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Having seen the management of them. Before I gan to improve, and to boxes I was as an and had gained the I am grateful in Pills have done testimony in the

girls have been nadely Dr. Williams' Pinks, Mothers should ttering womanhood tonic. Sold by all at 50c a box or six ag the Dr. Williams Ont.

London, Saturday, February 25, 1899

The Catholic Record.

A SIMPLER CATECHISM.

An esteemed contemporary regrets our demand for a "Simpler Catechism." "It sufficed for the needs of past generations and it will do the same for our own." We have as much regard for antiquity as our friend, but we are not inclined to wax sentimental over it or to hold it up as an argument against a change that would be a source of untold good to our boys and

He tells us that "Butler's," in the hands of competent teachers, is the best text-book for religious instruction. to ask him where such teachers may be found. We have had a little experience in Catechetical work, and we have met with few teachers who know more than their pupils. They were willing enough and attentive to their duties, but they were not competent teachers. They pounded away Sunday after Sunday and crammed into the urchins the big words, etc., but this is not painting on the young and words might be permissible before an impressionable soul the beautiful picture of Religion that should be a passing strange to find them in the colstrength while life lasts.

The talk about competent teachers is simply nonsense. Any conscientious pastor will tell you that it is a task of no little difficulty to prepare an address for children. And yet we are told that a layman who has received no cerned; but, young or old, he should technical education and who is busied cultivate a due regard for the comduring the week with worldly cares and interests can sit down on Sunday and initiate young minds through the medium of Butler's Catechism into the mysteries of religion. What we want is a Catechism that will form competent teachers.

NOTES BY THE WAY.

Ere now our readers have betaken themselves to serious meditation. They have for a time at least laid aside the cap and bells of the jester and donned the habiliments of the wise. Yet it seems to us that Penance is for many a word without meaning. They recognize theoretically that it is necessary: they have read of the men and women of the olden time who subjected themselves to vigils and fastings, but the story affects them as little as a fairy tale. They were, they im- the Church Progress, may be of interagine, but fanatics played upon est to our readers: all events men and women who were seeking peace and rest after years of sin. Many a desert dweller had gone through the whole catalogue of sin; but others, and they were in legions, had, before the brightness of their innocence was dimmed, gone out from the haunts of men and clasped from the haunts of men and clasped schools in each and the number per thousand schools in each tightly and reverentially the rough hand of Penance. And they must have had a motive in so doing. They were human beings as we, with different garb from ourselves, but with the same passions, with the same repugnance to aught that may hurt our fleshly nature; and "life was for them a Spain Catholic ... 16.631,345 27,760 1 Italy, Catholic ... 26.801,154 42,920 battle field and their hearts a holy land."

They were not fools: they were sim ply getting ready for the summons of the Lord. They were thinking of the "never ending flight of future ages," of the day when the heart would be stilled and the curtain would be rung down on their life's play. They were giving breathing room to their souls by disengaging them from the distractions of the things of sense. This is the end of Penance-to prepare us for union with God. We are betimes in this world like the men who were imprisoned in a cave. High above ran the walls, and from a little opening at the top came a ray of light. And we build our own cave and look upward at the walls of distraction or sensuality or indifference, without a feeling of regret. We live sordidly and meanly content with the sunshine that filters through our prison house, until God's Workman, Penance, brings us out and makes us see by the light of Christian knowledge the pitifulness of our lives and the foolishness of forgetting the first and great commandment. To those who know that some selfinflicted penance is the bed of true repentance we recommend the followaby's Oxford Conferences:

is, set aside a fixed portion of your inthe poor. But then you want selfdenial not to contract debt for mere self indulgence. It is hard, however necessary after the event, that what was set aside for God and His poor should be swallowed in payment for the gratification of vain and unprofitable desires. Be a member of some charitable society. If you are too shy, too busy to go among the poor yourself, keep the accounts, or, best of all, find out a great leader in works of charity and get on his staff; do as Judas Admitting the assertion, we should like did, carry the purse, your own purse, into which you will let your chief dip

his hand."

