answer of our Lord: "M

doth not live by bread alone, but every word that proceedeth from mouth of God." And so when devil assails us with evil thoughts desires, we can give a like answ "It is not for such things as these t God created me; man was not crea simply to eat and drink and grahis passions. I am something bet than a brute. I am made for somethi higher and nobler, to do the will

od and thus attain to eternal un

with Him.' Foiled in the attack, the enemy perhaps have recourse to a sultemptation—an appeal to our pri Even as he asked our Lord to cast H self down from the pinnacle of temple, so he will say to us: afraid to cast yourself into the casions of sin ; you are strong in tue, and God's holy angels will pro you from harm. That immoral bo that evil company, that intoxicat drink cannot hurt you, whatever effects might be on those who weak." Answer him in the we of Our Lord: "Thou shalt tempt the Lord thy G Who am I that I should sume on God's mercy, that I should pect His protection and the assists

danger of sinning? I will tempt God by trifling with His gra foolishly trusting to my own streng Lastly, the devil puts before us advantages of serving him rather God: "What does God propose you?" he says: "mortification, ance, humiliation, poverty, suffer the Cross. 'If any man will o after Me, 'says Christ, 'let him up his cross and follow Me.' But I give you pleasure, the gratification all your desires, the fulfilmen worldly ambition, riches, honor, power. All these things I will

of His grace, if I expose myself to

you, if you will but fall down worship me. Believe him not, O Christian for he was a ligr from the beginn his promises are but vain and illus he will not, he cannot keep to The Lord thy God shalt thou as and Him only shalt that serve: for service you were put into the w and in that service alone can you true peace and joy, whether her

If, then, we would overcome tempter, let us prepare for his attafter the example of our Divine I During this season of Lent let us draw with Him into the desertis, from the vain pleasures of world. Let us spend this tim fasting and prayer — for streagainst temptations. Then, whe tempter comes, we shall be able God's grace to repel him, as our did, and the trial over, God will His angels to fill us with heavenly

In the boy of to day already the man of to-morrow. The sh of the career of the man depends the training which the boy is rece in his home. The parents who d maintain a constant supervision their boys; who, if not directly indirectly, permit them to ass with evil companions, to spend of their time on the street, t about of nights, are sowing seed they will one day reap with s and confusion of face.

Help the Priest. Help the Priest! beside him standing In his never-failing care: Help! the layman too is priestly, And may claim his rightful share.

Help! and not by money only, But by labour—not too wise; Where but one is found to labour, There are fifty to advise.

Aid him, as his right hand aids him, Ever moving at his will,
Ne'er refuses, ne'er upbraids him,
Gives him all its strength and skill.

Help him, as his right hand helps him, Waiting, working, silently, Instant to obey his pleasure, Tongueless to attempt reply.

Burden! who may guess the burden Which on Priestly shoulders lies; Share it, you shall share the guerdon Which the Priestly Office buys.

Help him! he has foes in plenty, Tongues enough to criticise, Eyes enough to watch his footsteps Whence he comes and whither hies

Help! and not by money only; Yet be sure who feeds the fold Earns a wage of highest labor, Grudge not Christ His well earn'd gold.

Give him mind and give him leisure, Least of help the cheque, the purse If you give him of your better Will you dare deny the worse? So wil. he adorn the Altar, So the stately Church will build, Thus while helping poor and ailing Gold of earth divinely gild.

FIVE - MINUTES SERMON.

Third Sunday in Lent.

THE SPIRITUAL COMBAT

Walk as children of light." (Eph. v. 9.) It often happens, my dear brethren, that the devil chooses for his worst attacks upon us the very time when we are trying to draw nearer to God, when we have performed some good work for His honor and glory, or im mediately after our conversion. And so, for our encouragement under such circumstances, our Lord permitted the devil to tempt him immediately after His forty days' fasting in the desert. The methods employed by the tempter are the same that he has used from the beginning, and that he still against the children of men; and so from our Lord's example we can meet and overcome the enemy of our souls.

As the devil began by appealing to our Lord's sense of hunger, so with us he appeals to our bodily appetities for he knows that his strongest ally is our perverted passions, the flesh, that erverted passions, the spirit. But lusteth against the spirit. But mark the answer of our Lord : doth not live by bread alone, but by every word that proceedeth from the mouth of God." And so when the devil assails us with evil thoughts or desires, we can give a like answer "It is not for such things as these that God created me; man was not created simply to eat and drink and gratify his passions. I am something better than a brute. I am made for something higher and nobler, to do the will of od and thus attain to eternal union

with Him.

Foiled in the attack, the enemy will perhaps have recourse to a subter temptation-an appeal to our pride. Even as he asked our Lord to cast Himself down from the pinnacle of the temple, so he will say to us: "Be not afraid to cast yourself into the oc casions of sin ; you are strong in vir tue, and God's holy angels will protect you from harm. That immoral book, that evil company, that intoxicating drink cannot hurt you, whatever its effects might be on those who are Answer him in the words weak. of Our Lord: "Thou shalt not the words of Our Lord: "Thou shalt not tempt the Lord thy God."
Who am I that I should presume on God's mercy, that I should expect His protection and the assistance

And, oh, how my ankle hurts!"

Another spell of sobbing followed of His grace, if I expose myself to the danger of sinning? I will not danger of sinning? I will not tempt God by trifling with His grace,

foolishly trusting to my own strength. Lastly, the devil puts before us the advantages of serving him rather than God: "What does God propose to you?" he says: "mortification, penance, humiliation, poverty, suffering, the Cross. 'If any man will come after Me, 'says Christ, 'let him take up his cross and follow Me.' But I will give you pleasure, the gratification of all your desires, the fulfilment of worldly ambition, riches, honor, and power. All these things I will give you, if you will but fall down and

worship me. Believe him not, O Christian soul for he was a liar from the beginning his promises are but vain and illusory he will not, he cannot keep them. The Lord thy God shalt thou adore, and Him only shalt that serve; for His service you were put into the world, and in that service alone can you find true peace and joy, whether here or

If, then, we would overcome the tempter, let us prepare for his attacks after the example of our Divine Lord. During this season of Lent let us with draw with Him into the desert-that is, from the vain pleasures of the world. Let us spend this time in fasting and prayer — for strength against temptations. Then, when the tempter comes, we shall be able with God's grace to repel him, as our Lord did, and the trial over, God will send His angels to fill us with heavenly con-

In the boy of to day already walks the man of to-morrow. The shaping of the career of the man depends upon the training which the boy is receiving in his home. The parents who do not maintain a constant supervision over their boys; who, if not directly, yet indirectly, permit them to associate with evil companions, to spend much of their time on the street, to run about of nights, are sowing seed which they will one day reap with sorrow and confusion of face.

OUR BOYS AND GIRLS.

When Leo XIII. Was a Boy. It was spring time in Italy seventy-nine years ago. The southern sun beamed radiantly from a sky whose charming blue was broken by never cloud; its golden rays played brightly on the rolling Mediterranean, and shrouded in a luminous haze the jagged summits of the Apennines.

A light and elegant carriage, drawn by a span of beautiful horses, rolled swiftly along the route, from Anagni to Carpineto. Ensconsed in the car riage alongside of his tutor was a boy seven years of age, Vincent Joachim Pecci, whose ardent glances drank in the whole magnificent landscape. The little fellow looked fragile, and almost too tall for his years. Graceful brown curls fell upon his neck and played about a face that was interesting, not especially handsome though From the marked pallor of his counten ance it was easy to guess that he had recovered from a severe illness that must have confined him to his

room for many weeks.
"How beautiful it all is!" exclaimed the boy, clasping his hands together and he inhaled long draughts of the perfumed morning air. "How wise and good of the great God to make everything so splendid and so charm ing-mountains and valleys, forests and rivers, and the blue sky above us.

