The Catholic Record. London, Saturday, April 27, 1901. TRAINED MEN WANTED.

Our readers will pardon us for again the rising generation every educational advantage. We cannot afford kind manufactured by those who have to be remiss in this important matter, no sense of evil-and look askance only not only because a course in our col- at what falls under the ban of the leges is discipline to heart and mind, civil authorities. Because a thing uplifting us into the invigorating at- worthy of a devotee of Astarti is sufmosphere of thought and culture, but fered to pass uncensured by the critics, because our influence also depends is no reason why we who have our upon the measure of our education. The worse than criminal folly, then, of permitting our boys to leave school when they will, must ruin should take the same view. combatted by every means in our power. For it is a fatuous policy. It restricts our sphere of usefulness and tends to bequeath us a mob of in- Gaelic there was much and sundry capables, content indeed with sleep comment from scribes all over the and provender, but indifferent to the country. Now the people who imagine things that make for our progress. that the Gaelic is a dead and forgotten We must have trained men in every language will be surprised to learn department of life, or we are destined that, according to Seamus McManus, in many respects a flat and dismal failto become mere ciphers in the com- there are at least 900,000 persons in munity. We are certain to retrograde Ireland who can speak the language if we persist in vainglorious speech, of their land. and the while shutting our eyes to the fact that if we see not to it that our acquire the education that is indispensable for good work, the advancement which we extol is but an optim.

THE CATHOLIC LAYMAN.

Speaking recently on "The Catholic Layman," the Rev. M. Dowling, S. J., gave utterance to the following statement, which we think will not be controverted by any observer. Hitherto, he said, we have not interested young men sufficiently in church affairs ; yet they are the men who lend boldness, energy and enthusiasm to any undertaking. Old men may be safer, but when any great work is to be done, the safe man is the poorest kind of a lead. er. Your good easy man who tries to keep things quiet, and wants to let well enough alone, who fears to stir up a hornet's nest; who has fixed notions on the evils growing out of agitation, who is afraid of anything new-such a man will never initiate any new movement, or give more than a half-hearted support to any that is initiated. We must never forget that the Church we belong to is A minority must necessarily be a strong leaven affecting the whole mass about it, or it is doomed to quick decay. Unless it be a living, energiz ing force it will be stamped out. Referring to the fact-too true, alas !that many laymen fritter away their time in useless societies, he goes on to exhort his auditors to carry their faith into every department of human ac-

tivity:

"You can, then, profitably follow the advice of Cardinal Newman to the Brothers of the Oratory: 'Oblige men to know you: press yourself and the Church upon their notice: shame them into knowing you. They will affect not to see your upright deeds: they will look down, in the air, aside, they will shut their eyes: they will show every sign that they fear you may have the truth, and that would be disquieting knowledge: they will wish to leave things as they are. Don't let them. A religion from God must win the day when known. Make your religion known."

QUESTIONABLE ENTERTAIN. MENTS.

One thing that amazes us is Catholies flocking to witness dramatic pro ductions that are, to put it mildly, based on episodes of terra cotta color. We presume that the high price of the seats and the pleasure of rubbing elbows with some social magnate prevents them from taking a moral chill. But the mystery of it all is that respect able men and women assist at the portrayal of incidents that are, we charitably suppose, not alluded to in polite society, and, moreover, do it calmly and to all seeming without a qualm of conscience. They go, of course, to hear a grace ful rendition of eloquent lines, them for the same purpose. And this, whilst indicating that their taste is in preaching to our children if we allow the public schools of the preaching to our children if we allow the preaching the preachin

of drama? We cannot indeed keep terms of its treaty with Spain to pre- others who have seen the healed atory. blinders on our boys and girls, but we need not place prurient manifestations of life before their eyes. We are altogether too easy going in some matinsisting upon the necessity of giving ters, and this is one of them. We are misled by public opinion—that is, the ideals, and who are taught from earl iest childhood the necessity of guarding our better nature from all possible

THE GAELIC LANGUAGE.

When Mr. O'Donnel attempted to address the British Parliament in

" In most parts of the mountains of Donegal," he says, "the youth are given boys have at least an opportunity to their religious instruction in Irish, the resary at bed-time is said in Irish, and their commercial business conducted in the same language. Everywhere Gaelic classes are in formation, and we may live to see the re-establishment of the old tongue and to hear Irishmen speaking the same language that fell from the lips of saint and scholar, and carried love and truth to the ends of the earth."

"If the Fates unfortunately will it," to quote Mr. McManus again, " that we Irish cannot be free in form, we be lieve we can, notwithstanding, attain natural freedom, talking our own distinct language, cultivating our own literature, and thinking and expressing ourselves according to our own models, rather than models made in London.

UNCLE SAM AND THE EILI-PINOS.

There has of late been a noticeable decrease in the number of the perferwas wont to hear so often from our in the Harton in the Harton States. brethren in the United States. And it Progress, for it had been in possession is vastly more conducive to dignity and no sign that their reverence for the flag has been diminished in any the Church Militant, and when war is the flag has been diminished in any matter was not given to the public was on young men are pushed to the front.

Way. It is merely a proof that they due to no doubt as to the genuineness way. It is merely a proof that they due to no doubt as to the genuineness of the miraculous cure, for there was on every occasion, and are perhaps not so sure as they were a short time since that the United States is, in liberty and civilization, more richly endowed than the effete monarchies of Europe.

Recent events also seem to indicate that Catholics need not, for the present at least, be unduly eulogistic of the powers that be. One may not, in the quickly moving scenes of the drama of imperialism, see everything distinctly, but a glimpse of one or two incidents warrants us in believing that the liberty of which we hear so much is for home consumption, and then in limited quantities. Certainly not for other peoples, the Suluites excepted. The pagan potentate who rules the land of the Sulu as a paid official of Uncle Sam is allowed the utmost freedom in catering to his several tastes, and has, up to date, not been troubled by the benevolent assimilator. What strikes one is why the charming tactfulness in treating with him has not been displayed in dealing with the Filipinos, who are admittedly a moral and religious people, and certainly more susceptible to the refinement and enlightenment that are commonly supposed to be the inalienable heritage

of the white man. And yet how have they been dealt with? Without going into past events, we may say that the history written by the United States soldiers since their descent upon the Philippines-by the and betimes bring their children with gentlemen who investigate the Filipino, and oblivious of the fact that the Oriental is even to those who know sad need of cultivation, shows also a him best a bewildering and clusive deplorable want of common sense on quantity, know all about him-by

the Filipino-will not be jubilated over physicians. serve inviolate the religiou; rights of by coming generations. This latest time, Mother Superior of the Retreat at move may be justified by the purblind Nazareth, and politician. It may be condoned by the August as Mother Saperior, Sister bigot, who sees in every attack upon Mary Laura was very ill of cancer, I the Church a victory for his own par- have known her probably ten years. ticular branch of error, but we imagine I first knew her at the convent on Cass that every same minded citizen will recognize it not only as an outrage upon the Filipino and a direct insult In Ostober, as soon as cold weather set to every Cathelic, but an exhibition of in, she became a little better, but still hypocricy and duplicity.

Perhaps the gentlemen who removed the religious emblems thought it was the first step towards giving the Filipino a brand new school system patterned after the one in vogue in the United States. But he should have out pictures and crucifixes, without God-has been a fruitful source of immortality and crime, and, according to those competent to judge, has been ure. Any lover of his kind should be slow to bestow upon any land such an God, I will recover. unmitigated curse as the godless school.

Oar brethren over the border have done much towards the upbuilding of hailed it as the embodiment of all that outside, for fear she would faint. was highest and best in civil governthe policy of the authorities. It may, of course, but current events will pardon us for thinking that their liberty and equality is so far but a beautiful

THE MIRACULOUS CURE OF A SISTER OF SC. JOSEPH.

Prayed for a Relief From Pain or the Grace for a Happy Death - For Eighteen Years she Suffered With a Cancer-All Hope Abandoned.

St. Louis Church Progress. Faith moveth mountains. All things are possible to the power of prayer, God the room.

Seeing the time propitious. Religious Only a few minutes later Sister seeing the time propitious. Raligious and secular circles of St. Louis were astenished last week with the announcement of a cure which is nothing less than a miracle - the intervention of me! God in the ordinary course of nature-The miraculous cure of Sister Laura of the Order of St. Joseph.

ing the affidavits of the physicians that would preclude all questioning the truth on the part of the doubting pub-

The case is now reviewed that it may receive the stamp of authority for its reproduction in all other Catholic journals which may deem it deserving of perusal by their Catholic readers.
And for the further reason that it will serve to correct many of the inaccuracies which appeared in its recital by

the secular press. For the past eighteen years Sister Laura of the Order of St. Joseph had been afflicted with cancer of the stom ach. Daring the last two years of this time she has been incapacitated for duty of any kind, and retired to the Retreat at Nazareth, situated about five miles south of Jefferson Barracks. As the deadly disease wore on Sister become something terribie. She has subsisted for sixteen years upon nothing but liquid foods-Laura's pain

years upon nothing but industries unable to take even bread.

About a year ago Dr. S. J. Will, of Mehlville, St. Louis county, who had been attending her, gave up her case as hopeless. She declined rapidly, while the disease advanced in propor tion. Soon it covered about a foot in diameter on her bosom. Medical skill could no longer give her hopes of anything but death, which was even preferable to her agonies of pain. Convinced of the impossibility of re-lief from the latter by human effort,

without consequences perhaps as bad, Sister Laura sought alleviation, through another source. She concluded to make a novena to St. Joseph. Its object was to obtain relief from her pains or the grace of a happy death. This novena was closed on the feast of St. Joseph. Sister Laura, after re-ceiving Holy Communion, returned to her room and retired again sometime after 7 o'clock. She fell into a sleep, waking about an hour to find herself not only free of pain, but cured. Her prayers were heard. God had worked

In addition to the testimony of Sister

We give only those of Mother Jus Dr. Harkins. former said: When I came here last avenue. During the whole of last summer she was very sick-so sick that she could hardly move her body. it took her an hour or more to dress

herself Dr. S. J. Will of Mahlville, a mile and a quarter from here, attended her before I came, but about a year ago he gave up the case, regarding it as hopel Sister Mary Laura used to dress the sore herself, three or four times a day, especially in summer. The pain from taken time for deliberation. And if it was so great that she could not bend he had had he would have discovered her body in any direction. By using that the public school-the school with. the greatest care she was able to crochet a little, but her hands soon tired. Her case was pitiful and none of us thought she would live. On the 8th of March she called for

me and told me that she wanted to make a novena for her recovery.
"I will pray to St. Joseph," she "If it is his will and the will of sald.

The next morning her novens com-

menced. For eight days she was so violently ill that she could not attend Mass, being able only to drag herself the commonwealth. They have fought to the door of the chapel to receive and died for it; they have extolled and Communion. She sat on a chair just On the morning of March 18, after

being assisted to dress, Sister Mary ment. But their services seem not to Laura said to herself, as she after have any appreciable influence upon wards told me: "I will remain for Mass this morning, even though I die in the attempt. If St. Joseph wishes to cure me he will do so ; if not, I shall Mass was concluded about ten min-

utes after 7 o'clock. Sister Mary Laura, exhausted, returned to her room, twenty feet away, and threw herself on the bed. She was greatly discouraged. "I believe I am going to die," she said to me. Every morn-

ing she had violent spells of vomiting.

I returned to her room not more than forty five minutes later. Her face was flushed, almost red. She awoke as l entered and smiled. I remarked about her unusual appearance and left

Mary Laura rushed into my room, ex-claiming: "Mother I am well! It does not hurt at all! St. Joseph has cured She tore away the bandage and

pressed my hand to her chest. Nothing was there but a white scar, extending all the way across. In shape it was like a tree with branches. She was entirely cured. Sister Bernar-detta, who between 5 and 6 o'clock that same morning had dressed what was then a running sore, witnessed

participated in the exercises attending the Feast of St. Joseph, and the next day I drove with her in a buggy to the Convent of St. Joseph in Carondelet. We were summoned there by Mother Seraphine, a Sister of Arch-bishop Ireland of St. Paul, Minn., who had come down on business and who had heard of this wonderful cure.

On the way up we were stopped at the effice of Dr. Will in Mehlville and Sister Mary Laura jumped out of the buggy and ran in to see him. He could hardly believe his eyes. "It is marvelous," he said. He had

given her up as hopeless. Mother Seraphine, Mother Superior Agatha of St. Joseph's Convent, and others, all knowing of her former condition, inspected the scar which now remains. Mother Seraphine knew Sis-ter Mary Laura years ago on Cass avenue, and knew that she was afflict ed with cancer.

Her cure is nothing short of a mir. acle. It came in direct answer to

Dr. H. C Harkins of 1619 Cass avenue, said: "I have been the physi cian at the Convent on Cass avenue for five years. I know Sister Mary Laura, and treated her for cancer of the stomach. Her condition was so critical at one time that the final prayers were being said by the Sisters. For years she ate nothing but liquid food, and even that was disgorged every few days, because it was not as-

I regarded her as wholly incurable. similated. If she is well now, as I am informed, I can only say that I believe such a cure was wrought by superhuman power.

The scre on her chest extended clear across and was about twelve inches up and down, including the tree like branches.

It is impossible for one who never goes wrong, nor makes a mistake, nor commits a blunder, to know just how to be sorry for an erring one. We must stumble ourselves before we can

R Heber Newton, Rabbi Gustav Gottheil and Rev. Thomas R. Splicer.
These two books, he writes, the second
of which has a triple authorship, fit
one another as the hand fis the glove.
The prayers are tumbled into the
book and are destitute of ritual order
or significance. Catholic mapuals are
drawn upon, while the Episcopal
The "Book of Worship," advocating a
prayer book furnishes a large quota. most uncommon worship, is the logical Unitarian and Hebrew prayers also outcome of the attempt to form new are used. The authors deliberately "conceptions of faith," in opposition out from the prayers all that gives to what Scripture calls "the faith once delivered to the saints." The respective authors of these interesting books ally from the beautiful prayers of the

reverence.

plan of worship FORCE A SMILE

where they put their valuable autographs to the statement that "the im and it is their business. perfections of this little manual may perhaps, be excused by reason of the haste necessary in preparing it."
What, however, if these excellent pertains the printer may be concerned.

and taken a little more time? It is evident from the extremely valuable results of their brief, hasty labors that if they had put a more prolonged and patient effort into the task ference of religion "to weld together longed and patient effort into the task committed to them by the New York
State Conference of Religion they
would have achieved a result that the would have achieved a result make the without reeing, that he has the Church of England, with all its genius to become president of the "Heaven and Hell Amalgamation Society." dred years. In fact, they would have produced a book of common worship. yet it expresses the They would have met a "long feit

quire what the author of the "New Epoch" would have accomplished for religion and humanity if he had not found the conditions quite so "appal" was one of the most prosperous merchants in the city of St. Louis. He ling." Nevertheless, he has written a was a man of generous impulses and way. It is merely a proof that they have outgrown the wearisome neces sity of reciting their civil act of faith on every accession, and are perhaps who think that, amid rocks and away by too liberal indorsements. A shallows and tides, they can proudly period of succeeding misfortunes set in

BACKED BY BOSTON "CULCHAW." Still the author has the Lowell Institute of Boston behind him, and with the good Franciscan Fathers. Born this advantage he does not hesitate, in into Protestantism, Mr. P.—found it the face of "appalling" difficulties, to congenial until the Franciscaus crossed construct a scheme for the future. his way. The quiet, humble manner This is a consolation for people who ask for authority in religion. Never- Study of their actions awakened an ask for authority in religion. He responded to the theless, by those who accept the admiration. He responded to the author's view point, this book will be grace of God working upon him and author's view point, this book will be 

to larger views and who are not ac Hospital, happy and full of zeal for the customed to have their belief fixed, or, salvation of souls. The incident rather, unfixed, in the hall of Lowell stands as an eloquent sermon to every Institute, will make bold to say that the author is rather provincial. confounds the "moods" that prevail is measured more by their manner of around Boston Common with the convictions and aspirations of the world. The great masses of Christians every where hold that the 'final issues' were recognized some 1800 years ago. The real situation, however, is coolly ignored. The treatment is local and Bostonese.

One must not suppose, however, that the author is wanting in kindly consideration. He practices self-restraint, and, in fact, exhibits quite as much as book, which is the kind of a book he gelical lines. With the intention of seems to think he was writing. Still taking part in morning prayer, a he is in no great hurry to change the Brighton medical gentleman entered whole character of Christianity, even the church and was shown to a seat by whole character of Christianity, even though that is the practical result. The Bible as authority is discarded. It has lost its place in the scheme of thought, and everything is to be decided by unregulated private judgment. The book changes the theological drift of the new century.

ical drift of the new century.

The fruit of teaching like his may be found in this extraordinary " Book of Common Worship," which

and would paganize both Christian a seat in the rear."

NO. 1.175.

selves have a penchant for that species solemnly pledged itself by the Good Counsel on Cass avenue, and then hopeful, and afterwards reform worship and belief. Of course, the A LAUGHABLE ATTEMPT TO SUPPLANT RELIGION.

Dr. DeCosta's Pungent and Caustic Review of two Recent Books.

Dr. B. F. De Costa, the distinguished convert, contributes to the New York Journal a pungent and caustic review of "The New Epoch of Faith," by Rev. George A. Gordon, and "A. Book of Common Worship," compiled by Rev. R. Heber Newton, Rabbi Gustav Gottheil and Rev. Thomas R. Splicer. These two books, he writes, the second

are most amiable, well meaning and cultured persons, according to the spirit of the age, which favors antagonism to orthodoxy; they hold their place in the moral scale while seeking to undermine the foundations of the religious order. These who favor this corollary of laws Christ in our day. religious order. Those who favor this cognition of Jesus Christ in our day sort of morality on the part of religious has no warrant in the early ages. teachers may call the first book soulful, This is distinctly false, as all persons and view the same as an expression of acquainted with the subject know.

The book represents an effort to throttle and chloroform Christianity. The two books agree in that they exhibit a certain humor. This humor being unconscious, the author of "The New Epoch" is unable to see the funey side of his own performance, even though a chapter is given to humor, and gravely remarks of his task: "For such an undertaking it is abytions that knowledge is necessary." obvious that knowledge is necessary," and adds, with becoming humility, in This essential preliminary is indeed appalling." After this he feels no embarrassment. The authors of the sale of wershin. Anglican books, as "Jew, Turk, here-tic and infidel." Yet this is what the "state conference of religion " wants,

The book calls for notice, being a

sons, remembering that haste makes
sons, remembering that haste makes
Waste, had restrained their noble de
Congregationalist who encourages the sire to suppress the Christian religion " new epoch" had seen this book in season he might have pondered the logical result of his own mental meanto accomplish during the past six hun. This is plain language for a parson, yet it expresses the ambition of some

### It is out of the question now to in THE POWER OF GOOD EXAMPLE

paddle their own canoe. It will also upon him and closed with a sickness prove acceptable to a listless class, who like to drift without ballast or come almost helpless. Eventually he drifted into the great neglected throng in the little house over the hill." This institution is under the care of

People, however, who have been used employment at the Alexian Brothers' He It shows that their influence for good life then by the faith they possess. Let, then, the truth of the doctrines they cherish be reflected in their daily life.

### NO "ROMISH" PRACTICES

We take the following from the columns of an English exchange: "There was rather an amusing in-

cident on Sunday at Holy Trinity church, Tumbridge Wells, where the services are conducted on strictly evanproaching the new comer remarked : 'You cannot sit in my seat. We have no Romish practices here.' Finding that an explanation was of no avail the medical man was compelled to seek

ore asily. peedily, ertainly nade

ority wder ehold xpert ation food.

ap baking pow-malum, but they gly harmful to astringent and ualities add a ement to food.

e Stock Marketa.

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TUATION WANTED. D. SITUATION AS LADY'S COM-and Nurse for Invalid. Best of ad other references. Address "A. DLIC RECORD Office, London.

### A FATAL RESEMBLANCE.

BY CHRISTIAN FABRE.

LIX.

Love or some equally powerful influence had so mastered Mrs. Doloran, that Ned hardly recognized in the unusually quiet-mannered, and what was even more unusual, the low-spoken woman, who met her with a succession of embraces, the loud, imperious creature she had left. loud, imperious creature she hau level het dress had undergone a marked Even het dress had undergone a marked change; its colors and its mode were not in their wonted grotesque contrast to those about her, and she looked decidedly betagen.

ter in consequence.

As Rabandabed was to pass so speedily As Rahandabed was to pass so speedily into the temporary possession of strangers, all of the gnests had gone except the few specially invited to be present at the wedding, and immediately on the conclusion of the ceremony, and the subsequent breakfast, everybody would take his or her departure.

The day before the wedding, Ordotte and Alan and a private conference, dur-

and Alan had a private conference, dur-ing which the former attempted to trans-fer to his companion the little vial of

Alan declined to take it. Of what use is it to me?" he said.

y happ less nor my love of Ned would
t be increased by having it proved that she is Mr. Edgar's daughter. I would rather she should not know it, for then, perhaps, he will not burden her with perhaps, he will not burden her with property of which she has no need. I am as rich as he is, and I want my wife to be

beholden only to me."

"Still, take it, my dear fellow. You do not know what circumstances may arise in which you may wish to have it."
And he continued to press it in such a manner that Carnew at length accepted

That same day a letter arrived to Alan

from young Brekbellew.

"I am in wonderful luck," the epistle
ran; "my uncle thinks I have done so well in America, that I deserve a lift from

ran: "my uncle thinks I have done so well in America, that I deserve a lift from him, and he has taken a fancy to McArthur. Together I think they will make a sort of Aladdin's fortune for me. He insists on McArthur dining with him three times a week, and he has a wonderful spread for us. My cousin, Harry Brekbellew, and his wife, live with him. He made them come over from Paris, when he heard that Harry had lost nearly all his fortune there, and he has actually compelled the poor fellow to work as a clerk in his counting-house. McArthur and myself sometimes drop in there to see poor Harry perspiring and secretly swearing over his toil. His beautiful wife, whose extravagance in Paris, they see poor Harry perspiring and secretly awaring over his toil. His beautiful wife, whose extravagance in Paris, they say, was the main cause of the ruin, has a most desolate life, that is, for one of her gay temperament, in my uncle's house. She has no society, my friend and I being the only ones ever invited, has only a meagre allowance, and expresses in her face her dreadful unhappiness. I think my uncle gloats over it all. Mrs. Brekbellew has not the tact to please the old man, and he retaliates by twitting her sareastically on her present privations. I man, and he retaliates by twitting her sarcastically on her present privations. I tried to talk about you several times, but the topic seems to displease Mrs. Brekbellew, for she always either turns it, or leaves the room. Harry is pleased enough to talk about you; he told me that you were married to a lady bearing the same maiden name that his wife did, and who resembled her closely in appearance.

who resembled her closely in appearance
"When you were with us on the mountains we thought you were a bachelor like

ourselves, but some day McArthur and I shall claim the privilege and pleasure of being introduced to Mrs. Carnew. Answer as speedily as you can. Your friend,

"HENRY BREKBELLEW." Allan showed that letter to his wife She was so happy that she could afford to pity sincerely the unhappy Mrs. Brekand a tear of commiseration fell

upon this letter.
"She deserves it all," said Alan, sav-

Mrs. Doloran became Mrs. Ordotte, and she seemed to become her new honor well; she was blushing and radiant as a much more youthful bride might have been, and she leaned upon her husband's arm with all the grace of one who, having arm with all the grace of one who, having gone through the ceremony a second time, might be supposed to know how to avoid every awkwardness of such an ordeal.

When the hour came for her departure, her farewells were characterized by a feeling unusually sincere, and that made her nephaw experience, for her a deeper

her nephew experience for her a deeper throb of affection than he had felt perhaps ever before.

And so Rabandabed was left at length

to the care alone of the servants whose task it was to prepare it for the reception of its future temporary owners, and while Mrs. Ordotte was whirled with her hus-band to New York, Mrs. Carnew, with her husband, returned to Weewald Place. There, Alan united with Ned in contributing to Mr. Edgar's happiness; but th buting to Mr. Edgar's happiness; but the poor, blighted gentleman seemed incapable of responding to their efforts, and he continued to sink until he could no longer leave his bed. Then Ned constituted herself his chief nurse, and the old man grew to feel that no voice was so soothing, no tones as tander as was hers. Someno touch so tender as was hers. Some-times he caught her hands, and sheld them while he looked into her face with such melancholy wistfulness that she was fain to turn her eyes away. Alan wa sometimes present on those occasions, and he also was fain to turn away from the wistful look: to him it conveyed so plain y the struggle of the father to claim that which he still strangely hesitated to

be convinced was his own.

One evening, when Ned had retired for a little, leaving her husband with the invalid, the latter said suddenly and with a much stronger voice than he had used for some time:

for some time:
"If Ordotte, were here I would have
him apply the essence of which he spoke, to Mrs. Carnew."

'He gave the essence into my charge,'

replied Alan.
"Did he?" speaking with a sort of joy-

ful animation, and raising himself slightly in the bed. "Then, Alan, you can apply it to-morrow; but do not let her know our object; pretend that it is only to test the power of this wonderful drug — that it forms letters which greatily great them. power of this wonderful drug—that is forms letters which speedily erase them-selves. Can you? Will you do so?" He raised himself still more, and he looked with wild longing into the face

beside him.
"Yes;" said Alan, feeling that it would

only the vagary of a sick man; in his various travels be possibly had obtained the drug, and now in his illness it had occurred to him to test its reputed properties. Such was the impression which she retained when Alan finished speaking, though he had not said more than Mr. Edgar wished to test the power of an Indian essence by applying it to her. It did not seen to her to wonder why the applidian essence by applying it to her. It did not occur to her to wonder why the appli-cation should be made more to her than to Alan, or to Mr. Edgar himself, for she gave the subject no further thought than to assent smilingly her readiness to sub-

to assent smilingly her readiness to submit to the test.

And when an hour later, in Mr. Edgar's room, Alan asked her to bare her left wrist for the application, she did so with the same unsuspicious readiness with which she had heard about the essence at the breakfast-table. Had her eyes been lifted from the hand she was extending, to the prematurely aged face watching her from the bed, she must surely have felt that there was some unusual significance in the proceeding, but they were not lifted, and it was with the very brightest of smiles she watched the tiny vial in her husband's hand. She did wonder a little that his hand should be so tremulous, but even that momentbe so tremulous, but even that moment-ary wonder was absorbed in the interest with which she watched the dropping of with which she watched the dropping of the liquid. Over what a surface that single drop spread! And what a vivid color it produced! And would it do what she had been told it so wondrously didform letters on human flesh? Yes; there they came, two capital E's in garnet color, distinctly visible upon her wrist as they had been printed there. Alan looked at Edgar. He was sitting bolt upright in the bed, his face convulsively working, and his hands clutching the air.

"Take her away," he said hoarsely, "and tell her who she is; then bring her back to me."

As if exhausted from his effort back to me speak, he fell back heavily, his head sink-ing among the pillows like one who had lost consciousness. But to Alan, who hung above him in alarm, he motioned

to have Ned taken away.

Roused at length to the fact that something extraordinary was being enacted, and suddenly and strangely oppressed Ned looked at her husband, piteously

begging: "What is it, Alan? What does it

mean?"
He did not answer her, but he put his arm about her to reassure her, and then ringing the handbell just within his reach for the nurse who occupied the adjoining room, he drew his wife gently out of the apartment, taking her to the library, where, still holding her to him, he told her the whole story of her birth, and what Ordotte had discovered.

what Ordotte had discovered.

"And I am Mr. Edgar's daughter,"
she said in a dazed way, when Alan had

finished.

"Yes; you are Mr. Edgar's daughter
"Yes; you are heve been in this and ever since we have been in this house he has been struggling desparately house he has been struggling desparately with his conviction of that fact. But he is quite assured now, and he is waiting for you, Ned."

She rose from his knee where he had

held her, and she went in an unsteady way to the door; then she looked back at where her husband still sat, and extending her arms to him she cried:

O Alan! my husband! come with
me; I cannot meet my father, knowing

him to be such, without you.' He went to her, and caught her in his

"My brave little Ned," he said,

Heaven at length has done you just-Then he accompanied her to the door of Mr. Edgar's room; further he refused

go, saying:
"Your meeting this time will be too

And she was forced to enter alone. Mr. Edgar seemed to be asleep; the nurse whispered that she thought he was nurse whispered then, in obedience to Mrs. asleep, and then, in obedience to Mrs. car-Carnew's wish, she retired, and Mrs. Carnew stood looking down at the white still face. It was so white and still, that it made her tremble even more than she had done on her entrance to the room. What if it were death that made it look so, and that he should never wake to tell her with his own line that he now fully so, and that he should never wake to tell her with his own lips that he now fully believed her to be his daughter. She stooped to him until her breath fanned his face. He stirred, and woke, looking at her in a bewildered and half unconat her in a bewindered and half through scious manner for a few moments; then his memory seemed to return, and his eyes regained their old earnest, wistful look. At length, it all came back; the scene of an hour before, his own wild emotions soothed by the opiate the nurse had administered, and his impatience before he had fallen into that slumber— to have Ned made acquainted with the story of her birth. He lifted up his arms

to her, and cried huskily : My daughter.

" My father. She responded, as she wound her arms about him, and shed upon his breast her appy tears.

LXII.

Now that his doubt was gone, that he now that his doubt was gode, that he constantly discovered new resemblances to her idolized mother, Mr. Edgar seemed to rally. He was able to leave his be for a portion of each day, and he insisted upon inviting Dyke and Meg their home in Weewald Place their nome in weewaid Fiace. Failing that, they must at least promise to spend some weeks with Mr. Edgar; and Ned, when she had written the letter, was obliged to read it to her father to assure him that she had made the invitation most urgent; but even then he was not satisfied until he had appended in his own room, wrote again beneath first

"By all the love you have ever borne me, Dyke, do not refuse this favor; my happiness cannot be complete until you and dear old Meg are here to witness it; and dear old steg are here to writess it; so, if you will not make your home with us, at least come to us for a little while. Come and see my father.

"Your own Ned."

And Dyke, when he read the letter,

could not refuse her.

"Since," he said to himself, "it will gratify her so much, why should we not go for a little while?"

true object of the application.

So, the next morning at the breakfast table, Carnew told his wife of Mr. Edgar's table, and unsuspicious Ned saw in it not a word, not a sign should every be-

tray to any one his hopeless love. Being a partner in the firm, he could easily arrange for a fortnight's absence, and he departed for the little mountain home in

order to bring Meg to Barrytown.
When he arrived in Saugeritee, surprised to find a crowd gathered almost in front of the post-office, and still more surprised to learn that the object of the gathering was to witness the cas gathering was to witness the castigation then being vigorously admini-tered to some victim. Dyke worked his way to the front of the crowd, and beheld with new astonishment that the subject who writhed beneath the lashing strokes of a stout whip, was his old enemy, Patten. The man who was giving the punishment stout whip, was his old enemy, Patten.
The man who was giving the punishment
was the stout, powerfully-built smith of
the village, and one of Dutton's numerous friends. He was spurred on to his
work by the delighted cries of the spectators, but more than all by the enthusiastic applause of old blind Patterson, to
whom the strokes of the whip as they fell
seemed to convey as much as if he actu-

whom the strokes of the white as they fell seemed to convey as much as if he actually saw the proceeding.
"Don't spare him," urged Patterson, "let his scurvy hide have it for his treatment of honest Dutton. Give it to him well. Don't let his body have a sound spot in it."

spot in it."

By this time, Dutton was recognized, and a cheer went up for him, while the castigation went on with new vigor. He tried to raise his voice in behalf of the miscreant, but no one would listen to him, and it was only when the smith's arms were tired of their work that Patten was released. He was more dead than alive, and skulked away like a miserable cur, not knowing where to hide himself, and followed by the hoots of the village boys.

and followed by the hoots of the village boys.

"It was I spotted him, Mr. Dutton," said old Patterson in a glow of delight, as he wrung Dyke's hand, "just there above the post office; he was asking about some parties here, and I knew his voice, and I collared him. I'd have given it to himself, but Jim, the smith, just then came along, and he rushed and got a cowhide and gave it to the villain. I suppose he thought we didn't know of his doings or that you hadn't friends here to take your part, but he's sensible of his mistake by this time, and I don't think Saugerites will be cursed by his presence again,"

will be cursed by his presence again."

And a second time Dyke's hand was shaken heartily, while others pressed about him to assure him of their satisfaction at the punishment of the villain. tion at the punishment of the villain.

Meg was like a child preparing for her journey to Barrytown; of course, Anne McCabe had to accompany her, for the old creature was not capable of waiting upon herself, and one afternoon, when Weewald Place looked its brightest in summer attire, Dutton and his two humble companions arrived.

humble companions arrived.

The servants wondered at the welcome which these humble people received. Princely guests could not have been the object of more attention, and Mrs. Carrived and the control of the country object of more attention, and Mrs. Carnew was seen on numerous occasions to embrace the old woman. But it was all made plain when they were informed, as Mr. Edgar insisted upon doing himself, that Mrs. Carnew was his daughter, and that Mr. Dutton and Meg Standish were the people with whom she lived when a child. No further explanation was vouchsafed, and remembering the lesson they had received regarding indiscriminate gossip, they were careful to pass but few remarks.

few remarks.

Dyke was hardly prepared for the warmth with which Mr. Edgar received him; and he was touched by the almost abject penitence he showed for his former

atject pentience heardward treatment of him.

"I did you such a gross wrong, Mr. Dutton," he said, continuing to hold Dyke's hand, "you were the only one of us who believed in her always. Do you remember when I offered to dower her if you werried her, how nobly you refused you married her, how nobly you refused

my offer?"
"Say no more about it, Mr. Edgar,"
"Say no more about it, bead it answered Dyke, averting his head a little, and speaking with slight huskines. apon that subject he could not and would not speak. But, though Edgar re his wish, he read more than Dyke dreamed he did, and he knew now, as he dreamed he did, and he knew how, as he felt he had known five years before, that Dutton loved Ned with a lover's love. The fortnight passed, and Dyke would take his departure. No inducements from Files and Comments of the passed of the second seco

take his departure. No inducements from Edgar and Carnew, no affectionate entreaty from Ned could alter his determination. The little mountain home, he said, was the place for Meg, and the utmost they could win from him was the promise of an annual visit. Edgar felt that he knew the reason of Dyke's refusal to make Weewald Place his home, but he elso kept Dyke's secret, and while but he also kept Dyke's secret, and while he pitied him for his silent, hidden suffer-

but he also kept Dyke's secret, and while he pitied him for his silent, hidden suffering, he admired him for that strength of character which made him so firmly reject the sweet temptation of being often in Ned's presence.

A year elapsed; a pleasant, peaceful year varied only by letters from Mr. and Mrs. Ordotte, in which was enthusiastically described the pleasure that lady took in her Indian travels; indeed, so much enjoyment did they afford her, that it was possible their stay would be prolonged another twelve months. Letters had come also from Brekbellew, giving glowing accounts of the regard in which his uncle still continued to hold him and McArthur, and doleful details of his cousin's married life. One letter contained:

"A rupture between him and his wife seems in minent, not a little hastened by

"A rupture between him and his wife seems imminent, not a little hastened by the penuriousness and severity of his uncle. Young Mrs. Brekbellew has grown daring and defiant, and of late has formed acquaintances not at all to the old gentlemans taste, nor, for that matter, to the taste of her poor, little, brainless husgentleman's taste, nor, for that matter, to the taste of her poor, little, brainless hus-band. But these acquaintances are en-abling her to see something of the gay life she evidently longs for, and none of us will be surprised to hear some fine morning that she has actually left her

husband."

The prediction seemed to have been verified very shortly, for his very next verified very shortly for his very next of Mrs. Brekverined very shortly, for his very next letter contained an account of Mrs. Brek-bellew's flight from the house of her uncle, and her temporary shelter with one of her fashionable acquaintances. "And she absolutely refuses to see her husband," the letter continued, "and re-port is already by the combine her new

port is already busy coupling her name with that of a dashing military officer."

go for a little while?"

And he put her letter away and strove to be happy in the thought of her great happiness; but, despite his efforts there remained the old pain in his heart; for Ned was so dear, and his nature was so strong and tender, it was still hard to let her be to him only the sister she are and when his will was read, it was found that he had bequeathed his fortune to Dykard Dutton. "For," the paper ran, "knowing that my beloved daughter is amply secured in the love and fortune of amply secured in the love and fortune of her husband, I would do a late justice to

who so nobly has proved himself are welco

worthy of my r gard."

The bequest of his wealth, while it was a delight to Mr. and Mrs. Carnew, was an a delight to Mr. and Mrs. Carnew, was an intense surprise, and even a source of some regret to Dyke, for it placed him above the necessity of pursuing any business. But his active mind soon found outlets for his means in schemes of benevolence, and his leisure was employed in the scientific studies which he liked so well.

well.

Not even then would he consent to make Weewald Place his home, nor even after Meg's death, which took place quietly and painlessly. He preferred his home among the mountains he said, which home he enlarged and beautified, so that Mr. and Mrs. Carnew could spend a part of each summer season with him.

McArthur and Brekbellew found so

McArthur and Brekbellew found so many inducements to remain in England that they did not return for some years, and then Brekbellew showed Carnew a paragraph from a French paper.

"Died in one of the hospitals here, of cancer in the face, a Mrs. Brekbellew. Her maiden name was Edna Edgar, and she is said to have been once a great heiress, and a woman of extraordinary beauty."

Deauty."
One day, Carnew received a letter from a Catholic priest in New York. It contained news that made the last link in the chain of superabundant evidence of Ned's

The letter ran:

"I am desired, dear sir, by a woman named Anne Bunmer, to state to you some facts the concealment of which has troubled her conscience. These facts refer to her assertions of the identity of Mrs. Carnew with a Mrs. Mackay.

Mrs. Carnew with a Mrs. Mackay.

"She desires to tell you that, when confronted with Mrs. Carnew, she was perfectly convinced that lady, though very closely resembling Mrs. Mackay, was not Mrs. Mackay, but that, fearing to lose the remuneration which she hoped to get for her care of Mrs. Mackay's child, she persisted in her false charge. Her fear of sisted in her false charge. Her fear of detection made her flee from C---, and her conscience afterwards so tormented her, that she has at least her, that she has at length requested me to inform you of the truth.

"Respectfully,
"Rev. Chas A. Harrington."

Alan hastened to show the letter t Alan hastened to show the letter to Ned, and both thought with thankful, swelling hearts, how ample and how complete was the justice that had been rendered for that foul wrong.

There is little more to be told. The Ordottes returned to open again an hospitable mansion in C—, but one conducted on less indiscriminate principles than in former days, and it is to be hoped that heroes and our heroine lived for many years in the erjoyment of that happiness which must come at some time from a life of rectitude.

THE END.

### A COINCIDENCE.

BY MARY PEABODY SAWYER.

The train from San Felipe was b hind time, and old Mrs. Barnard shiv ered in the chilly wind. She was sit-ting on the high bench that had for its back the front wall of the small station. As the old lady was so little that she might be called "tiny," her feet danged helplessly at an uncomfortable distance from the support of the plat-

"Dear me, I wish once in a while they'd make seats that short folks could rest in," she said to herself as she shifted from one cramped position to another.

The station was built on a side hill, overlooking the lovely Santa Maria valley. The long shadows were be ginning to creep over it, and the distant hills were floating in a light haze of rose and violet radia ranches, with their boundaries accented by the lines of blue green encalyp tus, looked as silent as if their owners were in a Rip Van Winkle sleep.

The month was December, and the heavy fall trains had stimulated Mother Nature to dress the barren hillsides in a coat of green fern-like leaves. Soon the earlier wild flowers would

raise their delicate faces to meet the dazziing glory of the California sunshine. Over this landscape Mrs. Barnard gazed with untouched vision. Another nature might have been lifted to the

heights of burning poetry or impas-

sioned prose, but she shivered in the breeze from the Pacific and wished she had put on a heavier cape. Still, though her seat was hard and she could not get away from the wind, there was no reason why she should be hungry. Susan, her son's wife, had put some good things in her basket,

perhaps to partly atone for a sharp peech the day before. How comforting a hot cup of tea would taste! Olives and guava jelly, marmalade, a mince turnover and ome rich cookies. Yes, Sarah could

cook, if she couldn't always control her Before Mrs. Barnard had sampled the basket's contents, the was startled by the appearance of a canopy-top surrey, drawn by a span of well-matched black horses. A large woman of about fifty stepped easily on the station plat-form. The driver handed her a leather travelling case, a fur cape and a gold

handled umbrella. Little Mrs. Barnard suddenly lost her appetite and stuffed her clives and turnover into the basket. She was partly conscious that she made an absurd figure on the high bench, and she decided to slip around to the other side of the station and ask the agent how much longer she would be obliged to

wait for the train. The young fellow, who was ticket and freight agent, as well as telegraph operator, said that it would be at least twenty one minutes before the San Felipe and Santa Maria train would be Looking over Mrs. Barnard's in. head, but appearing to include her in

odations. A full matronly voice thanked the young man, quite covering Mrs. Bar-nard's thin treble. The owner of the

voice followed Mrs. Barnard into the little apartment, and the two women glanced tentatively at the big stove with a capacious arm chair and a tiny rocker drawn up in front of it. Mrs. Barnard seated herself in the

little rocker and chafed her cold hands, while her companion leaned back in the big chair and looked sociably at the smaller woman. With that necessity for speech which s peculiarly feminfne, she said :

"Have you been in California long? "Nearly twenty five years," respended Mrs. Barnard.

"Indeed, you must have been quite I have lived in the southern a pioneer. part of the State nearly a dozen years and like it much better than near Francisco. I go east every year or two on a visit, and I tell my folks they must get sick and tired of hearing me praise up California, but I never can say too much about its lovely climate. What part of the east do you visit?" for the

inquired Mrs. Barnard, more sake of talking than to receive information. "My home was in New York State, and I spend most of my time there and

in Connecticut, where I have a married daughter. I came from New York state, Columbia County," said Mrs. Barnard with interest, tipping her chair side ways so that she could see her com.

"Columbia County was my home too, a little town called Ellerslie "Ellerslie-why I came from Ellers

lie "-and Mrs. Barnard almost upset her little chair in her excitement. "We may have known each other when we were children. My father

was Stephen Johnson-"You don't mean to say that you are Beulah Johnson "-and Mrs. Barnard hopped out of her chair and toward her neighbor, whose usually dig nified face was becoming bright with

animation. 'Yes, I was Baulah Johnson for twenty five years, and then I married Colton. You look natural, and yet I can't seem to think,"

You haven't forgotten Bather Plainton, who married James Bar "Well, well, can it be possible that

you are Esther. Let's draw our chairs up close and have a good visit. I haven't forgotten what a fine cook your mother was, and what lunches you used to bring in your backet, when we went to the old academy. Ginger bread, saucer pies, fruit cake loughnuts and red apples. You were a dear generous little girl, Esther, and many a day I would have gone home hungry if it hadn't been for you.