It was indeed a delicious garden spot of earth through which the carriage bore them, and the grand panorama unrolling before the ravished eyes of Joachim was well calculated to affect his delicate and sensitive nature.

The tutor smilingly observed his young companion, whose enthusiasm had brought a tinge of color to his

cheek, and said to him: "My dear Joachim, we should recog nize the Creator in His works. This all-powerful God, who is goodness itself, has spread open before us the grea book of nature, in order that by read ing it we may learn to love and admire Author of so many marvels The ittle blade of grass that springs up in the meadow and the almost invisible flower that blooms by the wayside reveal to us the infinite Being as truly as does the mighty roaring of the thun der or the furious clamor of the ocean We should feast our eyes upon the beauties of nature merely to let them afterward impress our souls. Indeed, those who know how to appreciate the beauty of this vast universe, master piece of God's handicraft, have, as general rule, good and tender hearts Only such souls as are cloyed and dulled by sin and vice can gaze on nature's beauty with careless, inatten

Suddenly the harmonious tranquility of the morning was broken by a dis cordant note-a cry as of one in pain. The travelers looked out, and saw, just a few rods ahead, a poor child in rags lying on the roadside, exposed to the fierce rays of the sun. He was sobbing bitterly; and as the carriage ap proached, he endeavored to rise and walk on, but sank back again upon the ground, for his right ankle was all swollen.

The carriage stopped; and the young traveler, jumping out, asked the little sufferer what the matter was The boy, a poor young goatherd, re

plied " About ten minutes ago a milk car came down the hill here at full speed I hurried to get out of the way before I got across the road I was thrown down, and one of the wheels

this explanation. Joachim immediately pushed his way through the hedge that bordered the road, and hurrying down a sloping bank, dipped his cap in a brook, bring ing back to the little goatherd enough water to quench his thirst; then tak-ing his white linen handkerchief, he bound it around the inflamed ankle. The little foot, brown as a berry, peeped out of this unusual wrapper like a weather-beaten stump out of a field of snow.

"Where do you live?" asked Joachim.

The lad mentioned a village several miles away in the mountains "Well, you can't go nome now. You'll have to come with us to Carpineto.

Your ankle will be attended to there. The goatherd smiled his thanks; and, assisted by his young benefactor, rose to his feet and hobbled toward the car-

riage. 'What are you about, Joachim?' asked the tutor, in surprise.
"What am I about? Why, doing what every Christian ought to do-as-

sisting the unfortunate. "And are you going to bring him home? What will your papa and mamma sav ?" "They will say that I did well. Can

we leave this poor little sufferer here all alone? Wouldn't anybody else do as I am doing?"

So saying he helped the lad into the carriage; and, getting in himself, arranged one of the cushions under the swollen ankle. The tutor gave his pupil an encouraging tap on the cheek, and the horses set off with redoubled speed to Carpineto.

Joachim's mother at first opened her eyes pretty wide at sight of the unexpected guest, whose exterior was not very attractive; but as soon as she heard the sad story she at once sent for the family physician, who in a short time was able to relieve the suffering

Joachim was jubilant, and in his large beautiful eyes there twinkled tears of tenderness and jov.

"Did I not do right, mamma?" he asked eagerly.

"Yes, my dear boy, you acted obly," was the reply, as the proud and happy mother brushed back the brown curls and kissed him fondly.

We don't know whether or not the young goatherd of 1817 is still alive : but as mountaineers are a hardy race, he possibly is; and, in that case, we sure he often tells his little grand children how tenderly he was aided ong, long ago by the gentle young Joachim Pecci, whom the world know nowadays as Pope Leo XIII.

Success

What is "success?" When may yoman know that she has achieved it In its accepted form is it worth struggle? Does it crown with honors and esteem that will repay self-denial, self repression, self-immolation such as it calls for? Most certainly it does Too much has been said and written, thought and done with an eye to its pursuit, and the false teaching that has resulted in an exaggerated idea of individual importance canno be too strongly condemned. It is not true that each one of us has career," if we choose to follow it. It is not true that each one of us is of immense weight and import ance as an example, a helper, guide. " Every tub stands on its own pottom," says the unadorned Spanish proverb, and it conveys a valuable Each one of us is responsible lesson. absolutely responsible, for the life we live. If it be evil, we are to blame and must suffer for it. If it be good, we may be thankful for the reward in all humility. But we need not think that we are forever making or marring the future, temporal or eternal, of those we encounter. The justice of God is too careful of the others for that It is just as careful of each one of them as it is of us, and it will provide for each one every opportunity that is necessary for growth apward, independent of our presence or absence. Neither is it a burning question with the future of the world that we make "a success." A sweet and kindly thinker says some very apt and pregnant words on this subject: "It isn't absolutely necessary, you know, to have one's mind tremendously cultivated or to draw a salary with four figures in it in order to be able to say that one has made the most of life. woman may work for nothing at home or toil all day in a mill and still be a much greater success than a college graduate. If one tries to make the very best of one's opportunities, if one tries to do right always under all cir cumstances, if one is unselfish, one may be sure that life will be a success in the real true sense.'

The "real true sense!" That is the thing to consider. And when one thinks of the rest of soul and mind that will come to women when this horrible fever of senseless "ambition" is past, when the faithful and earnest workers within narrow limits are appreciated and imitated as they surely will be, one longs for the voice that shall startle the dreamers into clear eved wakefulness. The struggle for "an education" that means nothing and is not needed, the struggle for "a refinement and culture" that is not real, is poorly taught by the vulgar and un-cultured, and is a hindrance to home comfort and filial affection-sooner or later this struggle will cease and women will be content to do "the next thing," the duty close at hand to day, without "yearning" or planning or dreaming of a future to be reached only by days and months and years of overtaxed brain and starved soul. The gentle teacher we have already quoted

continues and ends thus: "The very best ideal of life (the girls) can set up is to be cheerful, to be unselfish, to do the duty nearest with all one's strength. Sometimes it is good for one to think that perhaps, after all. God meant us to be one of the little wheels in the great clockwork of the world, and you know that little wheels are quite as important to the proper running of a clock as the large

Truly, ninety nine hundred thousand out of each million of us are very little wheels indeed. It is time to acknowledge it. - Theo, in Catho'ic Standard and Times.

A PLEA FOR THE BOYS

"Boys are often self-conscious, awk-ward and ungainly. This makes them by self-contradiction, lack the minor graces which factilitate intercourse. But one, sweet, kindly word can straighten out the tangled knot of future manhood, and make him feel all glorious within and without. The want of this goodly word will confirm the awkwardness and restrain the bud ding promise of the boy. Let a grown person go, but don't banish the boy from the home circle. Take out some of your useless brica brac, cracked teapots, and esthetic crockery, and let God's image of your yourselves have on the future as well as the present right of way. Remove the furniture the man who is doing lasting work. and make a space for living souls.

"If the sister's fastidious regard for other boys, and various other repellent causes too numerous to mention, drive the lad away from the home circle. even eternity itself may prove too brief for the consequent regret. All young folks desire sympathy and girls as much as boys-and their lights are as intense and real to them as yours and mine.
"Let the visitors who are invited by

shield against evil -a rampart even to

the blue sky of God against the assaults of vice; it is the memory of home and the parents who love him."