Mrs. Colton pressed her companion hand warmly and then began a hunt

for her handkerchief. "Those days were my best days, turned Mrs Barnard with a sad smile "My husband was a kind man, but somehow he always got the wrong side of a bargain. He bought at the top price of a boom, and had to sell when hings began to look shaky. When he put his money into an orange orchard, everything happened to it. Scale and frosts, poor water rights and a finw in the title. But there, I mustn't com-plain while I have my health and plenty to eat and drink. I want to know how you are getting on in the world, Beulah," ended Mrs. Barnard,

nearly breathless from rapid speaking.
"Well, Ester, you know we used to
be as poor as poverty. We scrimped
and pared and pinched till we came to the little end of nothing. There were nine of us children, and after father died, mother decided to take up with Mrs Henry Colton's offer. She was geing to California to live, and took sort of a notion that she wanted me for companion, would treat me like her In the course of time daughter. married her son, and we were prospered in every way. My husband died a few years ago, and it's kept me pretty busy looking after the pro-perty, for we had no children to take any of the care off my shoulders. But how strange that we should meet here ! It proves that all the unlikely things lon't happen in books. You mu come and make me a long visit right away," ended the little old lady with a brave smile and tearful eyes.
"Now look here, Ester, next week's

my birthday, and you just come along and spend it with me. We'll make believe that the old days have come back, and see if we can't have some mince pies and doughnuts that'll taste as good as they used to. I haven't a chick or a child, and Ah Fong takes care of the house. You'll come, wont

'It's as kind as can be to ask me, -

but—"
"Oh, no, the kindness is all on your side. I'm the ionesome one, and I want somebody to entertain me ; that's the way to look at it, Ester. These people out here-what do they know about the singing schools and the huskings, the sleigh rides and the quilting parties? Nothing at all.

And more than this, Ester, if we two old girls are as fond of each other tolay as we were more than forty years ago, let's end our days together.

Mrs. Barnard's mild blue eyes shone now. No more travels backward and ferward between San Felipe and Santa Maria, but a quiet home with Beulah ship and distress. Consider what an undertaking it would be for one of us It was almost too good to be true. "I'll come, and we'll just have a re

gular treat, talking." Just at that moment the young sta-"Train from San Felipe due in two minutes."—Boston Budget.

Or Denver, Colorado, or Tellower, City, Park, Wyoming, or Baker City, minutes."—Boston Budget. tion agent threw open the outer door.

"THE FOOTPRINTS OF THE PADRES."

APRIL 27, 1901.

"The causes leading to the first missionary excursion into the present territory of the United States are full of romantic interest," said Mr. M. J. Reardou, of Flagstaff, Arizona, in a ecture entitled "The Footprints of the Padres," delivered by him, some time ago, before the Newman Club of Los

Angeles, Cal. "Cabeza de Vaca and three com anions, survivors of the expedition of Narvaez to the coast of Florida in 1528, wandered on foot through southern swamps and savannas until, footsere and bedraggled, they arrived about April, 1536, at Spanish settlements in Mexico.

"The story of this perilous journey has been vividly told by our own Lummis in that unique style of his, instinct with the smoke of the camp and the breath of the plains. In their aimless wandering, reports had reached them through the Indians whom they met, of populous cities with many storied houses and of mines of precious metal lying to the north and west of their path in the country now comprising Arizona and New Mexico. Relating the tales they had heard, the viceroy, Antonio de Mendoza, was stirred with the ambition to acquire this land, with its fabled wealth of Ophir, for his master, his Catholic Majesty, and the souls of its inhabitants for that other and greater Master, Christ the King. Casting about for a suitable agent to make the necessary reconnoissance, Fray Marcos de Nizzr, of the Order of St. Francis the Seraph, offered to undertake the task, and was promptly commissioned by the Viceroy to penetrate the unknown country to the north, and to report whatever o interest to the cause of religion or of country that might be found. The priestly envoy was a Savoyard, a naive of Nice, at that time belonging to the Duchy of Savoy. He had seen service in Peru with Pizzaro, and in Nicaragua with Pedro de Alvarado, and was consequently no novice in the wild life of a pioneer. He had been a vice commissary and provincial of his Order, and we are told in the letters of obedience from his superiors that 'he was a regular priest, plous, virtuous and devoted, a good theologian, and familiar with the sciences of cosmo-

graphy and navigation. Armed with the commission from Mendoza he started out from San Miguel de Culican, in Sinaloa, on March 7, 1539, accompanied by Friar Onorato, Estevanico, a Moroccan negro, and a number of Indians. Estevanico was one of the survivors of the ill-fated Narvaez expedition, and had made the overland journey from Florida to Mextco with Cabeza de Vaca No doubt he was selected to accompany De Nizza because of his familiarity with the rough life of a pioneer, and for the knowledge of making his way among Indians which he had gained on that remarkable trip. Onorato fell ill when the Bio del Fuerte was reached, and was sent back. The others of the party pushed forward, crossing the Rips Mayo and Yaqui, reaching a place near the present Matapa in Sonora about the middle of April. this point Estevanico was sent ahead to

blaze the way.
"Marcos de Nizza followed the route indicated by the negro and en-tered the territory of Arizona at Pedro, he branched off near the present site of Benson, crossed the Gila and Salt rivers, and the White mountains, and probably reached the southern headwaters of the Little Colorado river. Here, when within two or three days' travel of the seven cities of Cibola, as his destination was known to him, a terrified Indian met him, and related how Estevanico had reached the first of the cities, and had been murdered by its inhabitants. This news dashed the hopes of the good Friar, and dissipated the splendid visions he had entertained during all his lays of patient plodding. He deterabandon the mined, however, not to enterprise without viewing the city which he had traveled so far to see. His Indian followers, in fear of vanico's assailants, opposed any nearer approach of the Cibolan stronghold, and even threatened to murder the intrepid friar should he attempt it. In his extremity, Fray Marcos retired to a secluded spot, where he gave himself to prayer, and upon his return to the Indians he sucpeeded in inducing a few of them to accompany him to an eminence, when from afar he caught a fugitive view of the object of his desire, the terraced Indian pueblo of Hawiku, in the rhood of the present site of the neighbo Mexico. Buildpueblo of Zuni, New ing a pile of rock in sight of the village, and raising a wooden cross, he took possession of the country for his Catholic Majesty, and gave it the name of the New Kingdom of St. Francis. Then he turned his face homeward, and footsore but cheerful, retraced the weary miles to Culiacan. story of the first European entry into Arizona, -a negro and a few Indians, led by a simple priest on mission in-tended to open the way to the Cross; the words of the Master, 'Go teach all nations,' spoken by Galilee's distant sea, the impelling motive of it all. At first thought it eems to have been an inconsiderable enterprise; but upon further consider

ation we find it full of daring, hard-

to strike out across country from Los Angeles to-day for Chihuahua, Mexico,

r Denver, Colorado, or Yellowstone

and a burro for a Pullman. Who o us would not look upon it with dismay Yet the distance from Los Angeles to each of these points is practically that from Cultacan to Zuni by the rout Fray Marcos de Nizza traveled, ar proximately seven hundred an seventy-five miles. The trip to any the points named could now be made in comfort even astride a burro, compared with the journey according to the compared by our hero. complished by our hero. We could at least speak the la guage of the country; we would know that was before us: we would have fear of attack from man or beast, y of us could be induced to unde take it? Friar Marcos ventured in a country, the desolation of which no but those who have soon can cencel.
Mile after mile of dreary, waterle treeless plain, his food such as he cou from the natives, his 'res tone', and crafty savages his associat On the deserts he crossed even now th is danger from thrist, from rept and insects, from heat and from dians. This very day we read of ravages of the Yaquis in the land traversed. Only yesterday we wa with bated breath for news of the r savage raid of the cruel Apa through whose very lair Fray Ma passed undaunted. On the retrip he had the added but of disappointed hope to carry, and added discomfort of excessive he No sun on the American c nent beats down with more pi ardor than that which scorched a l part of his course, and the refra from the sand-dunes and bare intensifies it immeasurrbly. Sure is not too much to say that Marc Nizza performed a heroic feat who returned to Cultacan after his jou covering over 1,5000 miles, in a line, a distance equal to that from Angeles to the Mississippi rive

HIS CONVERSION.

Storp of Bishop Ives, the Former copalian Dignitary.

from New York City to the Co

The Truth is a little magazi voted to giving explanations Catholic Church. It is always esting, even to those in no need explanations, and is evidently lishing a good deal of good. last issue the Truth contained from one signing himself "An lian." We give the letter a

Ashevilie, My Dear Sir-I have read so man works and among other thave noted that they hold Bish the former Episcopal Bishop of Carolina, as one of their gre verts. Now, sir, I do not wish discourteous, nor do I wish to thing against Bishop Ives or else. But I have always hear the time Bishop Ives went ove Roman Church his mind had weakened, and that he afters canted and died in the comm

Ives to help them out.

the Episcopal Church. I have recantation spoken of in so which I can not now put my But if these are the facts of th think you will agree, rev. si is villainous in these apol Rome to drag in the name

Very truly

AN EPIS Answer. - We agree with o pondent that If these are the case " it is villatnous " i writers to knowingly urge to Ives as a help to Catholic only "villainous" but a if our cor 'villainy," wishes to so designate it, fo hundreds and thousands names which could be used fectively to " help out" t Church as the name of Dr. verts to the Catholic Churc ly from Episcopalianism, ar ous and of such a high guished a character that any one is not much of or a draw-back. There is markable facts about Rome "-we usually get palianism or Protestantism best men they have-men est and most religious ch embrace Catholic faith in obstacle and sacrifice, me nothing to gain and every by becoming Catholics, us solely from love of to those who leave the Catho so under the opposite ci certain Episcopalian to re get our best men and trash. But to "the f

> Most of our readers was the Bishop Ives? at He was the Episcopal B Carolina fifty years ag for thirty years, up to entering the Catholic C was held in the highe love by the Episcopalia who gave to the Episco North Carolina whateve tendency it possesses which it has never lost. attempted to found the institution of Valle Cru tains of North Caroli which has brought som to his name in certain q the influence of the Or headed by Newman as has brought so many ters into the Catholi which sixty years ago of its inception, Bish number of others be study and propagation lief and practice of the

these we are quite sure th

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and a burro for a Pullman. Who of ald not look upon it with dismay? Yet the distance from Los Angeles to ing it out. As many of these investi-each of these points is practically that gated, it became apparent to them in from Culiacan to Zuni by the route Fray Marcos de Nizza traveled, approximately seven hundred and seventy-five miles. The trip to any of the points named could now be made in comfort even astride a burro, as compared with the journey accom complished by our hero. language of the country ; we would know what was before us : we would have ne fear of attack from man or beast, yet who of us could be induced to under take it? Friar Marcos ventured into a country, the desolation of which none but those who have soon can cenceive. Mile after mile of dreary, waterless, treeless plain, his food such as he could wheedle from the natives stone', and crafty savages his associates. On the deserts he crossed even now there is danger from thrist, from reptiles and insects, from heat and from In dians. This very day we read of the ravages of the Yaquis in the land he traversed. Only yesterday we waited with bated breath for news of the next savage raid of the cruel Apache, through whose very lair Fray Marcos passed undaunted. On the return trip he had the added burden of disappointed hope to carry, and the added discomfort of excessive heat to No sun on the American continent beats down with more pitiless ardor than that which scorched s part of his course, and the refraction from the sand-dunes and bare rocks intensifies it immeasurebly. Surely it is not too much to say that Marcos de Nizza performed a heroic feat when he returned to Cultacan after his journey, covering over 1,5000 miles, in an air line, a distance equal to that from Los Angeles to the Mississippi river, or from New York City to the Colorado

### HIS CONVERSION.

Storp of Bishop Ives, the Former Epis

The Truth is a little magazine devoted to giving explanations of the Catholic Church. It is always interesting, even to those in no need of the explanations, and is evidently accomlishing a good deal of good. In its Truth contained a letter from one signing himself "An Episco-lian." We give the letter and its

Asheville, N. C. My Dear Sir-I have read some Roman works and among other things, I have noted that they hold Bishop Ives, the former Episcopal Bishop of North Carolina, as one of their great converts. Now, sir, I do not wish to seem discourteous, nor do I wish to say anythe time Bishop Ives went over to the Roman Church his mind had become think you will agree, rev. sir, that it is villainous in these apologists for Rome to drag in the name of Bishop

Ives as a help to Catholic truth-no "villainous" but a superfluous if our correspondent "villainy," wishes to so designate it, for there are hundreds and thousands of converts names which could be used just as effectively to "help out" the Catholic Church as the name of Dr. Ives. Converts to the Catholic Church, especially from Episcopalianism, are so numerous and of such a high and distinguished a character that the name of any one is not much of a "help out" or a draw-back. There is also this re markable facts about "converts to Rome "-we usually get from Episcothese we are quite sure that our corres pondent will find the "villainy" on

Carolina fifty years ago, a man who for thirty years, up to the time of his entering the Catholic Church in 1852 was held in the highest esteem and of its inception, Bishop Ives with a number of others began the serious at little later he tells us what chiefly attended by Rev. Mr. Breen, his week. A little later he tells us what chiefly study and propagation of Catholic belief and practice of the first ages of the lief and practice of the first ages of the

Church, actuated by a pure motive of finding out Catholic truth and carry. gated, it became apparent to them in the course of time that they could no longer remain honesty in the Episco-pal Church, that they must either en-ter the Catholic Church or as they had called it the Roman Church-or be damned. Amongst, this number was Bishop Ives. The influences, however, that surrounded him and bore upon him against such a step were tremend ons. He held the highest position of

trust, and was the respected, loved and trusted leader in an organization whose very position and whose every tradition, was one of hostility to th Catholic Church, and whose champion he was. In that organization, too, he was esteemed and loved as few men have ever been. There all the affec-tions of his heart had been centered and knitted in for numbers of years by the tenderest and deepest There were the veins and arteries of all his social life. To become a Catholic, Bishop Ives had to break all this. had to go over, so to speak, to the en emy's camp, and become a private soldier—a layman. He had to break almost every social tie and relation everything save religious truth. And Ives hesitated. He himself relates his weakness in that work of his called "Trials of a Mind," a work all Episcopalians, especially those of North Car olina ought to read; how borne down by the influences surrounding him and the prospects without, he tried to close his eyes to the truth and hush his conscience, and cry to himself peace, where there was no peace; how God

> Many of them never forgave him, some of them have not forgiven him to this Variously they explained his step. Some privately accused him of knavery and treachery. His every action was discussed, and the most trivial circum stances exaggerated and made to wear an air of deception, as was the case with Newman. Others could account for it only by "seftening of the brain"
> —his mind was "affected and weak
> ened." This account seems to have

finally, in spite of his hesitation and

weakness, of breaking every bond,

and of entering that Church which was

built upon the rock, and against which

But his "going over to Rome"

he gates of hell could not prevail.

sore blow to his Episcopalian friends,

especially those in North Carolina.

reached our correspondent. It is so ineffably silly than we wonder how ra tional men could urge it. Ives was an idiot, therefore he became a Catholic It invariably brings a smile when men tioned to the countenance of all, even non Catholics who hear it. If Ives were an idiot, we would ask our non-Catholic friends to send us some more idiots or weak-minded men like him. We like idiots of that kind. Do those who make the assertion know any. thing of the life of Ives after he became a Catholic?

Dr. Ives after he became a Catholic wrote the account of his conversionthe work mentioned above, entitled "The Trisls of a Mind," a book which is said to have had a circulation of 100,000 copies-a t:emendous circulation for the time in which it was printtectory which to day shelters and cares for several thousand destitute children. Dare those who see that work and know the energy of mind and will which it must have called forth, assert that Dr. Ives was a man of weakened, idiotic mind? Truly do we pray God to send seme more "idiots" of the stamp of Lavi Silman Ives, Episcopal Bishop of North Carolina! We are not sarprised that our correspondent has "always heard." It is often told in North Carolina. But we are under the impression that those who tried to force the delusion upon themselves and fondly hug it to their bosom, scrupul ously obeyed in this particular the Scriptural injunction: "Tell it not in Gath, whisper it not upon the walls of Ascalon." It were well for them if

they did so.

And now before speaking of Dr. Ives " recanting " and "dying in the communion of the Episcopal Church," which are surely falsehoods manufac tured (not by our correspondent how-ever), out of the whole cloth, we will quote some passages from his work,
"The Trials of a Mind," which brings out to some extent the conversion, the character and, if our correspondent will have it so, the idiocy of this persecuted man. In the introduction to this work which is written as a letter to the Protestant Episcopate and

Clergy, he says of himself : It is due both to you and myself, as it is more especially to the cause of God, that I yield, without loss of time, who gave to the Episcopal Church in cience, and lay before you, as best I North Carolina whatever High Church tandence. strained me to take so serious, and to many dear ones, as well as to myself, so trying a step as that of abandoning which it has never lost. He is the monastic attempted to found the quasi-monastic the position in which I had acted as a the position of Valle Crucis in the mount institution of Valle Crucis in the mount minister of the Protestant Episcopsi minister of the Protestant minister minis Church for more than thirty years, and to his name in certain quarters Under the influence of the Oxford Movement the influence of the Oxford Movement the deaded by Newman and Pusey, which has brought so many Episcopal minis | man, into "the Holy Catholic Church,"

you to Dr. Clarke will obtain a distinct

account of his last moments.
"Their statement can be verified by Mr. Edward Ives of this city, who saw Dr. Ives constantly in his last days, and who knows that Dr. Ives sent fo his two brothers, Protestants, and

"I had never heard the story manu factured by the evil minded, but on inquiry I find that it is not recent. If you can obtain an authoritative state-ment from Dr. R H Clarke and print it, you will render good service to the

"Mr. Eiward Ives will add what he knows from personal knowledge.
"With sincere regards, and a petition for your prayers, I remain Reverend Father, yours truly in Christ,

A YARN FROM YANKEEDOM.

JOHN GILMARY SHEA.

New Hampshire's Missions to Non Catholics — Inaugura Knights of Columbus. - Inaugurated by

(From the Missionary.)

It was in answer to the call of The Missionary, issued a year ago, to the Kuignts of Columbus that the work of the non-Catholic missions in this State owes its inception. Having received the hearty approval of the Bishop, the appeal was brought to the attention of the State Council of the society and the aim and method of the work explained. No urging was needed; the sanction of these leaders was as prompt as it was enthusiastic. one of the wonderful features of this mission work, that the simple state ment of the plan never fails to inspire enthusiasm everywhere. For the bet-ter understanding of the work, it was proposed that the State chaplain visit each council within his jurisdiction and address the members on the subject, and ask for voluntary contribu-

"Kuighthood and the Duty of the Hour" furnished the theme of this discourse, nor did it need any stretching to bring it down to the duty of Knights of Columbus aiding in the verting America. As Knights these young men profess loyalty to the Church; can they show it in any better way than in bringing others under her benign sway? In fealty to their country they yield to none: can they better serve their country than in helping to make America Catholic? Surely that is an ambition worthy of any faithful Knight!

The response was ready and hearty, and with little or no trouble the sum

asked was raised. Through the kindness of his superors, the Rev. Father Richard Barrett Passionist) was assigued to the New Hampshire Apostolate, and the work Father Barrett brought was begun. with him zeal, experience, and piety, and we knew that with such a composite the undertaking could have but one result. The severity of our winters necessitated a start as far north as possible to do what we could before the big snow came.

The usual methods were followed, and the pasters lent every aid in their powes for the success of the missions. Groveton. Father Richard opened his campaign here during election week, but notwithstanding the excite ment the attendance embraced most of the adult population of the town. church seats only three hundred, but the opening night found four hundred within its walls and the Catholics pre founded after he became a Catholic a in error, to be held responsible? In error, to be held responsible? Would it not be presumption in me, a testory which to day shelters and cares single Richard to responsible and cares. sent were allowed to occupy the sanc gathered around the lecturer to ply him with questions, and to learn further of the wonders of the Church. The question box was well patronized each night, and not a few questioners showed their sincerity by signing their

names to the papers they presented. At Lancaster, a fine staid cli town of aristocratic pretensions, the interest grew apace, for the news came down ten miles A letter had been sent to each Protestant minister in the town, sking him to invite his congregation lectures, and, strange to say, they did, and a few of the clergymen attended themselves. About 400 non-Catholics followed the lectures, and at the close an inquirers' class of six was

formed. At Whitefield the latest interest waxed hot. The questions then poured in, and though their tone sometimes showed a little temper, there could be no doubt of the earnestness of the inqu'rets. A few nights the lectures were given in the town hall, but it was found on trial that the people came as readily to the church, and the mission continued there. The Benediction of the Biessed Sacrament helps well

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their own hearts. Berin is the youngest city in New thempshire, a paper city of aboutseven thousand inhabitants. The vast ma jority of its people is Catholic, mostly French Canadian, but there are a few thousand outside of the Church who are well worth trying for. One man, who worked nights in the huge paper mill, told Father Richard that the men there discussed the lectures so raptly that when 5:30 a.m. came they could hardly believe it was time to quit work. A return course was arranged for here to clinch the work so well begun.

North Stratford, Colebrook, Stewart town, and Percy, all little towns in the extreme north of our State and reach ing to the borders of Canada, were each given their share of attention. The history of their missions would only be a repetition of what is already told, a story that would prove duil reading from its very sameness, but such uniform welcome and seeking after truth from these poor stray sheep is an experience that gladdens th heart of any apostolic man. temperature in this neighborhood at last writing was eighteen degrees be-Before leaving Manches low zero. Before leaving Manches-ter we told Father Richard that he had better swap his sandals for snow shoes, but he did not follow our advice.

Now just a few words in general about these missions. The fact that they were undertaken by the Knights of Columbus has interested five hundred young men of our State in a work of zeal that is truly apostolic, and perhaps made them realize better than ever before the blessings of the faith that they now enjoy. The mere trifle that they give is as nothing, but the spirit of charity which prompts it is everything. In this they feel they have undertaken a work that is truly Catbelle, and one to which they can point with pride. It does us good to see our young men interest themselves in so spiritual an undertaking. makes them better Catholics them

The study of the stack of questions presented would make an interesting article in itself, showing the frame of mind of our Yankee neighbors in our regard, but this can only touch briefly That they are fair-minded, honest, in quiring people, auxious to learn the truth of the great questions of religion, is evident beyond all doubt. they are for the most part as ignorant of the Church's teaching as the heathen Chinee is equally plain, and these two facts bring home to us with irresistible force the duty of setting before them the true doctrine of Jesus Christ. How else can we be faithful to His ommand to teach every creature?

What results have we to show? sults are in the hands of Our Lord. It only rests with us to do our duty as we know it, and to leave the rest to Him. But this much we have to show in these New Hampshire missions: in every case prejudice is removed there, a better understanding of the Church's teaching among non-Catholics, a pride and satisfaction among our own that they knew not before, and there is left behind a goodly class of inquirers, patiently awaiting for that happy hour when God will admit them to the true fold. Surely, then, we have reason to bless and thank God for the work !

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thing against Bishop Ives or any one But I have always heard that at weakened, and that he afterwards re canted and died in the communion of the Episcopal Church. I have seen his recantation spoken of in some book which I can not now put my hand on. But if these are the facts of the case, I

Ives to help them out. Very truly yours

AN EPISCOPALIAN. Answer.—We agree with our correspondent that if these are the facts of the case "it is villainous" in Catholic writers to knowingly urge the name of the case "Betseton in New York — Providence had placed me? Were not the fathers of minded man or an idiot? Dr. Ives minded me? Were not the fathers of the Reformation, in case of my being in error, to be held responsible? palianism or Protestantism among the best men they have—men of the highest and most religious character, who embrace Catholic faith in spite of every obstacle and sacrifice, men who have nothing to gain and everything to lose by becoming Catholics, and who come to us solely from love of truth, whereas those who leave the Catholic Church do so under the opposite circumstances. The knowledge of this once caused certain Episcopalian to remark : "you get our best men and we get your trash. But to "the facts" and in

Most of our readers will ask : Who the other side, was the Bishop Ives? and we answer: He was the Episcopal Bishop of North love by the Episcopalians. He it was tendency it possesses — a character which it has never lost. He it was who tains of North Carolina-an attempt ters into the Catholic Church, and and with no prospect before me but which sixty years ago was in the heat simply peace of conscience, and the who held him up in his dying mo-

period shook my confidence most of all as is Mrs. Fitzgerald, and a line from was the absence, in my view, of any instituted method among Protestants for the remission of post-baptismal sin.

Sins before baptism were expressly forgiven in that sacrament. But for the remission of those committed after, antism no provision. That Christ left urged them to become Catholics, power in His Church to remit these I "I had never heard the story in had no doubt. And for a time, after my mind had become alive to the importance of the exercise of this power, believed that it existed and might be lawfully exercised in the communion of which I was bishop. But upon stricter examination and more mature thought, I became convinced that if the existence of such power was not actually denied, its exercise, except in a very modified sense and within very restricted limits, was virtually prohibited. The discovery filled me with dread, which daily observation in-

created, till finally it passed into absolute consternation. No one, who has not been in my state, can fully appre clate my sensations when I opened my eyes to the fact that multitudes aroun me intrusted to my care, were goaded by a conviction of mortal sin and de manding relief, and I was not allowed and go amongst strangers at a time of life when this was poculiarly hard to do—amongst strangers and men who must have been uncongenial to him in everything save religious truth. And Can that be an institution of God which thus locks up the gifts (suppos ing it to have received them) which He commands His priesthood to dispense to the needy and perishing souls for

whom Christ died? This state of doubt and fear awak ened in my mind the inquiry, why I should not more thoroughly examine the ground on which I stood, on which were based my hopes of eternal salvain His mercy spared him still, and gave him the extraordinary grace of

His anxiety of mind and weakness

he portrays as follows: When I seriously approached this question, however, it was terrible to me. No man can well conceive the horror with which I first contemplated the possibility of a conviction against my own claims as the resul; My claims as a Bishop, a minister, a Christian in any safe sense; and hence of my being compelled as an honest man to give up my position. A horror en hanced by the self-humiliation with which I saw such a step must cover me, the absolute deprivation of all mere temporal support which it must occasion, not only to myself, but to one whom I was bound "to love and cherish until death," the heartrending distress and mortification in which it must involve, without their consent, a large circle of the dearest relatives and friends, the utter annihilation of all that confidence and hope which under common struggles and common sufferings, for what we deemed the truth, had been reposed in me as a sincere

and trustworthy Bishop. But I for-bear. Eaough that the prospect, heightened in its repulsiveness by the sad forebodings around me at the renewed symptoms of my wavering, was so confounding, as actually to make me debate, whether it were not better, and my duty, to stay and risk the sal vation of my soul-as to make me supplicate in agony to be spared so bitte a chalice, to make me seize, with the eagerness of a drowning man, upon every possible pretext for relinquish ing the inquiry. Could I not be sin cere where I was? work with a quiet conscience where Providence had placed me? Were not the fathers of long considered settled by a national Church? These and more like questions would force themselves daily upon my mind to deter my advance and under their influence I actually went so far as to commit myself pub licly to Protestantism, to make such advance the more difficult. But God was merciful, and all this did not sat-isfy me. I thought I saw in it clearly

the temptation of Satan, an effort of my overburdened heart to escape self. Now it was that I cast myself body sacrifice and soul, powers, honors, and emolu-ments, all that I was, all that I had, before the cross of Christ, entreating Him to take all, and lead me to the truth, lead me to Himself, vowing, in the depth of my soul, that if He would in mercy show me the way, and up hold my footsteps, I would follow Him whithersoever He would lead me!

I will not attempt to say what it cost to make this surrender. But one thing I will say, the sacrifice has been rapaid ten thousand feld in the bless-

ings of present peace, and in the cer-tain hopes of eternal life.

Regarding "the facts" of his recantation and dying in the Episcopal communion, the following testimony lays bare the falsity of the assertion beyond the possibility of doubt. Some ten years ago assertions were made by an Episcopalian in Pennsylvania as are now made by our correspondent. Then Rev. F. X Brady, S. J., procured the following letter. The testi-mony is all of the highest character. The first is from the distinguished his torian, John Gilmary Shea, and reads

as follows : Elizabeth, N. J., Nov. 22, 1860.

Reverend and Dear Father: " Dr. Levi Silliman Ives died in the house of Richard H. Clarke, Eq., brother of the late Father Clarke, S. J., at Manhattanville, N Y. He was attended during his last illness by Mrs. Clarke and her sister, Mrs. Fitzgerald,

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UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD
London, Ont.:
Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a irraly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend it to the isithful.

the faithful. efore, with the control of the contr

London. Saturday. April 27, 1901

THE FRIARS IN THE PHILIP. PINES.

A despatch from Cebu, one of the Philippine islands, states that Judge Taft, President of the United States Philippine Commissioners, says that Monsigneur Chapelle, the Papal Delegate to the islands, told him that the friars are not to return to the Provinces, and that only a sufficient number of them are now in Manilla to act as instructors in the colleges. The despatch adds that "this disposes of the troublesome friar question. The accuracy of the despatch may well be suspected until confirmatory intelligence be received.

The religious orders have done a good work in the Philippines, both educationally and as missionaries; and though there is a party opposed to them, that party is noisy rather than numerous, and misrepresents the friars. It is possible, however, that, for peace sake, the Delegate has made some arrangement to give general satisfaction to the people of the islands, including those who have been dissatisfied with the friars. We must await further news before we can arrive at an intelligent conclusion on this subject. Having in view the present disturbed condition of the islands, any arrangement which will be followed by peaceful conditions, both religiously and politi cally, will be satisfactory.

JOHN KENSIT AGAIN.

The installation of Dr. Ingraham in the Church of St. Mary le Bow on Wednesday, the 17th inst., as Bishop of London, was made the occasion for another disgraceful exhibition on the part of the notorious bookseller, John Kensit, who, backed by a hooting mob of self-styled Evangelicals, interrupted the proceedings by protesting against Dr. Ingraham's appointment. Kensit spoke in aloud voice accusing Dr. Ingraham of having been unfaithful to all his promises made when he became Bishop of Stepney, that he had encouraged law breakers and clergymen who in defiance of the rubrics had ele vated the host, offered Masses and heard confessions. He added that he would prove before the courts that Dr. Ingraham is an unfit person to be a a Bishop of the Protestant Church owing to his encouragement of these illegal Roman practices. The church service on the occasion is said to have resembled more a political row than divine worship. The objections were overruled, and Dr. Ingraham was duly installed, amid extraordinary uproar with hisses, cheers, and shouts of every character. Kensit was at last expelled and escorted home by twenty police men, followed by a howing mob, some of whom shouted approvingly and others in condemnation of this selfconstituted champion of Evangelical Protestantism. The case, it is said, will come before the Courts, Kensit being charged with disturbing divine

AN ANTI DUELLING LEAGUE.

From the fact that there have been very recently two duels in France which have resuited in the shedding of duellists, and the other in the inflic- tions, and not the true Catholic Church

tion of a wound which is expected to prove fatal.

It is now said that these results have caused a reaction against duelling in the popular mind. It is to be hoped that this is the case, though some are apt to exclaim that it is the one good feature of the practice of duelling that when it does prove fatal the number of fools in the country is diminished. But we cannot regard the matter thus flippantly, because duelling is always a crime against both God and man, and is therefore never a trivial matter or a subject for jesting. Even when these duels do not result in the actual shedding of blood, the principals go to the field of conflict with murder in their hearts, and the seconds co operate in this murderous design. The sin is therefore scarcely, if any, the less, because the purpose in view is not attained.

It will be agreeable news to all true Catholics to hear that leading French Catholics have formed an anti-duelling league, at the head of which are General de la Reque, the Prince de Beoglie, and the Prince de Bourg, whose influence, in military circles especially, toward putting an end to the infamous practice, will be great, as it is chiefly in those circles that the custom is kept up.

There have always been men in the higher ranks of life in France, and among the officers of the army, who have had the courage to maintain openly that the man who refuses to fight is more truly courageous than he who gives or accepts a challenge, but hitherto but little attention has been paid to their contention. The new league will, however, circulate healthy literature showing the sinfulness and dishonor of the practice, and it is reasonable to expect that it will gradually bring about a much to be desired change of sentiment. It will also advocate the establishment of Courts of Honor which will decide when any real injury is done by persons of rank to others in similar position, and what réparation should be made.

RACE DISTINCTIONS IN RE-LIGION.

A St. Louis daily paper had recently the portrait, with a short biography, of a negro of that city whose claim to fame was that (it was said) he was the only negro member of a white congregation in that city. He belongs to a lethodist church, and the fact is that Methodists, equally with the other Protestant Churches in the South, will not admit colored people to membership in their churches; but owing to special circumstances the negro in question became a member of this one, and the congregation has not yet had the hardihood to expel him from the sacred precincts of the Ark outside of which salvation cannot be had, or is at leas difficult to be attained, and so he re mains.

If it had been said that the negro in question was the only member of a white Protestant congregation, we understand that the statement would have been true; but there are many negroes who are members of the Cath olic congregations, not only in St. Louis, but in all the cities and towns, whether in the North or South. The Church Progress of St. Louis, speaking from personal knowledge, states that they are to be found in many of the St. Louis Catholic churches, and they may be seen at Mass on any Sunday at "St. Alphonsus', St. Xaviers, the new Cathedral and St. Ann's Churches." "In fact," the Progress adds.

"A great many of the Catholic churches in this city have colored members; but we name only the above ones because we have positive knowledge that they substantiate our statement."

The Catholic Church is the only one n the South which makes no distinction between white and colored members of its congregations, and every Sunday, as well as during the week, colored Catholics may be seen assisting at Mass, and receiving the sacraments of holy Communion, etc., just as the white members of these congregations.

St. Paul said :

"For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek; and to the Greeks and the barbarians, to the wise and to the unwise, I am a debtor." (Rom. i. 14, 16.)

And again :

"For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich to all that call upon Him. For whoso-ever shall call upon the name of the Lord, shall be saved." (Rom. x. 12, 13.)

It is a puzzle to conceive how those who have undertaken to reform the Church of Christ can justify themselves for having created a distinction blood, it may be seen that the barbar- of race, where the word of God declares ons practice has still its votaries in there should be none. By making that country. One of these encounters such distinctions, the sects proclaim resulted in the death of one of the themselves to be mere local organiza-

THE PAPAL CONSISTORY.

At the Consistory held by the Holy ather on April 15th Archbishop Martinelli, the Papal Delegate to the United States, was preconized a Cardinal, as it has been long expected would be the case.

His Eminence the new Cardinal has well merited this distinction, as he has gained universal esteem by the able and dignified manner in which he has fulfilled the onerous duties devolving upon him in his position as representative of the Holy See. Eleven other Cardinals were preconized at the same Consistory.

In his allocution addressed to the assembled Cardinals, the Holy Father referred mournfully to the numerous attacks which have recently been made on religion in several European countries. States widely separated from each other, and having very different interests and motives of action, have nevertheless strong factions within them whose one object is to destroy the religious orders of the Catholic Church, and to effect their purpose they do not hesitate to set aside the laws by which the rights of property are safeguarded, and to violate the sacred principles of equity. It is also the object of these factions to destroy the good work done by the religious congregations in the

education of youth. The present rulers, not only of Italy and France, but now also of Portugal, are of one accord in this, and the war first inaugurated in Italy against the religious orders is being carried on now with the same bitterness in France and Portugal. In Spain, also, there is a party which is working to carry out a similar design, though in the last named country the Government appears to be still animated by a religious spirit, and has not yielded to the outcry of the irreligious factionists. There is some hope yet that their purpose will be defeated in France, for the people there are awaking from their apathy, and may yet foil the efforts of M. Waldeck Rousseau to suppress the religious communities.

The Holy Father also spoke feelingly of the shameful manner in which he has been, and is still being, treated by the Italian Government, and said, in reference to the divorce bill which a Socialist member has introduced into the Italian Chamber of Deputies:

"To the accient insults levelled at the Church, it is desired to add another, profan-ing the sanctity of Christian marriage, and destroying the basis of domestic society."

He also urged Christian society to have recourse to the light which God will send, in response to earnest prayer, for guidance in the future.

THE MAFIA AND THE ITALIAN GOVERNMENT.

Sicily, which has been the head quarters of the notorious Anarchistic Association known as the Mafia, has again become the scene of new and frightful disorders caused by this society. The order was given by the Italian Government early in January that this and similar societies should be suppressed at all costs, and the local authorities were informed that if they neglected their duty in this regard they would be punished with degradation from their offices and other penalties suited to the enormity of their offences.

For a while the authorities exercised some vigilance, and through information received, presumably from members of the societies in question in hope of rewards, they were enabled to make a number of arrests, some of which were of considerable importance. Other officials, who were in league with the miscreants, were able on their part to convey information to the Mafia of the charges against them and of the sources from which the damnatory evidence was obtained.

By such means, and through their own spies, the Mafia were put their guard and were enabled to conceal themselves. Now, however, they have boldly accepted the challenge thrown to them by the Government, and a carnival of crime in the way of reprisals is domin ant all over the island. It is stated that they have murdered fifteen men since the beginning of February, in Sicily, and have left between the teeth of each murdered man a paper with the words : "Thus the Mafia punishes its traitorous members." The victims were suspected of having given information to the police, criminating leading spirits in the society, and this method of terrorising the informants, and at the same time of hurling defi-

adopted. The number of murders committed

rified the world during the last few

vears. It is incomprehensible what inducements the Maiis have to perpetrate these crimes, but facts are to be accepted as they stand, and the eyes of the world cannot be shut to the fact that the Maila are the most bloodthirsty criminals who have been known to exist since the suppression of Thuggism in India. It is to be hoped that the Government of Italy will adopt efficacious measures for their suppression. But neither can we ignore the Government has waged upon religion and religious education which is re sponsible for the existence of these societies which the Government now finds it necessary to suppress. If the Government had not educated the children in godless schools, there would not be nearly so many godless people in the country now.

The Government must have found out before now the origin of the evil but it is extremely chary of applying the only true remedy to meet the case, because they fear that they would thus strengthen the hands of good Catholics who persist in demanding the restoration of the Pope's temporal power. But it must come to this at last, or the country will fall entirely in the abyss of anarchy and confusion.

THE SACREDNESS OF MAR-RIAGE IN NEW ENGLAND AND CANADA.

The question of the population of the New England States has been recently once more under discussion in the columns of the Boston Transcript. A Protestant minister, by name the

Rev. W. G. Puddefoot, created a lively sensation by giving birth statistics of these old Puritan States, from which he drew the alarming inference that the old Puritan population is passing away and being replaced by new population of foreign origin, chiefly Irish and Catholic.

The Transcript disputed these state ments, bringing forward figures to show that the birth rate of these States is not failing to a low ebb. To this Mr. Puddefoot made reply that

Mr. Puddeloot made reply that

"There is no use in trying by wrong use
of figures to bolster up a false pride. For
whatever reason, it is true that very few of
our modern families have such households as
their fathers and mothers had. I am not
ludging the motives of people who do not
have children. I am merely stating the fact,
and I cannot but feel that it is a very grave
situation. I am not alone. Letters are now
coming thanking me for what I said."

In another part of his letter he says "I did not speak of a lamentable falling off of children in New Eogland, but a lamentable falling off of children in New England families. I have made the statement in order to show that the houses have as many children to day as ever, but of a differen

He tells us, further, that the falling off of genuine American families is serious matter, especially as they are American families who oftenest figure in the divorce courts :

"You don't find the foreigner breaking the marriage tie. To such an extent has the divorce business grown that it is doubtful whether Mormonism can show such a plurality of wives and husbands as one can find among the Gentiles."

No criticism is so pungent as that which is truthful, and it is because the had that authority at the period re-Rev. Mr. Puddefoot's statements hit the mark that they strike so hard. Daring the year 1899 no fewer than 3,279 divorces were granted in the State of Ohio out of 4,470 decrees asked for, and there were pending in the courts at the close of the year 2,961 cases. The divorces actually granted do not represent the entire evil of divorce, for even when the decree is not granted the fact that it has been asked for shows that the family has been already broken up by the expectation of a divorce. From these figures, an Ohio paper, the Sandusky Register, drew the inference that at least 50,000 divorces had been granted in the United States, and according to Rev. Mr. Puddefoot, who undcubtedly here tells the truth, these were almost exclusively among the Protestant American population. Among the same population also prevails the desire of not having large families, and to put this into effect abominable practices are resorted to. These facts led Mrs. Elizabeth Cady Stanton to predict many years ago that if the descendants of the New England Puritans continued to set at naught the edict of the Almighty in regard to the obligations of the married state, " the descendants of the Celt will trample on the graves of the Puritans."

Here we may make the application of these remarks to the case which in this country has been recently attractance at the Government, has been

of Christ into which should be gathered by this society since it has been known all the nations of the earth.

THE PAPAL CONSISTORY.

by this society since it has been known to have existed is enormous, and to it to have existed is enormous, and to it to have existed is enormous, and to it marriage as laid down by the Catholic mer endowment were at the disposal of Henry Austin Adams, the Catholic! married state, and even the law of clandestinity which prevailed in causing the Dalpit marriage to be declared null and void in the sight of God and of the Catholic Church, is a safeguard against laxity in contracting marriages, and against hurried marriages in which no attention is paid to existing impediments, such as that the parties are already married, or that they are within the forbidden degrees of consanguinity or affinity. It is thus a safeguard against bigamy and polyfact that it is the war which the Italian gamy, as well as a security that the marriage itself shall be regarded as a sacred rite authorized by God, instead of a mere animal act authorized by the state.

> THE METHODIST CONFER-ENCE AND CHURCH AUTHORITY.

The Methodist Conferences of the Dominion are greatly agitated lover the trial of the Rev. W. W. Baer, a clergyman of British Columbia, who was charged by Mr. Justice Williams with the crime of smoking, which is said to be strictly prohibited to ministers by the Discipline.

Rev. Mr. Baer pleaded before the British Columbia Conference that he was obliged to use tobacco for smoking owing to insomnia, and the Chairman ruled out the complaint, rather owing to some doubt regarding the wording of the Book of Discipline, than to the plea of the accused.

The case was appealed to the Church Court of Appeal, and judgment passed on the appeal on April 13 in Toronto. The case has not been finally settled, but was referred back to the British Columbia Conference for trial, as the President is said to have exceeded his powers in dismissing the cause so summarily. The Court of Appeal does not express an opinion whether or not Mr. Baer had justification for his practice of smoking, though the decision of the local President of Conference has been set aside. The local Conference will, therefore, have this point to settle.

A voluntary association has undoubtedly the right as a human institution to insist upon the observance of certain rules by its members and officers; but we cannot conceive of the Church of Christ as a merely voluntary organization. It was instituted by Christ for a certain purpose, and the public generally are commanded, not recommended, to hear the Church under penalty of being regarded as the heathen and the publican.

We admit also that the Church must have authority to direct its members, Holy Father passed in the Pontifical whether lay or clerical, to observe its chair, followed by the most sacred hodles of conduct, which are imposed admiration to his united children. Its with a view to the salvation of souls, which is the purpose of the Church's institution. But not even Protestants of any denomination will deny that there was a Church, and that the Church of Christ, when Methodism or Protestantism in any form began, and if any Church has the authority to make laws now, the Church of Christ ferred to. Yet Methodism and all Protestantism refused to obey then, on the plea that the Church could not override the individual conscience. If celebrated Castelan. this plea were a valid one, the conscience of Rav. Mr. Baer ought not to be overridden now by the laws made by either the local or the general Methodist Conference. This reason is the more strong as the Church which claims the authority to discipline Mr. Baer is founded upon disobedience to Church authority. Further: If the authority of the Catholic Church were a usurpation when Methodism was started, as Methodists and others asserted, for a much greater reason the authority to judge now claimed by Conference is a usurpation without foundation either in Scripture or tradition.

REJECTED FOR CONSCIENCE SAKE.