CHATS WITH YOUNG MEN

Married and Settled. It is to be presumed that if you have married a wife you have done so to live as happily with her as human nature will allow. There will be minor differ ences of opinion, even in the best re gulated households, but there ought to be none that can not be settled by a little vielding on both sides. No mar or woman is always right, and there are times when fretfulness and ill temper will obscure the fine qualities of the most good natured person. At such times words will be said and things done that will show how imper fect humanity is, even in the young husband, but when the perpetrator comes to a realizing sense that he is wrong he should acknowledge his fault He will find, probably, that his equally inexperienced wife will meet him half way. I know a very good man who says an apology is a mistake, and so he is constantly misunderstood. If he would now and then make a concession, hisown life and the lives of his wife and children would be much happier. means well, but, in the words of the current saying, he don't know. promise is the basis of harmony in all the relations of life, and its universa employment is what statesmen and poets have longed for-"the parlia ment of man, the federation of the

But this compromise in domestic af fairs can never be effected if the husband is continually telling his wife's faults to his friends and acquaintances, or if she is advertising his petty fail ings to her neighbors, who like nothing better than a little matrimonial difference to gossip about. No matter what the faults of a married couple are they should keep them to themselves. It will do no good to publish them to the world. They can never be corrected in that way. There should be the utmost confidence between husband and wife, if there is to be any approach to happiness. If your wife does not come near the ideal that you imagine a good wife should be there is a way of indicating this without a quarrel. woman is quick to take a gentle hint. unless she is morally depraved and will see nothing beyond the attainment of the means to gratify her whims and her passions. At all events, remember the honeymoon only lasts a short time, and that a young couple rarely live together six months without a disagreement. Do not consider this too seriously, as a rock ahead which will wreck your future lives. Do not let your temper get the better of your judgment, and to morrow you smile at the little disturbance in your voyage of life. If you agree with your wife to disagree on certain questions, without getting angry, you will never have any prolonged trouble in your home arising from what our Proestant friends call "incompatibility of temper," when they desire to obtain

a divorce on slight cause or provoca tion. Bear in mind that if you would have harmony in the house you must not keep all your good humor for those you meet beyond the portals of your home Don't save all your smiles and politeness for the girls you used to know, and don't keep all your bright sayings for the men who were your chums be fore you became a Benedict. Because a woman has taken you for better or or worse, it does not follow that you should be always showing her what the dramatist calls the seamy side of a man's nature. You should be just as courteous in your treatment of her with you God's message to Moses: "See after marriage as you were before, and familiarity should never breed contempt between husband and wife. There are some men who think it is manly to be rude to their matrimonial partners. They delight in repeating

the lying old rhyme which says: A woman, a dog and a walnut tree, The more you beat them, the better they be."

Such fellows as this always speak of a wife as "the old woman," when they should know there is no better or more expressive word than that of wife. In what are called polite circles a husband usually refers to his wife as Mrs. with the addition of his own surname.

This is no better, in its way, than "old woman." One is too familiar and the other too formal. Do not imagine from what I have said that when a man marries his trouble be-It begins with a human gins." being's first tooth; perhaps sooner .-Benedict Bell, in Sacred Heart Review

Building Construction.

The best work is the work that is carefully planned beforehand; patchwork is seldom tolerable, and never be admirable, and the man who, sitting down with his purpose, plans how to carry it out, with his eyes fixed on the future as well as the present, is

You get lost in a wood because you cannot see more than a few yards ahead of you. A captain starts out from Liverpool for New York with his way marked down on his chart beforehand. He must stick to the particular curve which he takes up or he will not get quickly to port. Everything is friendship - boys as much as girls, made to serve that purpose : the sun and the compass and the stars are congriefs, troubles, successes, and de-sulted, until at last, by the carrying out of a fixed purpose, he finds himself at the haven where he would be. In the old slavery days in the Southern your son be treated with kindness States, when the slaves attempted to more than ordinary. He will bring escape towards Canada, travelling by his society to you instead of forming | night and hiding by day, their guide acquaintances from whom you pray he was the north star, toward which, as should be delivered; and the boy thus you know, two of the stars in the Great treated goes into the world with a Bear constantly point.

Again, not only is work better done

when planned before hand, but a man who has a purpose puts an intensity into his work which would otherwise e impossible. A life's purpose con centrates energy as a burning glass concentrates the sun's rays, and if you would seek the reason of the earnest ness and effort that some men throv into their work, you will find it in the fact that they have before them som

definite object in view. The merchant has the successful carrying on of his business, the soldier the victorious ter mination of a campaign, the apprentice the acquisition of the necessary skill and knowledge to enable him to perform his work

Have you any such purpose in your

life? Young as you are, have you put before yourself something other than mere self-pleasing-some vision on the Mount for the accomplishment of which you are willing to make some sacrifice, to offer some of the life-blood of heart and love and brain? Believe me, dear fellows, absence of purpose in life is one of the most fertile source of shipwreck in the great cities where It was when David ceased to go forth with the armies of Israel and loitered at home when he should have been heading his regiments, that grievous temptation came which brought his gray hairs down in sorrow to the grave. Progress toward a good object, pursued with earnest purpose, is in itself a safeguard to many a young man. When you stop the engines the ship begins to drift. Some of you are bicyclists; can any of you sit upon a machine when it is still?

Do you not know that progress means safety? That velocity is necessary for equilibrium? Stop your machine and down you go; keep it full steam ahead, and your difficulty anishes.

Finally, not only should a man have a purpose, but that purpose must be a right one. He must work according to the right pattern, or his work will end in smoke. "See that thou build according to the pattern," was the message that God sent sounding through the heart of His prophet as he went down from the Mount. How would God do How would God act? would God say? There, if you will look for it, you shall find a pattern as perfect and as high as you can desire. If

you would be a prophet, prophecy consists in catching some of God's thoughts and spelling them out so that the world may understand them, and the greater the prophet, the more he will find of God in the humbler things of life. He who spoke as never man spake, took the sparrows and lilies, the grass of the field, the sower, the little child, and spelled out God's name from such socalled trifles as these in such a way that they have never wholly lost the divine significance with which He has hal lowed the humblest things. Have you not to build something? Not, I know, a teut not, perhaps, a house; but, at least, a life and a character ; you can not help building, dear fellows. God no message for you this very day, when He tells you to build after a right pattern? Look upward, not downward. Look at your pattern on the Mount, and be not like that man that Bunyan tells of in his immortal allegory, working in the mire with a muckrake, while an un seen crown of glory vainly hovers above him. Build nobly, build truly, for build you must. You may build on the sand, you may throw together the bricks of your character, as it were you may expend the hours and the minutes of your lives so that they shall provide no shelter for man or beast, so hat no one shall be the wiser, or the better, or the happier, for your work, or you may so build as to construct that you build according to the pattern

shown you on the Mount. Maltine With Cod Liver Oil a Palat-able, Nourishing Body Builder. Maltine With God Liver Oil a Palatable, Nourishing Body Builder.

Consumption—that dread disease—too often arises from neglect. Colds, not serious in themselves, by depressing the vital forces, play an important part in provoking conditions that render lung disintegration almost certain. To obviate this deplorable sequence of neglected colds the body should be fortified, strengthened, nourished, and this may with certainty be accomplished by the use of Maltine with Cod Liver Oil. Its mode of action is plain—the oil rendered palatable and of easy digestion, does not irritate the stomach and untit it for the digestion of food; but this preparation serves a much higher purpose than this, for by its action upon stagehy foods it affords for the replacement of the waste of the body an abundance of fresh, strong blood. The patient gains weight, irritation of the bronchial tubes disappears, sleep is restored and the general improvement is immediate and permanent.