Just before Henry Austin Adam left the ministry of the Episcopal church, an ardent admirer, believing that a man of his splendid oratorical ability should not be confined within the boundary of a little parish, set aside the sum of \$100,000, the interest on which was to enable him to travel about the country, and, from platform and pulpit, to proclaim the truths of Christianity. This was a empting offer to the premier of the Episcopal Church; but Mr. Adams could not but be faithful to his conscience and this was leading him into ing so much attention, and excited so many adverse comments on the part of the Catholic Ghurch, with the non Catholic press and the sectar-When the decisive

### EASTER IN ROME.

The Protestant writer, William W. Story, thus presents an admirable description of the glorious festival in the

Eternal City: "Easter has come," says he. "You may know it by the ringing of the bells, the sound of the trumpets in the streets and the firing of guns. By 12 clock Mass in St. Peter's is over and the piazza is crowded with people to see the benediction ; and a grand, imposing spectacle it is.

over the great balcony stretches a white awning, where Cardinals, Bishops and attendants are collected and where the Pope will soon be seen. Below the plazza is alive with In the centre is moving masses. In the centre is drawn up long lines of soldiery with yellow and red pompons and glittering belmets and bayonets. They are surrounded by crowds on foot, and at the outward rim are packed carriages.
"What a sight it is! Above us the

great dome of St. Peter's, and below the grand entrancing collonade and the vast space, in the centre of which rises the solemn obelisk, thronged with nasses of living beings. clock strikes. In the far balcony, beneath the projecting awning, that casts patch of soft, transparent shadow along the golden sunlit facade, and surrounded by a group of brilliant figures, are seen two huge fans of showy eacock plumes, and between them a figure clad in white rises from a golden chair and spreads his great sleeves like wings as he raises his arms in

benediction.
"That is the Pope. All is dead silence, and a musical voice, sweet and penetrating, is heard chanting from the balcony. The people bend and kneel; with a cold, gray flash the forest of bayonets gleam as the soldiery drop to their knees and rise to salute as the voice dies away.

"Then the Pope again rises, again gives his benediction, waving to and fro his right hand-three fingers ( the thumb, first and second fingers open -and making the Sign of the Cross, retires between the peacock feathers and attendants, is borne away, and and attendants, is the season of Lent is over.

The most awe-inspiring of all the Easter ceremonies is certainly this solemn benediction given - 'to Rome and the World"-by the Sovereign Pontiff. Borne into this great gallery over the portico of St. Peter's, the Pope stands at a stupendous height above the watching multitude that swarm in the court below, his robes radiant with gems and heavy with gold, his tiara sparkling with diamonds, the mitred prelates attend-

ing him likewise invested. A silence as of death is spread over the vast, majestic place, as Christ's Vicar enunciates the words of blessing. As there is no temple in the world

equal to St. Peter's, there is no cere-mony in the world so impressive as this. "Who shall picture," says William

E. Channing, "the splendors of a beautiful Easter Sunday at St. Peter's? Who can imagine the overwrought feelings of the pious Catholic? voluntarily knelt upon the and murmured my prayer; as he blessed the prostrate multitudes from the exterior I offered up to Heaven my ardent gratitude for being permitted to take part.

### THE " MISERERE " IN ST. PETERS.

One of the most eloquent passages in modern Spanish literature is the description of the intoning of the "Miserere" during the Holy Week at St. Peter's, Rome, from the pen of the

"No pen," says he, "can describe the solemnity of the 'Miserere.' night advances. The basilica is in darkness. Its alters are uncovered Tarough the open arch there penetrates the uncertain light of dawn, which seems to deepen the shadows. The last taper of the Tenebrario is hidden behind the altar. The Cathedral resembles an immense mausoleum, with the faint gleaming of funeral

torches in the distance.
"The music of the 'Miserere' is not instrumental. It is a sublime choir, admirably combined. Now it comes like the far off roar of a tempest, as the vibration of wind upon ruins or among the cypresses of tombs: again like a lamentation from the depths of the earth or the moaning of Heaven's angels, breaking its sobs and sorrows. The marble statues, gigantic and of dazling whiteness, are not completely hidden by the darkness, but appear like the spirits of past ages coming out of the sepulchres and loosing their shrouds to join the intonation of this canticle of despair.

"The whole cathedral is agitated and vibrates as if words of horror were rising from the stones. This profound and sublime lament, this mourning of bitterness, dying away into airy cles, penetrates the heart by the intensity of its sadness. It is the voice of Rome supplicating Heaven from her load of ashes, as if under the sack and ashes she writhed in her death agony.

"To weep thus, to lament like the prophets of old by the banks of the Euphrates or among the scattered stones of the temple-to grieve in the whose external sorrow has not marred

her external beauty. \* Rome, thou art grand, thotal, even in thy despair as ment. The human heart eternal altar, although the been thy prestige shou the conquerers who made have departed. None ca thy God-given immortality Pontiffs have sustained, a artists will forever preser THE CHURCH AND

APRIL 27, 1901.

McKees Rocks, Pa.,
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through your interesting, br
appreciated journal;
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3. Could it be possible it
were effective at one time
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laws could have changed?
4. If witchcraft is not
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ROME.

27, 1901.

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### THE CHURCH AND SPIRITISM.

McKees Rocks, Pa., March 6, 1901.

Dear Father Lambert:—I humbly ask you to answer the following questions through your interesting, brilliant and much appreciated journal:

1. Does the Catholic Church recognize the so-called occult sciences, such as hypnotism, spiritualiem and witcheraft?

2. If the Church does not recognize them, as I am informed by many Catholic priests, why are they recognized in Scripture, where a provision is made to guard against their influence? what a surprise awaits it when the shell is broken! What a vast world it sees that it knew not of! May not a still greater surprise await us when death breaks the shell in which we see only appearances or epiphanisms of things, and

why are where a provision is made to guard against their influence?

3. Could it be possible that such practices were effective at one time and not to-day, whereas neither natural nor supernatural laws could have changed?

4. If witchcraft is not practiced to day, why is it not, unless it never was?

5. What is the difference between the "inspired" writings contained in the Bible and the equally good advice given in books and the equally good advice given in books and the equally good advice given in books published to day? Why are they not both put on the same basis? Are they not both inspired "? Most respectfully, Andrew A. Schramm.

and oceans of the world? (1). The word "recognize" has in a very lonesome corner of God's great universe, and that having eyes, several meanings, and the right answer to a question can be given only when the meaning intended by the questioner is known. The word—from "re," again, and "cognize," to know, means, primarily, to know eyes boggled and limited to physical forms, there are those who think that person or thing known before, to indicate one's acquaintance with another by bowing, raising the hat, etc. By its secondary meaning it indicates appreciation of, consent to, approval of, the conceding a claim or title.

believe we do not strain the truth in saying that two thirds of all the disputes and honest differences of opinion among men arise from the use of words having several meanings, the user attaching to them one meaning and the hearer receiving them in another sense. Some have argued that revealed truth is not as true, or of the same degree of credibility, as mathematical or geometric truth, cause men agree about the latter while they are constantly disputing and wrangling about the former. The cause of this difference is found in the fact that mathematical and geometric terms and symbols have each one, and only one, meaning, while words used in the theologic science have each several meanings. The result is that men using the same word are found to disagree on a question because one uses the word in one sense and another in another sense, when, if they used the word in the same sense, they would find no cause for disagreement.

the Lord abhorreth all these things; and for these abominations He will destroy them." (Deuteronomy 18-10 to Take the word " recognize" as an illustration. If in answer to Mr. Schram's first question, we were to say the Church recognizes hypnotis spiritism (not spiritualism, which means quite another thing) and witchcraft, we might be understood as say-ing that the Church knew of the things that go under those names ; or we might be understood as holding that the Church approved of those things, consented to or conceded, their The second meaning implies the first, for one must know a thing before one can approve or disapprove of it. But the first does not imply the second, for one may know of a thing, that is, perceive it to be a fact, and

yet not approve of it. with some degree of intelligence. The Church recognizes, knows of the facts or phenomena that go under the names hypnotism, spiritism and witch

Hypnotism designates the same phenomena that formerly went under the name mesmerism, or animal magnetism, although the modern hypnotists account for the phenomena differently frem the way in which Mesmer and his disciples accounted for them. Mesmer attributed them to the action of a subtle mesmeric fluid that, emanating from the body of the operator, produces the somnambulistic or hypnotic state in the subject. The hypnotist attri-butes the phenomena to the influence of the subject. They both agree that phenomena belong to the natural order, and are the result of natural laws or

forces not yet well understood. In this view—that hypnotism is of the natural order, and claims no super-natural agency—the Church does not the further investigation of the natural scientists. But, while neither approving nor condemning it, theoretically,

Spiritusm as a practice, a theory or a religion is founded on a belief in the possibility and the fact of intercourse in the human heart shall be thy ernal altar, although the faith which is been thy prestige should perish as a conquerers who made thy greatness we conquerers who made thy greatness ve departed. None can rob thee of redd-given immortality, which thy nutiffs have sustained, and which the sustained and sustained and

passages of the Scriptures. There is no doubt that all that is visible to our

physical eyes in our present state con-

stitutes but a small portion of the crea-tions of God. Our condition here may

yet unbroken shell. The interior of

the shell is all the world to it. But

opens to our vision the vast universe of realities? Will we not

then discover that the embodied intel-

this not convince us that we now live

worth seeing or knowing.

those looking on from the other side

"Neither let there be found among you any one that consulteth sooth

sayers, or observeth dreams and omens;

neither let there be any wizard, nor

charmer, nor any one that consulteth

mediums) or fortune tellers, or that

The Church in forbidding the prac-

pythonic spirits (ancient name for

seeketh the truth from the dead.

In Father Faber's preface to his re-markable volume on "The Blessed Sacrament; or, the Works and Ways of God," he remarks that his book is an tions of God. Our condition here may attempt to popularize certain portions be compared to that of the chick in the of the science of theology in the same of the science of theology in the same way as handbooks and manuals have popularized astronomy, geology, and other physical sciences. Then, in case any one should be disposed to criticize him for writing another book on a topic about which there were already so many, he urges in self-de-fence that his has been written not to supersede other men's or to give us anything new, but that his excuse is to be found in St. Austin's words: "It is useful that many books should ligences visible to our material eyes be written by many persons, in differ-ent style but not with differing faith, here, when compared to the non-em-bodied and disembodied intelligences even on the same questions, so that the in the world yet unseen by us, are as matter itself may reach as many people the sand grains held in the hand of an as possible, some in one fashion, and infant is to the grains of all the shores some in another." These words have been forcibly reand depths of all the rivers, seas called to mind by an article in a re-

"Our Failures in Religious Instruc-It is written "by a Catholic we see not the real that is about us, bishop," whose name, however, is not given. The position which he takes is this: that while the Catholic Church tion. and having ears, we hear not the music of the spheres? And yet, with can never fail, and its present advance is undoubted, there is, nevertheless, a certain amount of leakage ; and, as it is the desire of God that no one should be lost, the providential order makes it from behind the curtain-may say with incumbent upon us to do what in us lies towards the perfect consummation Puck, "What hempen home spuns have we swaggering here? \* \* \* of this divine desire. It becomes, con-Lord, what fools these mortals be !"
Though the Church recognizes the sequently, our duty to inquire into the causes of the leakage; to find out why possibility of communication between it is that even in countries where the the living and the dead and the fact Church is vigorous, and her machinthat such communication has taken inery of schools and catechisms and place, she yet forbids the practices of sermons is actively at work, many spiritism and requires her children to souls are lost from the fold, or fulfil take no part in them, such as seances, very poorly the duties of their state. consulting mediums, etc., all of which are but a revival in modern times of Of course, various causes for these troubles will occur to the thinker, but this Catholic Bishop urges upon us ancient pagan practices, known under the name of necromacy many years be fore the Christian era, and condemned as abominable by Moses, because the Jews to some extent had fallen into it. mind; namely, that there may be some flaw in our methods religious teaching. He points cut The great Jewish lawgiver said:

cent number of one of our exchanges,

late years, making it easy and pleasant ; school books have been rewritten; parrot learning by rote has been re duced to narrow limits. Meanwhile, however, catechetical instruction keeps its old place; and though the chiliren are learning geography, history, etc., in ways that have something agreeable and attractive about them, too often the catechism lessons, the lessons that tell them about the most fascinatingly beautiful thing that it is possible for the human mind tices of spiritism simply reiterates the condemnation of Moses against the pythons and necromancers of old, and applies it to the same evils known at present under the name of spiritism.

Spiritism as a religion claiming to very meaningless, a dry, hard tack to e a new dispensation and superior to be escaped from or gotten over with as quickly as possible. Yet these orderns. Christianity, the Church, of course,

ouser indiscriminate practice of it. And the schnowledged evils that flow from the practice of its unity that the practice of its un

PERSISTENT CATHOLOGY

means. Something more authoritative, more systematic, is, however, needed in this matter. We need some one, or many, to go on with the work which Father Faber began in so wonderfully brilliant, beautiful and lasting a manner. We need to have the teaching of religion "popularized" to our children, our young people, and we will add strongly, to our laity in general,—"in the same way as handbooks and manuals have popularized astronomy, geology and other physical astronomy, geology and other physical sciences." A wide and enchanting field is open here, to those in the rising selections. "A wide and enchanting field is open here, to those in the rising a mimportant task. It is a field, too, in which many a priest, with his heart full of the world in the way of hopefulness and example to the world in the way of hopefulness and an example to the world in the way of hopefulness and all the world in the way of hopefulnes and all the world in the way of hopefulness and all the world in the way of hopefulnes and all the world in the way of hopefulnes and ali

too, in which many a priest, with his heart full of the love of God and the desire to see Him faithfully served, or many a religious long experienced in the spiritual life and in the needs of the young, might labor with gladness. For "it is uselabor with gladness. For "it is useful that many books should be written by many persons, in differing style but not with differing faith, even on the same questions, that so the matter itself may reach as many souls as possible, some in one fashion and some in another."-Sacred Heart Review.

### MGR. MERRY DEL VAL.

May Succeed Cardinal Martinelli a Apostolic Delegate to the United States.

Those in Rome who are best posted as to the plans obtaining in the vatican are now agreed that Monsignor Merry del Val will be sent to this coun try by the Pope to succeed Monsignor Martinelli. Monsignor Merry del Val occupies the same position as did Monsignor Satolli when he was sent as delegate to Washington, and he is a great favorite with Leo XIII., who has for some years shown him every evi-dence of his friendship and has allowed him to occupy apartments in the Vatican. Monsignor del Val is yet a young only one as just now uppermost in his man not over thirty five years of age, and is a descendant from one of Spain's of noblest families. His mother was an cut Englishwoman and he was born in to us that secular education England, receiving his early education has been fundamentally remodeled of tion from the Jesuit Fathers in Stonyhurst college. His higher education was received in the Academy of Nobles, in Rome, the institution of

which he is now president. Monsignor Del Val was ordained to the priesthood soon after the appointment of his father as Spanish Ambassador to the Vatican and was almost immediately made private secretary to the Pope and given a residence in the Vatican. Among many important diplomatic missions entrusted to him was the settlement of the School Ques to study,—the subject of religion,—is a formal repetition of phrases not understood, words learned by rote but tion in Cauada a few years ago. His experience as Delegate to Canada has of the American people, and his ap-pointment will be sure to be popular with all who come in contact with him.

covet highest flights. Whisper in tender accents to liberty that religion

claim her its teacher and its queen. In all truth, the greatest epoch of human history, if we except that which witnessed the coming of God upon earth, is upon us; and of this epoch our wisdom and our energy will make the Church supreme mistress.

### PERSISTENT CATHOLICS.

found faith of the children of the Church. What ether attitude could they maintain toward that divine institution which St. Paul calls "the house of God, which is the Church of

the living God, which is the Church of the living God, the pillar and ground of truth." (1 Timothy, 3 15)

Believing as they do that the God wills the salvation of all men, and that the Church established by Christ Himself with her

Believing as they do that God wills the salvation of all men, and that the Church established by Christ Himself, with her preaching and sacraments, is the means designed by Him to that end, how can Catholics fail in affection and veneration for her and be profoundly interested in her progress, triumph and glory?

The Catholic has an abiding confidence in the future of the Church belief is currently and that the future of the Church belief is currently and the first of the sale of t prophets who are forever telling of her

poral power is not necessary to the Pope as head of the Cathelic Church, and therefore that he should not possess it. Following this line we say that the temporal power is not necessary to Edward VII. as head of the Church of Eagland, therefore he should be de prived of it. If this kind of argument is good in one case it is equally good in the other. But as a matter of logic it is good in neither.—N. Y.Freeman's

### FROM STURGEON FALLS. Growth of Catholicism in Nipissing

so under those names; or per under the second meaning implies a seprove or disapprove or dis

grow in strength, in hope, and in the love and fear of God. The Catholic Church alone is and shall remain until the end of time univer-

sal.

Let us hope, at the same time, that Rev. Mr.

Starbucki with his wonderful knowledge of
Catholic Church history, will ere long be led
into the bosom of the True Church by that
kindly light that dispelled the encircling closm
and gave peace and rest to the mind, the heart
and the soul of the brilliant and scholarly Nowman.

### J. M. E. LAVALLEE. THE TRANSVAAL WAR.

but from the severe rains, and the mountainous region in which it is operating.

Chumies Poort, a difficult mountain pass in the Transvaal, which it was expected the Boers would defend, was taken by Col. Plumer without opposition.

Is is said that owing to long continued losses. De Wet's force is now so small that he can not make an offensive movement.

### IN CHINA

# prophets who are forever telling of her dying and foretelling her death. The Advecate thinks that the tem-Moving QUEEN WEST

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ing collonade and the centre of which lisk, thronged with he far balcony, be awning, that casts transparent shadow roup of brilliant fighuge fans of showy

away. pe again rises, again

nt is over. e-inspiring of all the les is certainly this sol-

of death is spread over

ter Sunday at St. Peter's? nagine the overwrought the pious Catholic? As the passed in the Pontifical ed by the most sacred hod-hurch, and the centre of o his united children, I inknelt upon the pavement

MISERERE " IN ST. PETERS.

ne most eloquent passages Castelan.

n," says he, "can describe lity of the 'Miserere.' The vances. The basilica is in

Its altars are uncovered. the open arch there peneuncertain light of dawn, oms to deepen the shadows. taper of the Tenebrario is hind the altar. The Cathe nbles an immense mausoleum, faint gleaming of funeral

n of wind upon ruins or among resses of tombs: again like a tion from the depths of the r the moaning of Heaven's breaking its sobs and sorrows. rble statues, gigantic and of whiteness, are not completely

o weep thus, to lament like the ets of old by the banks of the rates or among the scattered of the temple—to grieve in the ne cadences becomes the city ne cadences becomes the city external sorrow has not marred BY A PROTESTANT THEOLOGIAN. CXXXV.

In the Bibbliotheca Sacra for January, 1882-Professor Park, not enjoying acquaintance with the Cambridge Tribune, imagined that I knew some thing about these matters-I have en deavored to show how easy it is to find mares' nest in Methodism, and to prove its possible dangerousness to civil so-ciety, just of the Methodists of the common sort—I am not speaking of a Park hurst or Kelley or Buckley or Faulk ner or Hurst —are so particularly devoted to showing how dangerous Ryman Catholicism is to good citizenship.

Since 1882 various new faces have come up, which, with the old, make it worth while to project a fresh scheme, showing how much we have to fear from Methodism, just as the Methodists are always finding new facts showing how much we have to fear from Catho There is just the same mixture of fact and fiction in the one case

as in the other. There is a sort of people that always have conspiracies on the brain. At a time when the Catholics were a mere fraction of the English people we know how all England went mad over Titus Oates' impostures. The absolute incongruousness between the num Catholics and the gigantic emes of revolution and massacre ascribed to them, for a while made no impression on the public mind. Even down to 1805 the Monument still de-clared that the "Papists" had burnt down London in 1666, without giving any conceivable motive why should have wanted to burn down their

This panic unreasonableness has mitigated its form, but not changed its nature. In England, even now, Mr. Conybeare, a man of the first order of scholarship, can not sleep o'nights for fear of the dreadful things "the Jesuit conspiracy" is plotting against universal order, just as in France the Jesuits and Assumptionists are equally haunt ed by visions of the "the Jewish syn Now the Jews are more of less combined, and their combinations are by no means always to the advan Yet, as the tage of Christendom. Yet, as the Spectator justly declares, there is certainly not a Jewish syndicate, and there is certainly not a Jesuit conspiracy. Indeed, the French and English Jesuits have more or less brotherly sparring over this matter, just as the English and Irish Catholics have more or less sparring — not always very brotherly—over Home Rule. As Mr. Bodley remarks, nationality, in mat-ters not of the faith, is apt to prevail even over community of order. I do not know how far we can trust George Borrow, but he draws a very amusing picture of the garagence shown by the English Jesuits of L'sbon in speaking of their Irish brethren of the same city. When Pius IX once saw a party of Eaglish pilgrims defling past his windows under the British colors, and then a party of Irish under the harp of Erin, he laughed and exclaimed: daei Samaritanis non coutuntur, "The Jews have no dealings with the

Now why shouldn't one man have as Samaritans. good a right as another to find out o where there are none, and awful dangers overhanging us of which the world has never thought not much matter what you take. chosen body of men may be big or little, as grim as wolves or as mild as lambs. Ajax slaughtered a flick of sheep and thought he was cutting down the ungrateful Greeks. I wonder our illustrious vice president has not yet run a tilt against the Quakers, heso scornfully dislikes. Indeed, their doctrine of non-resistance, which goes decidedly beyond George Fox, may easily be abused to poltroonery. That might pass; but when they incluste that we ought not to gild highway mon's morals with the name of "the strenuous life," and ought not lightly to call educated Christians Apache sav ages, this passes the bounds of patience.
"The greater the truth, the greater
the libel." I wonder the occupant of the second chair has not already brought in a constitutional amendment blotting the unpleasantly independent , and those that think with it, off the face of the land. Perhaps he is waiting until he shall have one up higher. He had better not wait, for life is uncertain, and votes more so.

Of course the present writer, as good Protestant, does not think of denying that every Catholic always box of matches in his pocket, to burn the first heretic that the Pope points out to him. Of course that is a orimal truth of reason. Still, it is rather tiresome for everybody to be always gazing in the same direction. Then a man who, between a Quaker mother and a Catholic governess, owns to having always had a cordial dislike of Methodism "in the abstract," and who, as between extreme Calvinism and Arminianism, decidedly prefers the former, such a man has an evident right, when beset by the prevailing lunacy, to call aloud for a crusade against Methodism. So here goes. The execution may be halting, bu

the will is good From 1740 to 1820 or even later, in England, an active interest in vital religion was popularly called "Method-This naturally inclined the Methodists proper to identify their particular organization with vital relig-Christians outside of their body, and whereon is contained an image

some of them very worthy ones, but they view them, mostly, as Christians of a lower degree, a sort of proselytes of the gate. As a Western preacher of whom I know said: "Methodism and mayweed will yet overrun the world." Indeed, I have read exactly the same thing in a comewhat more dignified style: Methodism has begun to regenerate the world, "and Methodism has begun to regenerate the world, "and Methodism has begun the feet of the ism will yet bring it to the foot of the Cross." Note here, it is not the Gospel will bring the world to the foot of the Cross, but Methodism. All other Christian efforts are brushed aside as so slight in result as not to come into

Indeed we know, and it is a matter Indeed we know, at the whereas a of common remark, that whereas a Presbyterian or Baptist, if speaking of the conversion, will say: "It is so his conversion, will say: "It is so many years since I became a Chriswe alway expect to hear a follower of Wesley say: "It is so many years since I became a Methodist." Everything outside these sacred precincts counts as the light dust of the balance. I have never heard Method-ists, after the former style, pray for the conversion of Presbyterians, but the old spirit is still hearty and strong

in a good part of the brotherhood. It follows, of course, that other Protestants, not to say other Christians, have no ecclesiastical rights which Methodists are bound to respect. This explains why they view the mild re-monstrances of the Capeland Moravi ans, not with contempt, but with absolutely serene indifference. There is There is no argument about it. As they treat the Moravians, so they treat the Lutherans, who in South Africa are quite as careful in doctrine and discip line as the Moravians. Oher Protest ant parishes have absolutely no right to exist whenever Methodism finds it convenient to appropriate their mem

bers. This explains also why once, in India, Bishop Thoburn positively refused to respect the bounds of other societies, or to respect their discipline, except just so far as he, in his personal disception, might choose. Indeed, when some Churchmen, of the strong Evangelical school, complained mildly of Methodist incroachments, a Methodist paper in India openly declared that it is a right to make Methodists of Evangelicals as to make Christians of the worshipers of the bloody goddess Kall. The logic is amazingly like Luther's logic in explaining why he is not bound to withdraw his slander against Duke George of Saxony. Inleed, for sublimity of impudence, it per haps excels it. I will put thetwo to-gether next week, and then we can see

for ourselves. CHARLES C. STARBUCK Andover, Mass.

THE CATHOLIC PILGRIM.

The Message of Nature and the Mess

Many of those whom I am address ing are, I doubt not, acquainted with Wordsworth's beautiful poem "The Let me for a moment suppose his Wanderer to be a Catholic instead of a Presbyterian, and let us accompany him through some of the scenes which the post's imagination In the morning when he conjures upcommences the labor and burden of the day,-

From the naked top Of some bold headland, he beholds the sun Rise up and bathe the world in light! As he goes on the magnificent spec

Rapt into still communion, that transcends tacle, The imperfect offices of prayer and praise, His mind is a thanksgiving to the power That made him; it is blessedness and love! Into the inmost depths of his soul he

pursues his daily course, The whispering air Sends inspiration from the shadowy hand blind recesses of the caverned roc

And in some sequestered spot, where the rocks shut out all outward objects but the azure sky, the solitary raven, with his iron knell, flying athwart the dark blue dome, rouses within him de

vout aspirations, and gives him Far-stretching views into eternity. The day wanes, and he passes from these valleys and craggy defiles into 'an elevated spot " where he beholds

Sinking with less than ordinary state, but, as he sinks, kindling into blaze of "through half the circle of the light, "through half the circle of the sky," the little floating clouds, which shed each on each.

With prodigal communion, the bright hues Which form the unapparant form of glory They had imbibed and ceased not to receive

His mind is filled with rapturous jy, and falling prostrate on the soft heath, their bursts from him, in holy transport, this devout invocation : Eternal Spirit! Universal God! Power inaccessible to human thought, Save by degrees and steps which Thou has

Gave by together the effluence of Thyself,
To the infirmity of mortal sense
Vouchsafed this local transitory type
Of Thy paternal splendors, and the pomp
Of those who fill Thy courts in highes

Of those who fill Thy courts in Ingles
Heaven
The radiant Cherubim; accept the thanks
Which we, thy humble creatures, here con
vened,
Presume to offer; we, who from the breast
Of the frail earth permitted to behold
The faint reflection only of Thy face,
Are yet exalted and in soul adore!
The world is covered with darkner

The world is covered with darkness as the pilgrim still pursues his way. He beholds in the distance a glimmering light among the trees. He turns aside into a by-road, and approaches an humble chapel, where holy men set apart for the service of God, offer up prayers day and night unceasingly. ion, and, as a body, they have never recovered from this illusion to this day. mean "Methodism." They own, of can betake himself to his humble bed, spair on our death bed, but as holy course, that there are a good many be enters and beneath a crucifix, Amen.

our Blessed Saviour suffering unutterable agony for his redemption, he prostrates himself with the lowest humility, thanking God for the life and death of that Divine Teacher, who came to make a religion of sorrow an self denial; and he passes onward more refreshed and more strengthened against the murmurings and complain ings of his nature by that symbol of his Redeemer's agony, than by all the splendors of the sun, all the glory of the heaven, all the divine magnificence of the earth. FREDERICK LUCAS.

FIVE - MINUTES' SERMON Third Sunday After Easter.

ETERNITY OF THE DAMNED "It is a fearful thing to fall into the hand

of the living God." (Heb. 10, 31) Sadness filled the hearts of the postles when our Lord announced them His leaving the world and His going to the Father, hence He loving ly consoled them saying: "And, again a little while and you shall see Me; because I go to the Father." (John 16, 16) That is: I will precede you to the celestial kingdom, where I hall prepare habitations for you. Our Lord calls the life of the apostles "a little while 'and, indeed, He justly designates it thus, for what is the greatest age in comparison with eter nity? A moment, a nothing. "O eternity!" exclaims a saint, "you are a word that is easily said, but where is tho one who can fathom your significa-tion?" The world has been in exist. ence nearly (six thousand years; this appears to us a long period, and, yet, what part is it of eternity! Not the first second. Imagine, if you can, a mountain reaching from the earth to heaven and in every thousand years a little bird to come and take away one grain of sand, how often would not the bird be compelled to return until the whole mountain had been carried away! And, yet, after myriads of of years, a number which no man can write, much less conceive, the moun tain would have disappeared, how much of eternity would have passed Not one moment ; for eternity has no end; its duration is as long as the omnipotent God lives-and He never "In hell," says St. Alphonsus, is a clock whose everlasting tick is ever, forever' and if one of the damned asks the other what time it is, the answer is 'it is eternity'."

Truly, if we meditate on this, our become confused and the imagination is lost. O Eternity, who can comprehend your vastness! who can measure your endless duration! is not filled with terror to know that he must remain forever what he was at the moment of death! To sit silently without being ever able to move, even without pain, would soon become in-tolerable; but the damned must live forever in the abyss of the most ex cruciating pains and despair. The sures us of this in the words of cendem-nation "Depart from Me, you cursed, into everlasting fire, which was prepared for the devil and his angels."
(Matt, 25, 41.) into that pool of fire
says our Lord "where their worm dieth not, and the fire is not extin-guished," (Mark 9, 45) and where the Evangelist St. John assures us: "the smoke of their torments shall assays our Lord

end up for ever and ever." (Apoc. O just Judge. will your anger never cease! No. Of etc nal duration shall be the pains of the eyes at the detestable sight of the devils; eternal the pains of the ears at the terrible howling and cursing of the damned; eter the pains of smell; eternal the stench of the corrupted and never consumed bodies; eternal the pain of taste, of the burning thirst and onsuming hunger; eternal the pains of fe ling, of the raging pains, of the torturing fire; eternal the pains of the soul, of the gnawing worm of conscience; eternal the pain of the loss of God and of Heaven. Eternal! Oh, terror! without end, without consolation, without intermission, without de-

O sinner, impenitent adversary of the Almighty, can you consider this without trembling! Would you, for all the gold in the world, lie for five ninutes on a glowing griddle, like St. Lawrence. And, yet, laughingly and jokingly you choose the eternal fire of hell. And for what? For a few dollars unjustly obtained; for an un-Bhristian revenge; for drunkeness, for an impure pleasure, false shame in confession, for a piece of meat on Fri day, for missing Mass on Sunday. deluded sinner, where is your faith,

where is your reason? Oa, do not despise the voice of the merciful God Who with so infinite love awaits your penance. Return from your evil ways and by true and sincere penance save your immortal oul. Take advantage of the short time afforded you for repentance by

the mercy of God. Let us be mindful of the terrible eternity and if we keep ever before our eyes the end for which we were reated, we shall never forget that hell is burning under our feet and that at any moment, the angel of death may summon us before the judgment seat of God. Oh, let us live as children or God, so that we shall ever be prepared to meet our Judge. Let us faithfully preserve sanctifying grace, and fear nothing in the world more than sin; for sin alone can make us unhappy for time and eternity. Let us daily repeat "only a little while" and our peat "only a little while and then, life's journey will be at an end; then, we shall not incur by a life of sin, de-spair on our death bed, but as hely

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the outbreak of the epidemic that none

of his clergy should visit any small pox patients, in case that such visita-

tion by them would preclude their

ministering to patients suffering from

to attend to the spiritual wants of all

small pox patients in the parish him-

self, and to no other patients, so as to

solve that his illness was contracted.

Happily there is some hope for his re-

Such sple idid courage on the part of

a Catholic priest is fortunately no rare

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The Kidneys and the Skin.

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Unusual question!

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MANNERS IN CHURCH.

There are some - they should be few er-who seem to forget that common, every day manners hold good in church as well as elsewhere. Manners are but an expression of justice -of due consideration, which, since we all have to live on this earth, is quite necessary. Where should we be more necessary. Where should we be mote careful to follow them than in the Church of God?

Most persons do bring their manners any other illness. The doctor decided to God's House; some iew, as has been said, do not. For the sake of this minority a few points may not be entirely

If there is a crowd going into church avoid risk of spreading contagion. It don't try your utmost to elbow every-body else and increase the general diswas in the exercise of this heroic recomfort. Take it easy. Don't aim a blow at the holy water font and im-merse 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 therein. Don't lay siege to the end seat and hold it against all comes. comers. Never disturb your neigh bers by your prayers. They should Be attentive always know their own. to the priest at the altar. silent, good example is most telling most ediying. Never spit the floor; it is exceedingly and In going out, after at bad taste. least a short prayer of thanksgiving, 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. If enwith velopes are given out, you are not necessarily the first to receive a copy. Again, take your time. During con fession 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 him. It is not at all forbidden to allow another, who for some necessary reason must hurry, go in ahead of yourself.

Marriages or baptisms are not occasions on which to satisfy your curios. ity. In all things exercise common You would not forget yourself in visiting the house of a friend; not do so in the house of God. Carry yourself modestly, becomingly, with out affectation, without prominence. Look to the comfort of others. If any inconvenience must be borne, let it be yourself who will be willing to bear it. -American Herald.

RIDICULE AND ITS REMEDY. From the Sacred Heart Review. We wonder why it is that the managers of concerts organized for charitable and other purposes, under the auspices of some Catholic society or in stitution, do not exercise a more severe over the "ertists" at these Why should singers or speak affairs. ers at such entertainments be allowed to insult any class of the people of Irish birth or blood, who compose practically the whole of the audience? An in stance of this very thing occurred at a concert given in this city for a Catholic charity on St. Patrick's day last. One of the alleged humorous "turns" was a vulgar impersonation which was a libel upon, and very distasteful to that class of respectable Irish girls class of respectable Irish girls
who are domestic servants. The
"Irish servant girl" seems to be the butt of every cheap wit on the secular press, and on the variety stage. We Catholics, mostly descended from Irish parents—many of us descended, too, from plous and devoted mothers who were at one time "Irish servant girls" -ought to have more respect for our selves and our people than to allow the target for questhem to be made tionable wit. It is bad enough to be compelled to bear this from outsiders, but when we ourselves invite it and allow it, it becomes infinitely worse If the respectable, honest, intelligent, virtuous, industrious and always char itable Irish servant girls of this and other communities would decline to patronize entertainments, no matter what the object, at which this class of cheap ridicule is indulged in, they would very soon put a stop to it.

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OUR BOYS AND GIRLS.

APRIL 27, 1901.

The Last Shall be First. There came along, too, a poor little maid, hunchbacked and lame. She was maid, numericand and lame. One was come her, since none had ever taken delight in her on earth. She held her delight in ner on earth. One neid her crutches tight, thinking she could not walk without them, and wondered much to feel her feet so light.

'Am I really in heaven?' "Aye, in heaven, where thou hast so often longed to be."

'How was that known to thee?" "All things concerning thee are known to me. I was thy guardian angel in thy lifetime, and whatsoever

thought of gladness was ever thin twas I who whispered it." But how did I come here?" sh asked, bewildered. "I am not goo enough. I have done nothing to de serve reward. "Nothing?" The angel's voice we

low and tender. "I watched the when thy little fingers stitched until when thy little ingers stitched unti-ingly from morn till night, for the poor old mother's sake. I saw the bear the sharpest pain in silence the others might not grieve. I know the in thy direct poverty thou alway hadst thy mite to spare for those y poorer than thyself. If none else known that the state of the state o or understood, I at least know h well thou hast deserved."—From " Festival in Heaven," by the Queen Roumania.

Training a Watch Dog. In Berlin one Herr Strauss has tablished an academy from wh watch dogs are turned out by the ht red every year. His system is editional, and is applied to almost exkind of dog. He first teaches the imal obedience by training it to form certain "tricks" at comm and then trains it to distinguish tween a visitor and a burglar, what part of a man's body shou attacked to render a man help Outside of the gate the trainer pla dummy representing a burglar, a the latch is attached a string. means of the string the gate is o slowly and the head of the dumn comes visible, when the dog is to fly at his throat. Herr Strain very particular about this; he the dog attack the throat or the part of the body always. Somet real man, well padded, takes the of the dummy, and of course in paid for his services. All dogs in made good watch dogs, but it Bernards and the Russian wolf it are the best where property o value is to be guarded. so fierce as they are a different of training is used. They soot to guard anything committed care, but are not so quick to at intruder as the fiercer dogs are

Old Faithful.

Many hundred years ago the at Athens a dog whose faithful caused him to be mentioned in and in the Grecian city his often repeated. The dog gua of the heathen temples at Ath night a thief stole into this and carried off some of the m able treasures. The dog barked his loudest to frighten and to rouse the keepers, so went off with the jewels. faithful dog did not mean to of the rascal and all through he followed him. By days poor animal had become ver but still he kept the robber The latter tried to feed hir dog refused all feed from hi he made friends with the pas took it from them instead. the thief stopped to rest remained near him, as report went through try of the animal's st

The keepers of the hearing the story, went in the dog, and they found the heels of the thief at a t The robber wa Cronyon. taken back to Athens and ished. The judges were with the dog's eagacity a ness that they ordered his every day for the rest of hi public's expense. -Band o

The Boy Makes the The other day a horse w get a very small quantity the depths of a very small

vain the poor fellow tossed did his best to gain his last, just as he was sett dumb and despairing bright faced boy of per twelve years of age hap little fellow stopped and s can't get your oats can mind, I'll fix you!" An he shortened up the str the bag in place, and pat and cheery word what and cheery word what and cheery word what are to be and the core the aunt or even the that boy. I would reshould belong to me that and it will be a first. anini violin or a first the size of a concord gr heart, wherever he is long centinue to live i needs him! Kindness tenderness, consideration of the helpless and the courage that dares to b ciful impulse, are trait ward the make up of an tender-hearted boys need a new tariff to be Our Dumb Animals. A Golden Ro

Once upon a time dropped upon the eart midst of a dim forest.

### OUR BOYS AND GIRLS.

The Last Shall be First.

There came along, too, a poor little maid, hunchbacked and lame. She was amazed that such delight should welcome her, since none had ever taken delight in her on earth. She held her delight in ner on earth. She neid ner crutches tight, thinking she could not walk without them, and wondered much to feel her feet so light. 'Am I really in heaven?"

"Aye, in heaven, where thou hast often longed to be."

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"All things concerning thee are known to me. I was thy guardian angel in thy lifetime, and whatsoever thought of gladness was ever thine 'twas I who whispered it."
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"Nothing?" The angel's voice was others might not grieve. I know that in thy direst poverty thou always hadst thy mite to spare for those yet poorer than thyself. If none else knew or understood, I at least know how well thou hast deserved." Festival in Heaven," by the Queen of Roumania.

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In Berlin one Herr Strauss has established an academy from which watch dogs are turned out by the hundred every year. His system is educa-tional, and is applied to almost every kind of dog. He first teaches the an imal obedience by training it to perform certain "tricks" at command, and then trains it to distinguish between a visitor and a burglar, and what part of a man's body should be attacked to render a man helpless. Outside of the gate the trainer places a dummy representing a burglar, and to the latch is attached a string. By means of the string the gate is opened comes visible, when the dog is taught to fly at his throat. Herr Strauss is could do? Field daisies and clovers slowly and the head of the dummy be very particular about this; he makes the dog attack the throat or the upper part of the body always. Sometimes a real man, well padded, takes the place of the dummy, and of course is well paid for his services. All dogs may be made good watch dogs, but the St. Bernards and the Russian wolf hounds are the best where property of great value is to be guarded. For dogs not so fierce as they are a different system of training is used. They soon learn to guard anything committed to their care, but are not so quick to attack an intruder as the fiercer dogs are.

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last, just as he was settling down to dumb and despairing patience, a bright faced boy of perhaps ten or twelve years of age happened along. Seeing the dilemma of the horse, the little fellow stopped and said: "Hallos, can't get your parts of your parts." can't get your oats can you? Never mind, I'll fix you!" And straightway

her sleeping children that it was time The little seed heard, and tried hard to obey that it burst its hard shell in the effort and sent a tiny shoot up toward the light. Mother Nature knew that was just what would happen, so she had softened the hard earth to let it through.

Soon there were small green leaves and then in a little while a nice grow-ing plant. The sun smiled on it and the rain wept over it, and one morning a small lady in green appeared between the green leaves. Tailer and taller she grew, and day by day her green gown began to take on

a yellow tint.

The long sunny days grew shorter "Nothing?" The angel's voice was low and tender. "I watched thee when thy little fingers stitched untiringly from morn till night, for thy poor old mother's sake. I saw thee bear the sharpest pain in silence that the sharpest pain the sharp to act as if their work were done and slowly let go their hold on their leaves. beautiful, her gown changed into a with it but to pass down to it a fair and But the lady in green only grew more lovely shade of yellow, and the lady in green became a beautiful feathery branch of golden rod.

But, strange though it may seem, the golden rod was not really happy. Though she had not seen all kinds of flowers, she knew what was going on through all the floral kingdom. She had heard how the shy violet was so loved for its fragrance that friends sent them to each other as gifts, to be treasured carefully in costly vases or perhaps to be lovingly worn by the re-ceiver. She had heard of the fame of the roses; how they grew so beautiful that brides were glad to carry them and they were sought in the most elegant homes. There were carnations, too, bringing cheer to sick rooms and making all who knew them glad with their spicy odor.

At last she could bear it no longer and cried to Mother Nature to know if she must always be a lonely spray of were often gathered and sent to cheer poor little city waifs, but away in that dark forest no one could see her, not even a wild bee came to gather her

honey. Mother Nature smiled as the heard the sorrowful cry. Then she answered: "Wait a little longer, dear, and you will find your work. Everything in this whole round world has something to do. Just be brave and patient and The goldenyours will come to you." rod knew that, like all good mothers Mother Nature always tells the truth, so she tried to wait and hope. But it eemed to her the cold days were coming fast.

One day a strange sound was heard, different from the birds and wild ani mals or from the sighing of the leaves, and for the first time in golden rod's short life a human voice was heard near her. A hunter had followed a deer far from the paths he knew quite into the heart of the forest, and now, try as he would, he could not find the right way. Night was near and what was the poor hunter to do?

"If I could but find a bit of golden-

the hunter looked that way.

"Ah, here is some, thank God!

pointing straight toward the north, as

pointing straight toward the north, as

golden rod always does. I know the right direction now. The golden-rod hung her feathery head, for now she understood that her work had been greater than that of any of the flowers she had envied, for she had saved a human life.—Sunbeams.

### SOME UNSCRUPULOUS METHODS OF BOOKSELLING.

People who are trying to spread Catholic literature are doing a noble work. But the men who endeavor to palm off, by subscription, a great, gaudily bound volume full of misinformation about the Church, or fustian get a very small quantity of oats from the depths of a very small nosebag. In vain the poorfellow tossed his head and did his best to gain his dinner. and tricks that are vain the agents or canvassers of some of these utterly use. less publications are certainly peculiar.
They generally visit Catholic homes when the men of the household are away, and they palaver and insist and talk or possible of the contraction of the contractio talk so persistently and glibly (some-times even so piously) that they dishe shortened up the straps that held the bag in place, and with a kindly pat and cheery word which the grateful horse seemed to appreciate, went his way. I would like to be the mother or the aunt or even the first ccusin to that boy. I would rather that he should belong to me than own a Paganini violin or a first water diamond or the aunt or even the first causin to that boy. I would rather that he should belong to me than own a Paga annin violin or a first water diamond the size of a concord grape. Bleath heart, and long centime to live in a would refer the long centime to live in a would refer to the long centime to live in a would refer to live a way and to live in a would refer to live in a would refer to live a way in the live and a would refer to live a way in the walk, and the course of the week, and the course of the week in the liverage would refer to live a way in the week in the liverage would refer to live a would refer to live a way in the week live and a would refer to live a way and the week, and we have a would refer to live a would refer to live a way and the week, and the course of the week in which make a specialty of this firm white a would refer to live a way and the week in the liverage would refer to live a way and the week in the liverage would refer to live a way and the

rains came and softened the earth the seed sank down into it until it was quite covered, and it seemed hardly possible that it would ever see the light again.