THE LIQUOR AND DRUG HABITS. We guarantee to every victim of the liquor or drug habit, no matter how bad the case, that when our new vegetable medicine is taken as directed, all desire for liquor or drugs is removed within three days, and a permanent cure effected in three weeks. The medicine is taken privately and without interfering with business duties. Immediate interfering with business duties. Immediate results—normal appetite, sleep and clear brain, and health improved in every way. Indisputable testimony sent sealed. We in-vite strict investigation. Address The Dixon Care Co., No 40 Park Avenue (near Milton street), Montreal.

Abscess Was Lanced.

"I had an abscess on one of my hips. It was lanced and never healed. Hospital treatment failed. The next winter 1 had three abscesses. I began taking Hood's Sarsaparilla and soon found it was helping me. When I had taken about six bottles I was cured." MRS. FRANKLIN H. TRED, Freeport, Nova Scotia.

HOOD'S PILLS are the best family cath artic and liver tonic. Gentle, reliable, sure

The greater includes the less. Hood's Sarsaparilla cures scrofula, and may be depended upon to cure boils and pimples.

Windsor Purest and Best for Table and Dairy No adulteration. Never cakes.

"Our Best Men."

Some of our jingo journals have whipped themselves into a mild fury because Cardinal Vaughan said lately that "in America the best men don't go into politics." Of course they don't and everybody knows it. The New York Sun's denial of so evident a fact reminds us of the London showman's description of the ostrich: bloomin' hamminal when 'unted, 'ides 'er 'ead in the sand, wainly imaginin' that because she cawn't see nobody, nobody cawn't see she." If the Sun reads its exchanges properly, it would see that all the editors in the country are scandalized by the corrupt doings of the other side; and many a bad politician has been scorched to a turn by The Sun in the heat of the election season. The plain people, too, have ideas about politicians, as these con-cluding lines of a homely ballad prove: He writes from out in Denver, an' the story's

mighty short; I just can't tell his mother—it'll crush her

poor ole heart:
An'so I reckoned, parson, you might break
the news to her—
Bill's in the legislatur', but he don't say
what it's fur.

-Ave Maria

An ordinary cough or cold may not be thought much of at the time, but neglect may mean in the end a consumptive's grave. Dr. Chase's Syrup of Linseed and Turpentine will not cure Consumption when the lungs are riddled with cavities; but it will stop the cough, will cure Consumption in its early stages, and even in its last stages gives such relief as to be a perfect Godsend to those whose lives are nearing a close.

Worms darance the whole system. Mathem

Worms derange the whole system. Mother Graves' Worm Exterminator derange worms, and gives rest to the sufferer. In only costs 25 cents to try it and be convinced





Tickets by all Lines.

Through Rates to any Railway Station or Port in the World.

Health and Comfort.

Speed and Safety.

Lowest Rates. F. PENFOLD, II Mullins St., Montreal.

Educational.

NOT TOO LATE ... Quesiness College

OF TORONTO, for the current session. Members may enter at any time. Te egraphy, Business Practice, Shorthand, Typewriting, etc., thoroughly taught, Write for Prospectus to W. H. SHAW, Principal, Young and Gerrard Sts. -GALT BUSINESS COLLEGE-

Elegant Announcement of this - Up-to-date School Free Quisinis College

STRATFORD, ONT.
Our courses are practical and are offered to the public with confidence that the instruction is thorough and the best to be obtained in this country. Individual instruction. Students can enter at any time. Circulars free. W. J. ELLIOTT, Principal. STRATFORD, ONT.

Metropolitan Business College 185 Sparks Street, Ottawa, Ont.

Owen Sound. Ontarie, is the very best place in Canada to get a Thorough Business Education. Take a round trip and visit all other business colleges and commercial departments in Canada, then visit the Northern Business College; examine everything thoroughly. If we fail to produce the most thorough, complete, practical and extensive course of study, the best college premises and the best and most complete and most suitable furniture and appliances, we will give you a full course FREE. For annual announcement, giving full particulars, free, address, C. A. Fleming, Prin.

THE PINES URSULINE ACADEMY

CHATHAM, ONT.

THE EDUCATIONAL COURSE comprises every branch suitable for young ladies. Superior advantages offered for the cultivation of MUSIC, PAINTING, DRAWING and the FRAMIO ARTS.

SPECIAL COURSE for pupils preparing for Teachers' Certificates, Matriculation, Commercial Diplomas, Stemography and Type-writing.
For particulars address, THE LADY SUPERIOR.

ST. JEROME'S COLLEGE, BERLIN, CTT. Complete Classical, Philosophical and Commercial Courses.

SHORTHAND AND TYPEWRITING

For further particulars apply to
REV. THEO. SPETZ, President

A SSUMPTION COLLEGE, A Social Filon Collader.
Sandwich, Ont.

The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particular apply to Rev. D. Cushino, C. S. B.

CANCER I Tumors and all Blood Disorders conquered; scientific vegetable treatment at home. No knife or plaster. Full
particulars by mail or at office; much valuable matter in 100 page book, all free. Write
Dept. "C.R." The Abbot Myron Mason
Medical Co., 577 Sherbourne Street, Torontogo

en

ne,

er

ust

idi-

ace ex-

inst

tist

the

nis-

n, 18 hing it me OIL,

was used, f it in

range-myself

A. O. H.

Resolutions of Condo'ence.

Resolutions of Cordo'ence.

Kingston, March 2, 1898.

At the last regular meeting of Division No.

1, A. O. H., the following unanimous resolution
of sympathy was adopted: "We, the menporty of the Archdiocese of the lateral of the account of the Archdiocese of Kingston our
heartfeit sympathy for their sad bereavement
in the death of their and our beloved Archbishop, and in thus tendering our sympathy,
we are actuated by no mere continual spirit of courtesy, but by the deep and tender sympathetic spirit of profound estem unpathy,
affection—esteem at his great, his marked him
as a ruler; affection for his tender, fatherly feeling for the members of his flocks feeling always
mirrored in his kind, inviting counterance.
But, though he has passed away, wishall not
forget him, fer as long as we live the accounterance
forget him, fer as long as we live the sublimity
and chaste beauty of St. Mary's Cair affection,
as indeed our esteem also is deeply imprinted
no our hearts. May the Divine Master, whom
he so nobly and fearleasly served, grant him an and chaste beauty of St. while our affection, as indeed our esteem, also is deeply imprinted in our hearts. May the Divine Master, whom he so nobly and fearlessly served, grant him an eternal reward.

Signed on behalf of Division No. 1, A. O. H., P. F. Lawless, president; M. J. Lynch, county delegate; W. J. Bryson, treasurer; W. J. Flanagan, recording secretary.

C. C. F. Requiescat in Pace!

With feelings of profound regret the members of St. Joseph's Court, No. 379, C. O. F., have learned of the death of the much teemed Prelate, Archbishop Cleary, of Kingston.

have learned of the death of the much esteemed Prelate, Archbishop Cleary, of Kingston.

While howing in submission to the holy will of God, this court wishes to place on record its sympathy for the loss sustained, not alone by the archdiocese of Kingston, but by the Catholic Church throughout Canada.

His efforts in the cause of education and religion are so widely knowh, and so highly appreciated by every Catholic, as to need no further mention. To uphold and fight for the rights of his Church, was ever his aim; and we find consoliation in seward in the imperishable kingdom of Almighty God.

We desire to offer our most heartfelt sympathy to the clerky of the archdiocese of Kingston, in the hour of their irreparable loss.

Signed Luke Gibbons, Committee M. F. Mogan,

The members of St. Joseph Court, No. 370, C. O. F., having learned with deep regret of the death of Mrs. Anthony Gibbons, of Macton, mother of our esteemed brother, Luke Gibbons, better felt sympathy with Bro. Gibbons in his sad bereavement, in the loss he has sustained, and trust he will find consolation in the knowledge that his mother has gone to meet the reward of a well-spent life in the kingdom of her Eternal Father.

"Human hearts are broken."

Human hearts are broken, Human lives are reft: Death has left his shadow O'er the lone ones left." May her soul rest in peace! Peter Shea, Michael F, Mogan, Committee.

Peter Shea, Michael F, Mogan, Committee.

Having also learned with regret of the death of Mr. William Newberry, brother of our esteemed brother, Charles Newberry, the members of St. Joseph Court, 50, desire to place on record their heartfelt sympathy with Bro. Newberry and family in their loss, and trust that the knowledge that he died fortified by the ineffable grace of the holy sacraments of the Church will be a consolation to them in this their hour of distress.

A blossom to bloom In death's decay A blossom to bloom In an endless day.

May his soul rest in peace!

Peter Shea,

Peter Shea, Luke Gibbons M. F. Mogan,

THE ELECTIONS.

The following is a list of the members elected for the Legislature of Ontario. We take it from a Liberal paper, the London Advertiser Some of the Conservative papers, however, claim that the Government majority is only claim that the Government majority is only one or two. A most gratifying feature of the contest is that the P. P. A. element has been completely annihilated, the two Lambton having wiped out the disgrace which has for the past four years been attached to those constituencies on account of being represented by two men who belonged to that detestable

cauat.	LIBERALS-49.	
Alasma F	Farwell	224
Algoma, E	Conmee	400
Algoma W	Burt	102
Brant, S.	Hardy	530
Dwood ville	Graham	300
Bence S.	Cruax	ce.
Bruce, N.	Bewman	290 216
Bruce, C.,	Bewman Malcolm Macnish McKee	11
Elgin, W.,	Macnish	194
Essex, N.,	McKee	600
Essex, S.,	Auld.	102
Haldiman	Auldd. Holmes	137
Halton, B	d. Holmes. urber. E., Russell.	170
Hastings,	E Russell	521
Huron. E.	Hyslop Ferguson	500
Kent, E.,	Ferguson	300
Kent, W.,	Pardo	289
Kingston,	Harty	48
Lambton,	Pardon	300
Lambton.	Coldwell	154
Lanark, N	Pardo. Harty E., Pettypiece. W., Pardee. ., Caldweil ylsworth.	46
Lennex.	Large	301
London,	k, W., Ross	92
Middlese	W Door	156
Monok	Harcourt	343
		41
		38
Norfolk.	Charlton	241
Norfolk,	N., Carpenter	335
Northum	N., Carpenter berland, E., Douglas berland, W., Clark	140
Northum	berland, W., Chirk	233
Ottawa (, McKay	. 800
Oxford,	N., Pattuilo	.1,065
Oxford, 1	und, Beatty	.1,000
Peterbor	ough, E., Blezard	. 210
Peterbor	ough, E., Blezard ough, W., Stratton	. 1.00
Prescott	Evanturel	1.90
Welland	, S., Campoen , German	16
Welling	ton, E., Craig	42
Wennik	ton, married	10
Wentwo	, Richardson.	. 41
York, N.	, Richardson. , Davis.	. 47
York, V	11111	4
I Or K.	CONSERVATIVES-43.	
	Daid	3
Adding		
Cardwe	n. Kidd	8
Dufferi	Dane	. 0
Dundas	Whitney	1
Durhar		
Fronte	nac, Gallagher	
Glenga	nae, Gallagher rry, McDonald lle, Joynt	
Grenvi	lle, Joynt	

Crawford.

Weilington, W., Tucker....

Russell-Election March 18,

Bishop McQuaid's Funeral Oration.

We are indebted to the Toronto Globe for the following excellent report of the funeral obsequies of the late lamented Archbishop Cleary. It is given under date of March I.

The funeral of a great man in a nation never fails to impress the popular mind with sentiments which are sain to awe. The very removal from the most of a community of a great active force and the contrasted passivity which results awas kens, even in the most ordinary man, emorias which, leach in his common rounds cannot seem and impressive ceremonies, the lamet, atlon of a great and powerful body over one loved and admired, this feeling is necessarily intensified. It becomes a public affair, and the outside world marks its esteem of the most of the connected with a great national mourning, which are more splendid and effective in their impressiveness than the ceremonies which take place when a Prince Bishop of the Roman Cathonic Church passes away. Many things combine to make the occasion of a spepter of the Roman Cathonic Church passes away. Many things combine to make the occasion of a shepherd, and the general community of a shepherd, and the general community of a shepherd, and the general community dignity and increased its importance.

THE ARCHISHISHO'S PISHONANTY.

In a very marked degree was his so at the obsequies over the remains of Archbishop Cleary of the Diocese of Kingson, which were laid away to-day in their final resting-place. A man of the most marked individuality, of great ability as a thinker and a writer, a powerful and fearless controversialist, and a ripe and erudite scholar, he was man fitted to grace any community, and to expense any community, and to the final resting-place. A man of the most marked individuality, of great ability as a thinker and a writer, a powerful and fearless controversialist, and a ripe and erudite scholar, he was a supposed the most marked individuality, of great ability as a thinker and invited and inspect on any social champion the Catholic Church mourns f

ontreal; Father McGucken, Orlawa; Mondilivan, Father Callagnan, St. Patrick's, Moneal; Canon Foley, Otlawa; Vicar-General wift, Father O'Reilly, Troy, N. Y.; Vicar-General Corbett, Cornwall; Father W. Mconald, St. Andrew's.
The body laid in state in the middle of the nancel, surrounded by candles in candlestick's silver and cut glass. The junior priests eaded the procession and took seats on the ack benches in the chancel, the dignitaries have the front seats, according to rank

of silver and cut glass. The junior priests headed the procession and took seats on the back benches in the chancel, the dignitaries accupying the front seats, according to rank. They proceeded up the aisle to the pealing of the cathedral organ, mission MQUAID'S ORATION.

When the pontificial requiem Mass had been elivered the funeral oration.

The veneral prelate selected as a foundation on which to base the oration he was to pronounce, that beautiful chapter in which the Hebrew Psalmist declares that the one thing in the house of the Lord ail the days of his life. It is the 26th Psalm in the Roman Catholie version of the book, the 27th in the edition with the declaration: "The Lord is my light and my salvation; whom shall I fear? The Lord up the protector of my life; of whom shall be afraid? When the wicked, even min flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not the chapter through in a clear, we did not the chapter through in a clear, we are the days of the chapter through in a clear, we are most of the book and in the many of the indications of age in its tone. Throughout is utterance was clear and distinct, his amount and itself sympathetical to have a continued and frequently eloquent. In many of the personal allusions to my loss of the best of the personal allusions to mis dead friend he had consumer and used froughers. In many of the standard inself of the personal allusions to mis dead friend he had consumer and distinct, his amount in the whole book deader of the Deschot. The of the collined Bishop has gest could be for fully to describe the life of the collined Bishop raily to describe the life of the collined.