It lay there through the long, cold winter, but when the mild spring days came Mother Nature whispered to all her sleeping children that it was time

There are books on sale in Catholis

There are books on sale in Catholi such wolves in sheep's clothing.
There are books on sale in Catholic bookstores, at comparatively low price, which contain more facts about the Church than these expensive subscription volumes which are generally filled with gush and misinformation. Do worth living.

not be imposed upon. Avoid the ponderous subscription book.—Sacred

Who shall estimate the inestimable?

Who shall weigh the value of the loves Heart Review.

### CHATS WITH YOUNG MEN.

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We cannot carry this load until we are three score and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time ; it comes only a day at a time. Even to morrow is never ours till it becomes to day, and we have nothing whatever to do a good inheritance in to day's work well done and to day's life well lived.

The Value of Time. The man who has worked for twenty cents an hour and has been obliged to do a certain amount of work in ten hours at the bench and to be at work at 7 in the morning, gets an idea of the value of time and the necessity of keeping constantly at his work, which stays with him throughout life. Men who istence—cont have lacked this training let the hours and flavors. and days slip by with little to show for their service. All need a goad to keep them at their work.

A Good Resolve

I have never been much of a hand at making resolutions; still less at keep ing them; but if I were to throw some of my ideals into that form for a New Year's gift to my friends, I suppose it would run something like this: Resolved, to live in the active voice, intent on what I can do, rather than what happens to me in consequence; in the indicative mood, concerning what is, rather than what might be, more to my liking; in the present tense, with concentration on immedi ate duty, rather than regret the past, or anxiety for the future; in the first person, criticizing myself, rather than condemning others; in the singular number, obey ing my own conscience, rather than the demands of the many .- William DeWitt Hyde.

They Did Their Best.

That was a timely word of advice given to Harvard students recently by

enator Hoar : We hear much in these days of the strenuous life. Your work is to be them—then there is no human being with the brain. Your education is not who needs to say that life is not worth to fit you to hunt the grizzly bear. Foot-ball and athletes are manly sports and have manly elements, but they belong to the period of youth and do not develop the brain. No high place can now be filled without good Eng. lish good speaking, the use of a foreign tongue, and good reasoning. You will probably get them in your Little Golden rod waved her feathery head with all her might, and at last the hunter looked that way.

"Ah, here is some, thank God! capacity who have done their head."

"An, here is some, thank God! capacity who have done their head."

"And the some them are sometimes content with remaining outside. The Catholic Universe calls them "Keyhole Catholics," a very good name for them, and the editor are done by men of ordinary, natural good name for them, and the editor are done by men of ordinary. done their best by never wasting time

What to Teach Boys. A philosopher has said that true education of boys is to teach them what they ought to know when they become

To be true and to be genuine. 1. To be true and to be genuine.
No education is worth anything that does not include this. A man had better never learn a letter in the albetter never learn a letter in the albetter, and be true, and genuine in phabet, and in action, rather than intention and in action, rather than be learned in all sciences and in all languages, and be at the same time false in heart and counterfeit in life. Above all thing, teach boys, that the truth is more than riches, more than

earthly power of possession.
2. To be pure in thought, language and life—pure in mind and body.

8. To be unselfish. To care for the

feelings and comforts of others. To be polite, to be just in all dealings with others. To be generous, noble and manly. This will include a generous for the aged and for nine reverence for the aged and for

things sacred.

4. To be self reliant and self-helpful even from childhood. To be industrious always and self-supporting things sacred. at the earliest age. Teach them that all honest work is honorable, that an idle life of dependence on others is a deplorable as it seems to be amiable.

disgraceful.
When a boy has learned these four things, when he has made these ideas a part of his being—however poor or however rich—he has learned the

but it was not vanity to him while was winning it, and, in full possession

Who shall weigh the value of the loves of life? There are very few who do not see a time in life when all their struction. trials would be considered a cheap price to pay for the love they exercise and possess. The lover who wins and possesses his mistress, and the mother who carries a man child upon her bosom, drink of a cup so full and so delicious that, whatever may be the ills of life, they sink into insignificance by

its side. A single year of a great satisfying love spreads its charm over all the period that follows, and often sweetens a whole life. We have said that there is a great pleasure in conscious being, and the statement covers more ground for all than at first view appears, pleasures are simply augmentations of the consciousness of being.

The pleasure that comes of wine is of this character—it raises and intensifies the consciousness of being, and makes the treasure of life itself for the mement more abundant. It is so not only with all sensual delights, but with all mental and spiritual pleasures. They stimulate and enlarge the sense of life-the consciousness of living ex-Men who istence-conferring upon it only forms

The pursuit of money is only one of the pursuits of life. Fame, power, literary achievement, art in a hundred forms, social eminence-all these and more are objects of pursuit, so absorb ing and delightful that men find abundant reward in them. Life is quite worth iiving to all those who find engaging objects of pursuits, and esthat, by almost a unanimous vote, the human race practically decides every

day that life is worth living.

We should be the last to claim that happiness is the highest aim of life, and that unless that is secured, life is a failure, and not worth living. right, to sacrifice one's self for lovethese are better things than pleasure To love and to be loved-these are things that pay. To be conscious of nobility of character and unselfishness of life; to be conscious that our lives are brought into affectionate relations with other and harmonious life-what are these but life's highest values? What are these but the highelt satisfactions of conscious being?

If this be true, -that character and duty and love are better than pleasure and better than any success without

### KEYHOLE CATHOLICS.

The Catholics, says The Sacred Heart Review, who fight for front seats at theatrical shows are quite content to

our divine faith that they have little dreamed of. Move up, gentlemen, and take your religion at short

### RELIGIOUS FREEDOM AND RE-LIGIOUS FAITH.

Commenting on Sanator's Hoar's recent remarks before the Massachussetts Legislature on the advance in religious freedom in New England, the Transcript very pertinently observes:

"It is well to note in passing that in the Massachussetts of to day there is

vastly more of religious freedom than of religious faith. The firm believers in God and their own self righteous ness of two hundred years ago would not recognize their posterity were they

to return to earth now.

The advance of religious freedom, in so far as it implies advance in en lightenment, is to be prized as a blessing from heaven ; in so far as it argues

Intense faith is prone to be intolerant. One is willing to stand a little narrowness from such a cause. But

written his reflection and the interpre-tations of the Fathers. As printing was unknown at that time, it may be understood how precious this manuscript was. In it was the fruit of the

### THE SPRING FEELING.

Not Eactly Sick-But Neither are you

CLOSE CONFINEMENT DURING THE WINTER MONTHS HAS LEFT YOU WEAK, EASILY DEPRESSED.

The words "weak and distressed expresses the condition of thousands of people in the spring time. It is one of nature's signs that humanity cannot undergo months of indoor life in badly ventilated buildings with impunity. Sometimes you have a headache; slight exercise fatigues you; your appetite is variable; you are easily irritated or depressed; perhaps there are pimples or slight eruptions that indicate the blood needs attention. Whatever the symptom may be it should be attended to at once, else you will fall an easy prey to graver disease. Do not use a pur gative in the hope that it will put you right. Any doctor will tell you that purgatives weaken, that they impair the action of the liver and create chronic constipation. A tonic is what is needed to help nature fight your battle for health, and there is only one always reliable, never failing tonic, and that is Dr. Williams' Pink Pills. These pills have no purgative action. They make rich, red blood, strengthen the tired and jaded nerves, and make pecially to those who win success in weak, depressed, easily tired people, their pursuits. We repeat, therefore, whether old or young, bright, active whether old or young, bright, active and strong. Among those who have proved the heart-bringing qualities of Dr Williams' Pink Pills is Miss Emma Chaput, of Lake Talon, Ont., who says: "I cannot thank you enough says: "I cannot thank you enough for the good I have derived through the use of Dr. Williams' Pink Pills. I honestly believe that but for them I would now be in my grave. health was completely broken down. My face as white as chalk, and if I made the least effort to do any housework I would almost faint from the exertion, and my heart would beat violently so that I feared I would drop where I stood. I was a great sufferen from headaches and dizziness as well and my appetite was so poor that I scarcely ate at all. I tried several medicines, but they did, not help me, and then I decided to send for some of Dr. Williams' Pink Pills. I got six boxes and before I used them all I was as well as I had ever been, with a good

entire freedom from the ailments that had made me so miserable. You may be sure that I will always have a warm regard for your invaluable medicine. the church to hear Mass. Nay, they are sometimes content with remaining outside. The Catholic Universe calls them "Keyhole Catholics," a very good name for them, and the editor says that they rarely amount to much. says that they rarely amount to much. "Always the last in and the first out," he says, "they often regard the out," he says, "they often regard the pills from your dealer send direct to pills from your deal called tonics—you are apt to find it a waste of money and your health

healthy color, a good appetite and an

Pimples, blotches and all other spring troubles are cured by Hood's Sarsaparillathe most effective of all spring medicines.

Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

a bottle.

If attacked with cholera or summer complaint of any kind send at once for a bottle of Dr. J. D. Kellogg's Dysentery Cordial and use it according to directions. It acts with wonderful rapidity in subduing that dreadful disease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine say it acts promptly, and never fails to effect a thorough cure.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most-to-be dreaded disease Dyspepsis, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Vegetable Pills. I am now nearly well, and believe they will cure me, I would not be without them for any money."

Fagged Out.—None but those who have become tagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

There is danger in neglecting a cold. Many who have died of consumption dated



### Keep your Hands White

SURPRISE won't hurt them. It has remarkable qualities for casy and quick washing of clothes, but is harmless to the hands, and to the most delicate

SURPRISE is a pure hard Soap. ST. CROIX SOAP MFG. CO St. Stephen, N.B.

CARLING

When Ale is thoroughly matured in a not only palatable, but wholesome. is not only palatable, but wholesome.

Carling's Ale is a ways fully agee
before it is put on 'm market. Both
in wood and in bottle. is mellowed
by the touch of time before it reaches
the public.

People who wish to use the basi-Ale should see to it that they receive Carling's.

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O'Keefe's Liquid Ex tract of Malt was not manufactured at the time of the World's Fair and so was not exhibited there. We have, how-ever, submitted samples to leading medical men and chemists in nearly and chemists in nearly every city and town in Canada, and all who have looked into the matter carefully, say O'Keefe's is the best Liquid Extract of Mali made.

W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO

IONDON. Windows S COMP'Y

BUY ..... COWAN'S COCOA and CHOCOLATE

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# NEW PUBLICATIONS.

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Dimpling's Success. By CLARA MULHOL-LAND. 16mo, illuminated cover and frontis-

LAND. 16mo, Humana piece, 40 cents. Nan Nobody. By MARY T. WAGGAMAN. 18 Nan Nobody. By Mary T. Waggaman. 18 mo. illuminated cover and frontispiece, 40 mo, illuminated cover and the Apaches. By An Adventure With the Apaches. By GARRIEL FERRY, 16mo, illuminated cover and frontispiece, 40 cents.

BENZIGER BROTHERS,

NEW YORK: 33-38 Barciay St.
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Baking Powder

The Feast of the Founder of the Company of ary will be celebrated by the Fathers of the der on the 28th inst., in their church of Our dy of Lourdes, on the Montreal road. His ace the Archibahop will preside at the even exercise at 7:30. rvice at rises will present at the even-rvice at rises. The rises are rises and a meeting of the St. Patrick's par-emperance Society took place on Sunday and after the evening service. The rs for the current year are: Hon-rs John Costigan. P. C., M. P., presi-Robert Gorman, lat vice-president; T. H. s. secretary; P. J. Buckler, assistant ary; T. Delaney, treasurer; M. Mc-ary; T. E. Delaney, treasurer; M. Mc-l. marshal; committee, Messrs. T. F. ey, W. Oakley, T. Tobin and H. McCul-

Grath, marshal: committee, Messrs. T. F. Delancy, W. Oakley, T. Tobin and H. McCullough.
Rev. Father Fay and Mr. Robert Gorman were appointed to wait upon the License Commissioners and protest against the issuing of licenses at certain points in the parish.
The Junior branch of the society also held their meeting and elected officers. J. McIssac, president: E. Gorman, secretary; G. Dufour, Captain No. 1 Co.; H. Connolly, Captain No. 2 Co.; C. Chamberlain, Captain No. 2 Co.; J. Burns, Captain No. 3 Co.; J. Burns, Captain No. 3 Co.; J. Burns, Captain No. 5 Co. The Captains each selected the members of his company for the current year.
The bi-monthly meeting of the Chapter of the Archdocese took place last week. In addition to the Canons of the Cathedral Basilica, there were also present Canons McCarthy of St. Bridids, Foley of Almonte, Phillippe of Hawkesbury. Michel of Buckingham, and Beauchamp of Gatinean Point.
The Honorable Mr. Powers, Speaker of the Sente gave a dinner in honor of His Excellency the Delegate have a the Sente Cohen Captain Capt

Fallon, O. M. 1 and Defended Septilency,
Mr. John Heney, Knight of the Holy Sepuichere, celebrated his eightieth birthday on the
19th inst. His hosts of friends were pleased to
congratulate him on the event, especially after
his recovery from protracted and serious inness from which he convalicted only a few

mess from which he convalciced only a few weeks ago.

On Sunday last, solemnization of the Feast of the Annunciation. His Excellency the Apostolic Delegate celebrated Mass in the chapel of the Holy Angel Guardians, Gloucester convent of latCongregation de Jarre Dame, at 7 o'clock. On His Excellency's entry into the chapel attended by Rev. Father Erienne, O. F. M., one of his secretaries, and Rev. Father Murphy. O.M.I. the chaplain the convent, the entire body of the pupils sang the glorious chant, Magnificat Anima mea Dominum, to the accompaniment of organ, harps and planos, and during the Holy Sacrifice they sang several appropriate hymn to the same accompaniment; at the conclusion of the Mass the orchestra performed a grand march de sortie.

First Communion will take place in the Gloucester street convent of 2nd of May.

### DIOCESE OF HAMILTON.

At Loretto convent yesterday, in the twentyseventh year of her age, Miss Bessis Rice (in
religion Sister Emmanuelle), breathed her
last. She had been in delicate health for some
time, and it was deemed advisable to send her
from the Novitate in Toronto to Hamilton for
change of air, but consumption made such
rapid progress that in three months she succumbed. For the three years that she had
been a member of the terme years that she had
been a member of the terme years that she had
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been a member of the three years that she had
been a member of the besteen
fall by her earnest piety and conscientious
discharge of every duty—Hamilton Spectator,
April 13th.

The futural of the late Sister Emmanuella
took place this morning from Loretto Academy.
Father Holden sang the Mass, assisted by
Fathers Hinchey and Crofton The service at
the cemetery was performed by Father
Mahony. The pall bearers were Messra M. L.
O'Connor. D. Jessop, J. M. Boyes and John
Bucke.

Work on the House of Providence, Dundas,

Work on the House of Providence, Dundas, is being pushed along. The new structure will be much larger, note convenient and much more handsome than the building destroyed by including the formally opened in connection with the annual picnic, July 18t. The Ladies' Aid Society of St. Augustine's church, Dundas, gave a concert in the town half April 17th. A programme of real merit was gone through before a very large audit.

# DIOCESE OF LONDON.

THE BISHOP AT ST. MARY'S CHURCH, HILL ST His Lordship the Hisbop visited St. Mary's church Hill street. London, on Sunday last, for the third was a state of the congregation of the desirability—rendered more imperative by the recent dissatrous fire, to which we referred in our last issue—of building a substantial church in Keeping with the increasest. Catholic population in the second control of the condition of the building of the condition of the condition of the building of the condition of the building of a new church. However, the late of the condition. While there is might, nevertheless, and he construction of the building of a new church. However, the late of the color of the building of a new church. However, the late of the color of the building of the color of t

speaking the mind of God, always insists that we give Him the very best we have. As it is true that "Without Faith it is impossible to please God" so is it equally true that "Faith without good works is dead. It is, therefore, said the Bishop, our duty to give liberally of the means that God has given us towards the erection of this new church for His honor and glory. While all should contribute, it is, of course, said he, expected that the congregation of St. Mary's will assume the heavy end of the burden. If they give according to their means, and with good-will, God will assuredly bless and generously reward them. It is indeed a noble work—the building of a church, the formation of a new parish. The participators are actually taking part in the extension of God's Kingdom. They are establishing a giane-rations yet to come, and where their childrens will rise up and call them blessed. In conclusion the Hishop very generously offered to give what he could to assist in the good undertaking. He also, he said, felt sure Father Traher would do what he could. Father Traher has, gaid His Lordship, the ability and zeal required for such an undertaking, and God will most surely bless him. People, priest and bishop harmonously working together, with God's blessing all will be well. We must, first of all, invoke God's blessing, for "Unless the Lord build the house they labor in vain who build it." The Bishop, further, announced that he intended to leave all the arrangement of details to the pastor, and again earnestly assured the people that God would generously reward every sacrifice they made for His greater honor and glory.

further, announced that he intended to leave all the arrangement of details to the pastor, and again earnestly assured the people that God would generously reward every sacrifice they made for His greater honor and glory.

\*\*RELIGIOUS RECEPTION.\*\*

Windsor Record, April 16,

A few friends of Hotel Dieu witnessed there this morning a most interesting ceremony—the receiving of the holy habit by Miss A. Hudson, one of the andidates. Miss Hudson, who is about twen ty-wo years old, is a Montrealer, the daughter of the late Firmin Hudson of the wholesset firm of Hudson & Orsail, and a grandsheet of the late of the late of the late wholesset firm of Hudson & Orsail, and a grandsheet of the late of th

### DIVIDED IRELAND.

From the London Pilot (Anglican). e sixty four miles of tumbling green water een Holyhead and Dublin have much to ter for. In the best of all possible worlds would probably have been turned into a

paper, a terra i cognita. England hasalways governed the unfortunate sister country in the dark, All Irishmen feel it, the loyal so genially represented the see columns a fortnight ago, the frank disloyal who stated their case last, the frank disloyal who stated their case last, the frank disloyal who stated their case last, and the not altogether loyal on wome behalf I should like to day to utter a word in the friendly ear of The Piot. Loyal 194, however, across the Irish Channel is a question begging ensign. Loyalty to whom or to what? There is an old Galway family, the Redingtons of Kitcoran, distinguished for its neighbours and tenants, which rales to the dinest native feeling in its motion of the services to the Crown, but dear also to its englishous and tenants, which rales to the fluest native feeling in its motion of the services of the dinest native feeling in its motion of the services of the dinest native feeling in its motion of the services of the dinest native feeling in the discussion of the services of the dinest native feeling in the discussion of the services of the dinest native feeling in the discussion of the services of the services. No other parts is long story of studious and stupid superior of the services of the services in the services of the services in the services of the services motives why "disloyal" Irishmen express a certain fellow feeling with the Boers. At any rate, there is a speaking likeness. The old Irish were to be evillated by an imported race, which took desired of a cart of the services of the ser

OLICS BUY.

the disestablished clergy. Protestant Ireland is often called "Uister, though half Uister has grown to be Catholic; but undoubtedly the Orange flereness runs in the blood of the masters. Over there William III. is King, not Edward VII.

The country most like Ireland. from this point of view, is France. No Government in Paris would dare be open religious, though the majority of the nation holds by Catholicism. Dublin Castle administers the law "se ever in its great taskmaster's eye," for it will not break down ascendancy, and therefore it excludes from Benech and jury box the men who represent popular feeling. On the other hand, democracy ordains that, the majority shall return members to Parliament. Hence a perpetual strain, a want of coherence in legislation, discontent among the classes and the masses, "loyalty" of a hard, aggressive type, and "disloyalty" calling the other flunkeyism. Two nations and two languages, as the tourist may convince himself who will travel first class and then third, anywhere outside the county of Antrim. Nor are these simply the rich and the labouring class; they are distinct species, which have little or nothing in common—not religion, nor ancestry, nor cast of thought, nor united effort in the past, and as expirations towards the same future. Between them as complete a division exists, and has existed these two hundred years, as between Hindus and Mohammedans in our Indian Ended

isted these two hundred. Scanning is not Indian Empire.

It would seem to follow that the methods which have succeeded in Bengal should be tried in Munster. An impartial Civil Service, the executive nonpolitical, and Dublin Castle to hold the balance between parties neither of which is fit to govern the other. This would mean breaking with the Orange tradition, but it might well turn out to be the surest way of safeguarding the public interest. As policy, it would be neither Catholic nor Protestant, while careful to do both justics, Every moderate man will grant that large arrears of civilization are due to the disinherited old Irish: and those arrears ought to be paid by the establishment of a University which they could attend, by making elementary education a real training for life—it is even more of a sham in Ireland than to the country villages of England, as at present carried out—and by economic measures that would put a stop to emigration.

of England, as at present carried out—and by economic measures that would put a stop to temigration.