FUNERAL OBSEQUIES OF ARCHBISHOP CLEARY.

Bishop McQuald's Funeral Oration.

We are indebted to the Toronto Globe for the following excellent report of the funeral obsequies of the late lamented Archbishop (Cleary, I tis given under date of March I.

The funeral of a great man in a nation never fails to impress the popular mind with sentiments which are skin to awe. The very remote which are skin to awe. The very remote which are skin to awe. The very remote which are skin to awe in the most ordinary man, emotions which, leach in his common rounds cannot stir. When to such an event are added solemn and impressive ceremonies, are added solemn and impressive ceremonies, the immediate of a great and powerful body the increasily intensified. It becomes a public over one layed and admired, this feeling is necessarily intensified. It becomes a public in necessarily intensified. It becomes a public in necessarily intensified, and the sestem in common of a great and powerful body the infinite form of the first proposed. He then wenting the intensified in the sestem of the full manhood the Holy See called upon him. he wanted to share with others the advantages which he himself possessed. He then went into the mission work and became a parish priest, and in this work in Ireland he came into contact with points and questions and matters affecting the rights and dignity of his people. When in full manhood the Hoty See called upon him to contact and advantages and dignity of his people. When in full manhood the Hoty See called upon him to contact a warm of the contact and the contact and

but with a soul that had no fear. He had known the teaching of God's Church down to the finest point. He was never known to hesitate or offer a comprorise where Catholicity was at stake. What was right before God he had upheld, and what was wrong he had condemned. He was like unto David himself in this. It, therefore, some might have found in him what appeared as severity, let them remember that Bishops dare not go contrary to God's caching if they would obtain immortality for the soul. The Lord indeed would not save a Bishop who hesitated when duty called. Archbishop Cleary had no reason to fear the judgment passed upon him. He had the authority for acting as he had done. He had a tenderness of soul that was beautiful. As soon as the contestant had thrown down his arms his heart opened to him. He had gone to his judgment. God would judge all Bishops by the manner of the heart of the heart of the heart of the heart of his work all over the diowes. He had uplifted the mind of his penel all over the country. It was hard to be a Bishop. It was hard to be a priest. But it was harder to be a Bishop and meet the opposition of the had the with the station. It was hard to be a priest of the had a connected with the station. It was hard to be a priest but it was harder to be a Bishop and meet the opposition of the priests to pray for him and to recite the body of the priests to pray for him and to recite the sould pray for him. When dying he had alse 9th Psaim. Archbishop Cleary had at heart the honor and glory of the people. He had entered the temple in his boyhood and had worked all his life for God.

THE SERVICES.

WEDDING BELLS.

HORAN-LYNCH.

On Monday morning, Feb. 21, a happy event took place in St. Paul's church, Alliston, being the marriage of Mr. James J. Kelly, of Blyth, took place in St. Paul's church, Alliston, being the marriage of Mr. James J. Kelly, of Blyth, to Miss Annie Gibbons, of St. Augustine; and he desires to take this method of expressing he heappy couple. The most of the such as the particular of the marriage of Mr. James J. Kelly, of Blyth, he had a desires to take this method of expressing he he heappy couple. The marriage of Mr. James J. Kelly, of Blyth, he had a desires to take this method of expressing he heappy couple. The marriage of Mr. James J. Kelly, of Blyth, he had a desires to take this method of expressing he heappy couple. The marriage of Mr. James J. Kelly, of Blyth, he had a desires to take this method of expressing he heappy couple. The marriage of Mr. James J. Kelly, of Blyth, he had a desires to take this method of expressing he he happy couple. The winter of the notice referred by the his marriage of Mr. Jam

MONTREAL.

Rev. Edward De Cantillon, O. P., New York, preached in St. Patrick's church, on Sunday, the 27th uit, both at the High Mass and in the evening at 7.39. The subject in the morning was, "Repentance." The eloquent preacher spoke of the foily of putting off repentance until some future time. "To-morrow To-morrow To-morrow To-morrow!" is the cry of many who persevere in sin. There will be plenty of time, in their oid age they will repent and atone for the past; but who can tell if to-morrow will find them living? The preacher exhorted his hearers not to postpone their repentance, but to be gin now. "Now is the acceptable time." In the evening Father De Cantillion preached on the terrible consequences of mortal sin. In the choicest language and in the most-lequent manner the preacher described the expulsion of the angels from paradise for one mortal sin, and asked his hearers to pray earnestly for grace to avoid if. On the whole these wo sermons were a great treat for the parishoners of St. Patrick's congregation, both spiritually and intellectually. To the writer of this article it was indeed a pleasure to listen to them—a pieasure that was very much enhanced by the fact that the zealous, learned and choquent preacher is an old Ontario friend from the village of Dublin. The Dublin, Sectorth and parishioners of Irishiown generally will also recognize their old neighbor's son, and will rejoice that he has become a great worker in the missionary field.

Father De Cantillon came to Canada lately to attend the functual of his sister, Mrs. J. J. Oweil. I regret to add, however, that Father De Cantillon came to Canada lately in order to recuperate. My old rishtown eighbors will, I am sure, join me in praying that he may be restored to nealth and continue to labor for many years in the Lord's vineyard. March 1, 1898.

CBITUARY. Rev. Edward De Cantillon, O. P., New York

OBITUARY.

MR. JAMES FITZSIMMONS, ST. BONIFACE, MAN. On Saturday, 26th Feb., at St. Boniface hospital, Man., Mr. James Fitzsimmons died, after a short liness, in his fifty eighthyear. The deceased, had he lived a few months longer, would have completed, service of forty years in three of the penientiaries. He was appointed to his first position, at Kingston, by Str John Macdonaid in 1858, when only eighteen years old. In 1878, he was selected out of the large staff of that institution to fill the office of Chief Keeper and Deputy Warden, in the British Columbia, the state of the British Columbia, which was then opened. Through his univing zeal, through efficiency and the faithful performance of his duties this became a mode prison. About three years ago he was transferred to Manitoba penitentiary. Stony Mountain, where he rendered the Warden valuable assistance, through his practical knowledge and experience of prison affairs, in restoring over and discipline and in remedyin the democralization which Col. Irvine found texts, when he took charge. The unjust and texts, when he took charge. The unjust and MR. JAMES FITZSIMMONS, ST. BONIFACE, MAN.

Mrs. Dr. M. V. MCLCARY. CHARLES.

It is with feelings of deep and profound sor row we have to record the death of Laura Fox the beloved wife of Dr. M. Vincent Mulcahy, of Muaroe, Wis, U. S., which sad event ocurred at her nother's residence, Coiborn street, Orling, on Thursday morning. F.-b. 2 in the twenty eventh year of her age. In the larly part of last summer Mrs. Mulcary romoved to Murroe to join her husband, who hould a large and increasing practice; but shad not been long in her new home when sufficiently recevered, tuberculosis of thowels set in—a malady from which she at husband was at her bedside from the Monday previous. The fond attentions of a loving mother and a devoted husband could not stay the tide of that beautiful life, which was slowly ebbying away. At last the end came. She breathed forth her pure soul in that peace which characterizes the death of a true Christian. In life Mrs. Mulcahy was all that was pure and good, gentle and kind. Nature had endowed her with every beauty and grace.

The uncertainty of life, and the certainty of death should be a warning for us to live in the state of grace, and thereby merit the rich reward promised by our Divine Saviour to the pure of heart. The funeral which was largely attended took place on Saturday morning, the 36th Feb. Rev. Dr. Teefy President of St. Michael's college, Toronto, unele of Dr. Mulcahy assisted Rev. Father Moyna in conducting the solemn service at the church, and after Mass preached a very touching sermon. The remains were afterwards laid to rest in the Catholic cemetery. Her sorrowing relatives in their sad affliction have the heartfelt sympathy of the whole community. R. I. P.

THE LATE MRS. REGAN.

THE LATE MRS. RECAD.

St. Thomas, Ont., Feb. 28, 1898.

Editor CATHOLIC RECORD, London, Ont.:

Will you kindly publish the following: These lines, by some unknown writer, are sent the CATHOLIC RECORD in token of the sender's sympathy with the family of the late Mrs. Regan, and of his profound respect for the beautiful Christian life, the typical life of that good woman, whose body lies at rest in the parish cemetery of St. Thomas, and whose happy soul is even now drinking in that joy which human heart cannot conceive, "the jcy what God has prepared for those who love Him."

J. A.

J. A.
Oh, who would call back life to that worn
cheek?
Or who would ask the pulsing blood to flow
Through that still heart again? Enough to
know
That could those lips, so dear, their wishes

speak

WINGHAM.

WINGHAM.

It gave the undersigned great pleasure to read in your issue of last week an account of the marriage of Mr. James J. Kelly, of Blyth, to Miss Annie Gibbons, of St. Augustine; and he desires to take this method of expressing this congratulations to the happy couple. The writer of the notice referred to however, did not only instead to the property of the notice of the notice of the notice referred to however, did not of the notice to the parishioners of Wincham when that parish was not included with Blyth and St. Augustine in extending the corganulations of Father McKoon's united parishes. It was, I dare say, an oversight, for the bride is well and favorably known in Wingham, and we all take an interest in her welfare.

May their life be one of unalloyed happiness, peace and prospertity! one . I. K.

Archbishop of New York, and is published by Messrs. Benziger Bros. These Sermons are edifying, instructive, and interesting, and they have the additional merit of being concise and practical. They would, therefore, be very suitable for reading out loud at the meetings of the Children of Mary or of the Sodality of the Biessed Virgin. The book is well bound; the printis very clear and large; and the paper used, excellent. Price §1.56.

The Lion Sermon.

In one of the many historic churches of London there is held every year a curious and interesting service of which not (many, possibly, are aware. Yet it was held lately for the 251st time. Collequially known as the eccasion of the delivery of the "lion" sermon, it was instituted in commemoration of an incident which occurred in the life of Sir John Gayer, an old-time mayor of London town. While travelling with a party in a desolate place in Asia, as the story goes, he one day found himself confronted by a Being separated from his lion. friends, he recognized his helplessness, and sank on his knees, asking that God might deliver him. On ris-ing, he was relieved to see the animal

walking away, unheeding. So grateful was Sir John for what he believed to be a divine intervention on his behalf that, on returning to London, he set aside a certain sum of money that the anniversary of his escape might every year be celebrated by the distribution of gifts to the poor, and made arrangements whereby, in a sermon, it might be told to future generations how God had answered his prayer and saved him from the jaws of the lion. The service has, from its inception, been held in the Church of St. Katherine Cree, Leadenhall street. - Exchange.

A Convent Prison.

The curious verdict which saved Mrs. Nack from the death penalty recalls the fact that in one country, at least, capital punishment is never the lot of womankind, says the Philadelphia Record. Mrs. Nack, although a self confessed fiend, escaped because she was once a woman. Had she been tried in Austria her sex alone would have protected her life.

In Austria no guilty woman has

ever listened to those awful words: "To be banged by the neck until you are dead," and yet Marie Schneider, one of the most notorious women crim inals of the age, was tried in Vienna and sentenced to the law's maximum.

Outside of that city, only a few miles distant, is a building surrounded by a stone courtyard. No guards, no soldi ery are in sight, only one of the sweet est faced nuns stands ready to speak to strangers. It is a convent. A clear bell rings out the even song and rising bell each night and morning. Black-robed holy women glide through the long corridors like spirits, and yet it is a prison : the retreat to which women criminals are sent who rob, set fire to ouildings (a favorite pastime in Austria and kill.

Herein are imprisoned some of the vilest of women, who, because they are made in the same form as their mothers, Austrian judges refuse to sentence to death, but, per contra, banish to this convent to be guarded by women, not as inless worth, but a by women, not as jailers watch, but as angels guard.

The women there are really a happy looking lot-busy sewing or lace-mak ing, or keeping the place without a speck of dust. Some of the finest needlework found in Vienna comes from there.

The Sisters are firm, but ever most patient with their charges, and, strange as it seems, few are they who isbehave after the first few days.

190 Catholics on the Maine. From the Western Watchman.

Father Chidwick, of the ill-fated Maine, is one of the few priest chap-lains in our navy. When his guest on board the battle-ship the bright young clergyman told us that one hundred and forty of the one hundred and ninety Catholics on the ship belonged to the League of the Sacred Heart and went to Holy Communion on every first Friday of the month. From the officers we learned that the young priest lectured twice a week on some scientific subject in the great mess-room, and that it was rarer for an officer to be absent than a marine. Father Chidwick was the idol of the ship, and no wonder the papers are full of his praise.

MARKET REPORTS.

LONDON.

London, March 10.—Wheat, 88 4-5c, to 91 1-5 per bush.; oats, 30 3-5 to 31 3-5 per bushel; peas, 51 to 51 per bush.; rye. 33 3-5 to 36 2-5c, per bush.; corn, 44 1-5 to 46]c, per bush.; corn, 44 1-5 to 46]c, per bush.; corn, 44 1-5 to 46]c, per bush.; barley, 33]c, per bush, The lamb was good, and first class carcasses sold at 8½ to 9 cents a pound. Mutton 7 cents per pound by the carcass. Dressed hots, 86 per cwt. Turkeys, 10 to 11 cents a pound. Fowls, 50 to 70 cents a pair. Apples \$3.50 to \$3.75 per barrel. Good butter, 18 to 19 cents a pound by the basket. Fresh eggs, 16 to 17 cents a dozen. Potatoes, 75 to 85, and even 90 cents a bag. Cabbages, 40 cents a dozen. Swed turnips 25 cents a bag. A few milch cows were offered at \$35 a head. Hay, \$6 to \$7 per ton. TORONTO,

shorts, \$17 per ton, including bags. There is no further change in meal. The demand is quiet and prices firm at \$4 per barrel, and \$1.95 per bag for rolled oats. Hay—No. 1 at \$10.50, and No. 2 at \$8 to \$8.59, per ton, in car lots. Further consignment of cheese to England are reported, but there is nothing doing in the way of sales. Good fresh creamery butter sells recally at 20 to 21c; new creamery at 18 to 19c; dairy 18c; and dairy rolls at 17 to 174c; Canadian pork, at \$16.50 to \$17.00 per barrel; pure Canadian pork, at \$16.50 to \$17.00 per barrel; pure Canadian pork, at \$16.50 to \$17.00 per barrel; pure Canadian pork, at \$16.50 to \$17.00 per barrel; however, and the standard of the compound refined, at 50c to 50c per lb. Ibressed hogs, light average, \$6.40 to \$6.60 and heavy weights \$6.40. Eggs—Fresh laid sell at 18 to 12c tracks, \$10 to 10c; chickens, 7 to \$c; ducks, \$10 9c; and geese, 7c.