Loyally to the Crown—above all when it is a Queen Victoria that wears it—has all the grace and comeliness of a very human virtue. But let the fair minded as themselves how those are to be loyal who know the august name chiefly on warrants for distress and eviction, who have never seen the Sovereign's face, but associate her power with a decaying country, who look for relief to friends driven across the Atlantic, and now prosperous American citizens. It is constantly felt by such Irishmen that if their land wore a State of the Union, its troubles would soo be over. They want Home Rule because, as they think, it would compet the "other Irish" to throw in their lot with the nation and cease to act as a beleas quered garrison on this subject there is no call just now to express any view. Enough should the reader have been led to inquire whether "disloyalty" in Ireland is not a some what harsh torm, when applied to those who have no personal feeling, one way or other, about the Howe of Brunswick, and whose dedemeanour. Eval visitors, is unimpeachable, but who see a very scant share of the good things, material and intellectual, which British and in the case of the good things, material and intellectual, which British and the case to be proved the processor of the good things, material and intellectual, which British and the search of the good things, material and intellectual, which British and the search of the good things and the search of the good things, material and intellectual, which British and the search of the good things and the good to bring with it.

### A VALUABLE WORK

There has been just published in England a most valuable work entitled "Divine Plan of he Church: Where Realized, and Where Not." by the Rev. John McLaughlin, author of "Indifferentism: or, Is One Religion as Good as Another The volume will now be on sale in this country by Benziger Bros., New York City, and can be ordered through Thos. Coffey, CATHOLIC RECORD, London, Ontario. The price inch is 75 cents; paper, 50 cents. With the book appears the following preface, without the Beminence, the Cardinal Arbhibish (Westminster).

ten by His Eminence, the Cardinal A:

"The author of this book has already merited
well of the Catholic public by his well known,
work, Is One Religion as Good as Another.
In the present volume he has followed up the
times of reasoning laid down so clearly in the
former, and has addressed himself to a further
requiry, as to the qualities which, by the very
terms of her origin and object, must enter into
the nature of the one and only true Church of
Christ.

terms of the one and only true Church of Christ.

"In working out the solution of this problem of the problem of all problems for every sincere seeker after Christian truth—Father McLaugh lin has been happily laspired to carry his readers above the ordinary level of everyday controversies and to seek the necessary type of the Church in the Divine Mind of Her Founder,

"Studied in this, the foundain head of light, the Church of Christ appears in all the beauty of Her Divine ideal. Parata sieut Sponsa or nata Viro suo," and all such evasions as branch theories and 'national autonomies, and the other more working compromises which veil their dogmatic helplessness under the plea of 'comprehensiveness,' stand revealed in the piliable poverty of their purely human character.

homan character.

"Those who follow intently the key to the solution, which is here presented to them, can hardly fail to realize the fundamental difference which must forever lie between an authoritative Church in which the nations are sum moned to submit themselves unreservedly to the mind of Christ, and the various non Catholic systems in which, inversely, Christianity is taken piece meal and adapted to suit the wishes and the wants of nations or of individuals.

wishes and the wants of the author and to uals.

"I wish every blessing to the author and to the readers of this work, and feel sure where so much has been zealously done to plant and to water, God will not fail to give the increase.

"HERBERT CARDINAL VAUGHAN."

### FROM MONTREAL.

The Rev. Rector of St. Michael's Cathe dral, Toronto, at St. Patrick's

It is no exaggeration to say that this week's retreat, for married and unmarried women, preparatory to the jubile, which is being held in St. Patrick's church, is one of the most successful that has ever been given in the parish. Rev. Fatner Ryan, the elequent preacher of the retreat, is enchanted with the zeal and devotion displayed. Both as to numbers and as to fervor, nothing seems wanting. And if the preacher is so highly pleased with the congregation, the members of the congregation, on their part, cannot speak too highly or too enthusiastically of the practical sermons of each evening and the brilliardly illustrative instructions of the morning. Deep is the impression left upon their minds by the learned and elequent priest. The attendance has been by thousands, not hundreds It is to be hoped that during the coming week the men, whose retreat commences upon Sunday evening, will emulate the splendid example set them by the women. It would be too bad if the women monopolized all the activity in regard to the form advantages afforded by the jubiles.—

ORITUARY.

### OBITUARY. MR. MARTIN O'NEILL.

MR. MARTIN O'NEILL

It is with feelings of deep regret we chronicle the death of Martin O'Neill which occurred at St. Lucke hospital, Saturday evening, April 13th from injuries received at Alexandra while working for the Canada Atlantic Railway Company. The deceased young man was in the prime of life, being twenty five years of age. And the many friends and acquaintances who called at his father's home and viewed his remains will have lasting reflections of his caim a depeaceful appearance.

His funeral to St. Joseph's Church on Tuesday morning was a fitting tribute to the memory of one who was mourned by all, and showed the high esteem in which that gentleman was held. Besides numered friends of the fraternal societies of which he was a member. Branch 185 Order of Railway Trainmen, and St. Bridget's Court Catholic Order of Foresters were largely representatives of the fraternal societies of which he was a member. Branch 185 Order of Railway Trainmen, and St. Bridget's Court Catholic Order of Foresters were largely representatives singing of "Nearer my God to Thee' was very impressive. Mr. Clark also sang solo. The chief mourners were Mr. Garrett O'Neill, father of decased, Angus, Willie, John, Charry, Charlie and Victor, brothers, and Mr. R. Quanificent floral offerings, among them a Pantiful broken wheel from the Trainmen, and B. McGovern, Their many friends extend heartfelt sympathy to his father, mother, brother and sisters in his their sad bereavement.

May his soul rest in peace!

M. G. F.

The worst days or darkness through which I have ever passed have been greatly alleviated by throwing myself with all my energy into some work relating to others.—James A. Garfield.

## THE KIND OF BOOK SOME CATH.

Not very long ago, in a town in the Province of Ontario, an enterprising and persuasive book agent—sold a large number of copies of a book, entitled "Woman Maiden, Wife and Mother." Among the purchasers were a fair number of Catholies, who, I have no doubt, by this time, are fairly well acquainted with its contents, and would, therefore, be glad to have their money.

For the tenefit of others I desire to give a few extracts from the book, so that should an agent call on them for an order they will be forewarned as to its objectionable features. A glance at the title page, however, should be sufficient to arouse the suspicions of Catholies. The editor is the Lev. B. F. Austin, one time principal of the Ama Ladies College. St. Thomas, who, of late, has left the Methodist Church and the Ama Ladies College. St. Thomas, who, of late, has left the Methodist Church and the subjection some churches as become a Spiritualist. The book consist ministers of both sexes. In chapter XL. page 102, Rev. J. R. Jacques writes "The prejudice (latuding to the objection some churches have to women occupying an official position in church matters) arises in part by the over awing and powerful example of the Romish Church. The Roman Catholic Church soized pon the criental customs pertaining to women and fossilized them, sanctified and perpetuated them through the ages. The influence of the Roman Catholic Church has been an ampresent power in Christendom. We call ourselves of the Protestant churches, but any of us are enslaved by Rome to this day. Now, woman in her capacity for praying and prophecying, in Romish churches, has ever been a mere cipher, with little to do. only to count beads, read pious nonsense and repeat "Ave Marias." But mark Rome has her Sisters of Charity and the like."

The last sentences looks as if Mr. Jacques conscience warned him that he was going too far in his anti Catholic crusade, and he paid a compliment to the noble work of the female religious orders of the Church in all ages and climes. But he breaks out

money.

If a book-agent calls selling the work entitled "Woman, Maiden, Wife and Mother, the show him the door.

LUKE KING.

### Toronto, April 16, 1901.

To the Editor of the CATHOLIC RECORD :

To the Editor of the CATHOLIC RECORD:

At the last regular meeting of St. Joseph Court 370, Catholic Order Foresters, the tollowing resolution of condolence was passed:

Whereas it was with feelings of profound regret the members of this court learned of the death of Brother Philip DeGruchey, a pioneer Forester, of Toronto and

Whereas this court feels keenly the loss to our order of this zealous and successful apostle of Catholic forestry in Ontario, but in Toronto in particular, moved by Brother Vm. Mitchell, seconded by Brother Jos. Caderet that this court tender to the widow and family of our late lamented brother, its sincere and heartfelf sympathy for the sore affliction they have suffered in the irreparable loss of a true and devoted husband and a tender, loving and affectionate father.

Resolved that a copy of this resolution be forwarded to the bereaved widow and family and the press.

P. J. Murphy, Rec Sec.

### MARKET REPORTS.

London. April 25.—Grain, per cental—Wheat \$1.08 to \$1.10 ; oats. 86 to 90c.; peas, 90c to \$1.00; barley, 75 to 80; corn. 75 to 80c.; rye, 70c. to \$1.00; touckwheat. 85 to 90 : beans, per bushel, 90c. to \$1.15; timothy seed, per bushel, \$2.25 to \$2.50; alsike clover, \$7.25 to \$8.00; clover, \$7.00 to \$7.25.
Poultry—Spring chickens, (dressed) 60 to 80c; live chickens, 50 to 60c.; turkeys, per 15, 10 to 12c.

12c.

Meat—Pork, per cwt., \$9.00 to \$9.15; beef, \$4.50 to \$6.00; real, by the carcase \$4.60 to \$5.00; mutton, by the carcase, \$6 to \$7; lamb, by the carcase, \$10 \$6; lamb, by the carcase, \$10 \$6; lamb, by the quarter, 9 to 10c; spring tambs, each, \$1.00 to \$4.50.

10c.; spring lambs, each, \$1.00; to \$4.50;
Live brock—Live hose, \$2.25 to \$3.50; pigs pair
\$3.50 to \$5.50; export cattle, \$1.25 to \$4.50; pigs pair
Farm Produce—Hay, \$7.50 to \$8.50; straw,
per load, \$3.00 to \$3.50.
Dairy Produce — Eggs, fresh laid, 10 to 11c;
eggs, crates, per dozen, 9 to 10c.; butter, best
roll, 16 to 18c; butter, best crock, 15 to 17c;
butter, store lots 14 to 16c; butter, creamery,
22 to 24c; cheese, pound, wholesale, 10 to 10c;
cheese, pound, retail, 12; to 14c; honey, per
pound, 12; to 15c; lard, per pound, wholesale,
9 to 10c; lard, per pound, retail, 10 to 11c.
Fruits—Apples, per bag 70c, to \$1.25; apples,
per barrel, \$1.75 to \$2.50; maple syrup, per gallon, 10c, to \$1.01.

TORONTO.

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TORONTO.

April 25.—Flour unchanged, with demand slow :90 per cent, patents \$2.60 in buyers' bags, middle freights and barrels at \$2.89; choice brands loe to 20c more. Manitoba patents, \$4.20, and strong bakers \$4, bags included. Bran steady; car lots, \$14.50, west; shorts, \$15.50 west. Wheat quiet, with prices steady; white and red winter 67c. low freights to New York; spring, 68 to 685c. east; No. 1 Manitoba hard, 39c. Toronto and west, 95c and g. i. t., 94c; g. 1. t. North Bay, and 824c. Fort William; No. 2 91c, g., i. t. Toronto, and west, No. 3, 89c. Oars steady; No. 1, white, 30c, middle freights, and 39c east; No. 2, 295c, middle freights Peas quiet; Canadian yellow, 41 to 41c. west; American yellow, 41 to 41c. west; American yellow, 41 to 41c. west; American yellow, 45 cast; and 48c at Lakeport; No. 3 extra, 43c, middle freights, Rye steady, 50c, middle freights, and 50c middle freights.

MONTRAL.

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MONTREAL

April 25 — Grain — Ontario No. 1

spring wheat afloat, May, at 77c; peas, at 73/c;

No. 1 outs, at 35c; No. 2 to., at 34/c; buck wheat,

85/c; rye, 50c; and No. 2, barley, 50/c. Flour—

Manitoba Francis, 84 30; strong bakers, \$3.90 to

\$1.65/c; straight rollers, at 83.40 to \$3.50 in bags,

at \$16.7/c haintoba bran, \$18; shorts \$1.97.

Dutario bran, in bulk, \$18 25; in bags,

at \$19.50; shorts, in bulk, at \$19.25; in bags,

at \$19.50; shorts, in bulk, at \$19.25; in bags,

at \$19.50; shorts, in bulk, at \$19.25; in bags,

at \$19.50; shorts, in bulk, at \$19.25; in bags,

at \$20.50. Provisions — Dressed hogs \$5.50 to

\$1.00 according to weight and size of order;

bacon, 14 to 15c; hams, 12/c to 14c; heavy

Cansdian short cut mess pork, at \$20 per

bbl: pure Canadian lard, 11/c to 12/c; per 1b;

compound refined, 7½ to 8c per 1b. Eags—

Fair sized lots at 11/c to 12/c. Butter—Choice

creanery, at 18/c to 19e according to quantity

and quality. Cheese—We quote \$2/c. to \$9/c for

the dicheese, Honey white clover, at \$9/c per 1b,

in this. Potatoes, prices are firm, at 38c to 40c,

in bags.

in bags.

Latest Live Stock Markets.

TORONTO.

Toronto, April 25.—Following is the range of quotations: at Western cattle market this morning:
Cattle — Shippers, per cwt., \$4.25 to \$5.25; butcher choice, do., \$3.75 to \$4.37; butcher, ordinary to good, \$3.30 to \$4.37; butcher, inferior, \$2.75 to \$3.25; stockers, per cwt., \$2.75 to \$3.25; stockers, per cwt., \$2.75 to \$3.40; export buils, per cwt., \$2.75 to \$4.25; stockers, per cwt., \$2.75 to \$3.50; to \$3.75 to \$4.25; sheep and lambs—Export ewes, per cwt., \$3.50 to \$4.75; butcher sheep, each, \$2.50 to \$4.00; lambs, (grain fed), per cwt., \$4.50 to \$4.50; do., (barnyards), per cwt., \$4.00 to \$4.50; do., (barnyards), per cwt., \$4.00 to \$4.50; do., (spring), each \$2 to \$5 to \$6.75; light hors, per cwt., \$4.00 to \$4.50; do., (spring), each \$2 to \$4.00; ealves, each, \$1 to \$8.00.

Hogs—Choice hors, per cwt., \$6.60 to \$6.75; light hors, per cwt., \$6.15 to \$6.25; hors, per cwt., \$6.25; sows, \$3.75 to \$4.00; stage, \$2.00.

East Buffalo, N. Y., April 25.—Receipts; hors, 90 cars. Shipments—Cattle, 58 cars; sheep and lambs, 7 cars; hors, 13 cars. Cattle — Unchanged. Catves—Ibali. Sheep and lambs—Twenty four loads on sale; top grade lambs loch higher; no demand for sheep; wood to choice, \$5.50 to \$7.75; clipped lambs, \$5 to \$6.10; sheep, choice to extra, \$4.75 to \$5.35; good to choice, \$5.50 to \$4.75; clipped lambs, \$6.50 to \$6.75; stage, \$4.25 to \$4.75; all sold; closed firm, 5c higher.

Absolutely Pure

Hot-breads, hot biscuits, cakes, mustins, puddings and crusts made with Royal Baking Powder are wholesome, delicious, quickly made, always light, never sour, and most economical.

Royal Baking Powder is specially refined, and equally valuable for the preparation of the finest, most delicate cookery, and substantial, everyday food. In the easy, expeditious and economical preparation of wholesome and appetizing food it is indispensable.

The "Royal Baker and Pastry Cook"—containing over Soo most practical and valuable cooking re-ceipts—free to every patron. Send postal card with your full address.

ROYAL BAKING POWDER CO., 100 WILLIAM STREET, NEW YORK.

### OUR TWO OPINIONS.

Grew up together 'nd wouldn't speak;
Courted sisters 'nd marr'd 'em, too;
'Tended same meetin' house once a week
Ahatin' each other through 'nd through.
But when Abe Linkern asked the west
F' soldiers we answered, me 'nd Jim,
He havin' his opinyin uv me,
'Nd I havin' my opinyin uv him!

Down in Tennessee one night
Ther wuz sound uv firin' fur away,
Ther wuz sound uv firin' fur away,
Yd the sergeant allowed ther'd be a fight
With the Johnnie Rebs some time next day,

'Nd I wuz thinkin' uv Lizzle 'nd home Jim stood afore me, long 'nd slim, He havin' his opinyin uv me.
'Nd I havin' my opinyin uv him!

Seemed like we knew there wuz goin' to be Serious trouble f'r me 'nd him; 'Nd into the battle's roar went we. Us two shuck hands, did Jim 'nd me, But never a word from me or Jim. He went his way' 'nd I went mine, I havin' my opinyin uv Jim.
'Nd he havin' his opinyin uv me!

Jim never came back from the war again,
But I hain't forgot that last, last night
When, waitin' f'r orders, us two men
Made up'nd shuck hands afore the fight,
'Nd after it all it's soothin' to know
That here I be'nd yonder's Jim,
He havin' his opinyin uv me,
''Nd I havin' my opinyin uv him!

-Eugene Field

# DR. SPROULE

ILLUSTRATES THE PROGRESS

....OF....

# CATARRH

THE GATEWAY OF CONSUMPTION

FIf people understood the nature of Catarrh, they would dread it more than smallpox or cholera. It has rightly been called the Gateway of Consumption. Only a slight cold in the head is needed to admit the Catarrh. A sure size of its presence is that the cold lasts longer than usual. Its victums constantly take fresh colds until they are perpetually snifling and sneezing. "Only Catarrh," says the family physician, and prescribes for it. Not being a



CATCHING COLD IN THE HEAD.

CATCHING COLD IN THE HEAD.

specialist he cannot cure. The Catarrh creeps
down into the bronchial tubes, The voice
grows husky. A backing cough appears. To
his former prescription the physician perhaps
adds cod liver oil. But the cause of all the
trouble—the Catarrh germs—are left untoucher.
The Catarrh passes into the lungs, and there
produces an ulceration which eats into the
tiseue itself. The constant cough brings up
frothy matter and little cheesy lumps, perhaps



THE FAMILY DOCTOR SAYS: "ONLY

streaked with blood. Consumption is there?
Yot, just before this stage, the proper treatment would destroy the Catarrh germs, drive them out of the system, and, by strengthening it, give nature a chance to rebuild. But nother same old round of useless remedies is continued. The patient becomes reduced to a mere skeleton. The lungs, eaten with ulcers, at last give way before the constant racking at last give way before the constant racking together with the cough, and a slender crimson stream rises to the fast paling lips. In a few days a new grave opens to receive another victim of the great White, Plague. In the last five years Consumption has been neglected. Avoid it by giving Dr. Sproule a chance to oure your Catarrh while it is cur-



IN THE CLUTCH OF CONSUMPTION.

able. Consumption he cannot cure. But he has mastered the nature of Catarrh. His deep knowledge is at your service. His home treatment will not interfere with your daily occupation. Tell him all about yourself, a farmedy for catarrh must be used constitutionally, and it must possess a direct efficity for the mucous membrane, and of being absorbed by the purulent mucous wherever located. It must be homogeneous, and each in-



THE LONELY GRAVE.

dividual case requires treatment adapted to its conditions. My treatment is based upon these plain theories, and has proved to be infailible. It not only relieves, but it cures catarrh at any stage speedily and surely.

Oatarrh of the Head and Throat. The most prevaient form of catarrh results from neglected colds.

1. Do you spit up slime?

2. Are your eyes watery?

3. Does your nose feel full?

4. Does your nose discharge?

5. Do you snee ze a good deal?

6. Do crusts form in the nose?

7. Do you have pain across the eyes?

8. Does your beath smell offensive?

9. Is yourhearing beginning to fail?

10. Are you losing your sense of smell?

11. Do you hawk up phlegm in the morning?

12. Are there buzzing noises in your ears?

13. Do you have pains across the front of your forehead?

14. Do you feel dropping in back part of ing?
12. Are there buzzing noises in your ears?
13. Do you have pains across the front of your forehead?
14. Do you feel dropping in back part of throat?

throat?
If you have some of the above symptoms your disease is catarrh of the head and throat Diseases of Bronchial Tubes. Diseases of Bronehial Tubes.

When estarrh of the head and throat is left unchecked it extends down the windpipe into the bronehial tubes, and in time attacks the lungs and develops into catarrhal consumption.

1. Do you take cold easily?

2. Is your breathing too quick?

3. Do you raise forthy material?

4. Is your youe choarse and husky?

5. Harvayn adve beaching county?

10. Do you take cold easily?
2. Is your breathing too quick?
3. Do you raise frothy material?
4. Is your voice hoarse and husky?
5. Have you a dry, hacking cough?
6. Do you feel worn out on rising?
7. Do you feel all stuffed up inside?
8. Are you gradually losing strength?
9. Have you a disgust for fatty food?
10. Have you a scene of weight on chest?
11. Do you cough worse night and morning?

VOLUME XXIII

The Catholic

London. Saturday. Ma " LIBERTY AND FRA IN PUERTO R

We give herewith o digest of a singular given by the Catholic Times. It appears th Puerto Rico, a Protestan Teller rejoices in the dr minister of the gospel police. During the w gaged presumably in law, or what remains Sundays he exchanges for ministerial attire an self to scriptural exhort so good. Unfortunat this Evangelist, having least a very hazy ide that govern civilized refined manners that associated with those scent, thrust himself hospital, tenanted by only, and proceeded to peculiar religious tene

Of course this Mr. malederous episode, br cursions into realms u isters who are gentl with the various game played by United Sta make the natives rath the value of the liber which they are suppos the new regime.

" CIVILIZATION" Affairs in China se

ing an acute stage. ing out its tentacles The white trader gathering up all the wonder if the acti armies meet now wi the reverend dign them their venison on their conqueris were lauded we kn the Christianity t revitalize and rejuv error, rather carcas Empire, so as to m object for partiti powers. But the d pelled rudely. T evidenced by the a written on a post-c manifestations of we have had savag pulsive form and take seemly compa Westerners, howe of giving all th hypocritical vari dry the dripp demand, with cern and innoce the Chinese outr But the end is n is getting ready She evidently there is no power into account. W

and army, and w a man to resist disposed, at least to forsake Shint duce some unlo into the Chinese If in the case tion of Manchur self with Chin ganized millio fighting men, chapters of his

> written. At a would be appre

doors. OU. If there is or other discour journalist it is to him by som may be heart giving of his his paper. y suffered with or rated as limited abili entisfy the a mands of ou

know. Still from conden columns are original the setting. It

ing omen the circulati