Port Huron, Mich., Mar, 10.—Grain—Wheat

ducks, 810 9e; and geese, 7e.

Port Huron, Mich., Mar. 10.—Grain—Wheat, per bush, 30 to 32 cents; oats, per bush, 25 to 37 cents; corn, per bush, 28 to 32 cents; corn, per bush, 28 to 42 cents; barley, 50 to 60 cents per 100 pounds; pers, 40 to 55 cents per bush; beans, unpick ed, 55 to 75 cents per bush; beans, unpick ed, 55 to 75 cents per bush; picked, 85 cents to \$1.00 per bush.

Produce.—Butter, 12½ to 16c per pound; cents per pound; honey, 7 to 10 cents per pound; cheese, 10½ to 11 cents per pound.

Hay and Straw,—Hay \$1.00 to 86.00 per pound; honey and Straw, \$2.50 to 83.00 per ton.

Vegetables and Fruits.—Potatoes, 55 to 60c per bushed; and 8 truits.—Potatoes, 55 to 60c per bushed; and 15 to 4 per pound.

Dressed Ment.—Beef, Michigan, \$5.00 to \$6.50 per cwt.; live weight, \$3.20 to \$3.75 per cwt.; (Chicago, \$3.00 to \$8.50.

Land.—\$8.00 to \$8.50.

Veal.—\$7.00 to 88.50.

Land.—\$8.00 to \$8.50.

Land.—\$8.00 to \$8.50.

Veal.—\$7.00 to 88.50.

Land.—\$8.00 to \$8.50.

Port.—Chickens, 7 to 8c per pound; fowls, 6 to 7 cents per pound; turkey, 9 to 11 cents per pound; turkey, 9 to 11 cents per pound; turkey, 9 to 11 cents per pound; fowls, 15 cents per pair alive; geese, 7 to 8 cents per pound.

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Toronto, March 10.—There was no change in xport cattle; prices range from 33 to 41c. per

xport cattle; prices range from 31 to 41c. per bound. Export bulls are worth from 31 to 31c. per The demand for good butcher cattle was good, and prices for choice stuff were stronger. Good milkers are wanted at from \$25 to \$40

Good miners are per head.

Lambs are worth from 5 to 5½c, per pound,
Sheep are worth from 3c, to 3½c, per pound,
for ewes, and bucks 2½ to 3c, per pound,
Good calves are wanted at from \$1 to 87 each;
extra choice years will fetch perhaps a dollar

more.

Hogs are steady and unchanged, the top price being 5½c, per pound; light hogs soid from tig, to 4½c,; heavy hogs, about 4½c, per pound; sows, 3c.; and hogs at 2c, per pound.

EAST BUFFALO.

East. Buffalo, N. Y., March 10.—Cattle—



A Grand Concert will be held in the Opera-House, London, on Thursday, March 17, in honor of Ireland's Patron Saint, Vocalists from a distance have been engaged, together with the very best local talent. The pro-ceeds will be devoted to school purposes. The Trustees, who have the management of the Concert, are determined to make this one of the most successful ever held in Lon-don. Secure seats early. Tickets for sale at the Catholic Record office. The prices are 50c, 35c., and 25c.

Spring Term Begins April 4th. CENTRAL Jusiness College STRATFORD, ONT.

RECOGNIZED throughout Canada as the leading commercial school in Ontario. EXTER Write for special circulars.
W. J. ELLIOTT, Principal.

TEACHERS WANTED.

WANTED AT ONCE A 1st or 2nd CLASS adian college. A police of the college Applicant of the college Applicant of the college Applicant of the college of the c Applicants to state their adian college. Applicants to state their qualification and experience and to sent testimovisis in care of the CATHOLIC RECORD, London under Letter X.

under Letter X. 1011tf.

I WISH TO SECURE A NORMAL
In a village school in the North West Territories at \$50 per month. The preference will be
given to one who has some musical ability and
can speak German. Address, with full particulars. W. O. McTaggart, Bank of Commerce
Building, Toronto.

PROFESSIONAL

DR. WAUGH, 537 TALBOT ST., LONDON, Ont. Specialty—Nervous Diseases.

DR. WOODRUFF, No. 185 QUEEN'S AVE Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes testa Glasses adjusted. Hours: 12 to 4, LOVE & DIGNAN, BARRISTERS, ETC., 416 Talbet street, London. Private funds to lease

WANTED: FARMERS' SONS OR OTHER industrious persons of fair education to whom 800 a month would be an inducement. I could also engage a few ladies at their own homes.

T. H. LINSCOTT.
TORONTO.

TORONTO.

WANTED: TEAOHERS, BARKISTERS.
Physicians and others of similar trainter
for high class soliciting. Will pay forty dollars
weekly on demonstration of necessary ability.
BRADLEY GARRETSON COMPANY.
LIMITED.
TORONTO. C. M. B. A.-Branch No. 4, London,

Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their had albion Block, Richmond Street. James P Murray, President; P. F. Boyle, Secretary

1898

For 5 cents we will mail to any of our youthful readers a new story for boys, from the pen of the popular rev. story teller. Father Finds. J. J. and an interesting tale for gfris. by Elia Loraine Dorsey (both contained in, and written especially for Our Boys' and Girls' Annual for 1888). An abundance of games, tricks, and other interesting items, together with a large number of pretty pictures, contribute to render Our Boys' and Girls' Annual for 1898 a delightful book. Address.

THOS. COFFEY, CATHOLIC RECORD OFFICE,

J. E. Bruxer & Co. Toronto's Leading Fashion-

able Tailors 222 QUEEN ST. E. All work guaranteed first-class and up-to-date. Try us and you'll stay with up-Prices Right.

VOLUME

Who Fears At the request Boston Pilot publi It was, says the Pi Ingram and was the Dead," but ha known by the word

Who fears to spea Who blushes at Who blushes a
When cowards n
Who hangs his
He's all a knave,
Who slights hi
But a true man,
Will fill your g

We drink the me The faithful ar Some rest far off Some sleep in All—all are gome The fame of th All true men, lik Remember the Some on the sho Their weary h And by the strat Their lonely a But, though the Beyond the A

Their spirit's The dust of som
Among their of And the same la
Has caught the And we will pra
Full many a 1
Of true men, lift
To act as brain

They rose in da
To right their
They kindled h
That nothing
Alas! that mig
They fell and
But true men, l
Are plenty h Then here's the
For us a guid
To cheer our st
And teach us
Through good
Though sad;
And true men,
Like those of

AN IR The Thrilling

Surely no n honor deserve that of the hus fidelity to her hounds of Br Emmet's track word. Brian workingman heart's core. in Emmet's co young United and preparing armed strugg

At his hous

leaders of the

so disastrousl and his band the track, and man's humble by a corps of too late. Th too late. appeared and comrades of t Miss Grey voung Anne her to the tor her the secret cealment. A the patriot 1 Many times with messag friends. Bu land's work have tried to

Irish girl. They the swords into flowed from Her lips rem firm as adam " Hang h haps more m

tains into the

unswerving

Before her ary gallows, the dangling again to con but not one get from me ply. Then the

her neck. soul !" She deem come and ch its most hor her young dread unkn Creator on chase life a uttering the

torturers. She was

struments ered her a the first sou the brutal -death it tried anoth mother, he in jail. T Anne Devl had been veoman's probability sovereign offered ber girl must l

tune-the only say v