For wholesale calumny give us the Presbyterian Review of Montreal and Toronto. Its last issue contains the precious statement that "Rome is as much opposed as ever to the education of the people and will keep them in ignorance as long as possible." These audience of ignorant bigots, but it is source of pride and beauty and umns of a religious newspaper. The editor may be a young man just out of Knox College, with yearning to be like theCretians mentioned bySt. Paul, or he may be an old man who is still living in the past, that recognized no truth or justice where Catholics were conmandments. We advise him to look up some authors who were not Catholics and compare what they say with his own narrow-minded utterances. When he has done that we recommend him to read Hallam, who says that the Reformation appealed to the ignorant : or Green, who states that during Edward VI.'s reign divinity ceased to be taught in the universities; students had fallen off in numbers; libraries were scattered and burned; and the intellectual impulse had died away; or Froude, who declares that missals were chopped in pieces with hatches, college libraries plundered and burned. The divinity schools were planted with cabbages, and the Oxford laundresses dried clothes in the schools of art.

The following extract, taken from

While talk about "Spanish ignorance," meaning of course, "Popish ignorance," is the order of the day in certain imperialistic and expansionist circles, there may be no harm in viewing the subject in the light of a few facts bearing on the position with regard to education in some large communities distinctively Catholic and others Protestant.

	of the population attending	these	schoo
1	Here they are:	No. of	schol
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	Commany one. lation.	struct'n. 56,000	
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	Roleium Cath 5,253,821	5.678 15.166	
	Austria, Cath35,634,858 Great Britain,		
	Protestant 26,447,839	17,787	

"If I were a pastor," said a dignified old gentleman, "I should have something to say to some matrons of my acquaintance. You see," he went on, warming up to his subject, "there is too much social nonsense. Wives must have every luxury and the husband, who is little better than a white slave, must get it. He must work and work to keep up an expensive establishment for the friends of his wife. Poor fellow ! He has, of course, the consolation of seeing his apartments turned into a camping ground for ing counsels taken from Father Rock people of the right sort, you know, who

he has a few moments at his disposal, come for purposes of charity and relig- to profit by their conversation. It is ion. True, you must be just before generally on critical lines, for people you are generous; you must not leave of leisure and money are credited with lawful debts unpaid in order to relieve the desire and ability to supervise the conduct of the ordinary mortal. But it is very instructive and entertaining. One gleans after enjoying it for a few moments many interesting facts about the weather or about the latest function or the lovely sermon preached by Rev. Father So and-so. The last remark is generally made by a young lady who has yearnings for the good and beautiful, and various other things described by Edwin Arnold, and who is waiting only an opportunity to do something to benefit the human race. But the opportunity, unfortunately for her friends, never comes. Whilst yearning and waiting she paints weird devices on china or bilious looking cavaliers of the olden time and becomes a sub-

> "Well," we replied, "Why" "how my friends?" rejoined the old gentleman, "I know the husband should support his family; but he does more than support it. He is pandering to the extravagance of his wife, and he is breeding laziness in his children. I know dozens who are spending their souls for trifles, when they should be doing something to have a right to live. They are pottering around societies, assisting at this or that function and taking in everything religious that comes their way. By the time they should be doing good work they'are flat, stale and unprofitable,"-and we could not endure it any longer and we had to request a reporter to eject him, and, to quote Marie Corelli, "he went out into the dark-

scriber to a circulating library."

CATHOLICISM AT THE CLOSE OF THE NINETEENTH CENTURY.

(Translated from the Civilta Cattolica, for the CATHOLIC RECORD.)

History will tell how the closing century has been the most hostile to Chris tianity since the cruel persecutions of the Roman Cæsars. It was born with the idea of re making the world anew, and invented a civilization of its own, which it loved to call the third, as entirely distinct and superior to the Pagan and the Christian that had preceded it. The first adored false gods and was idolatrous; the second the true God and was Christian; the third rejected not only the false gods but also the true One, adoring itself in a delirium of Atheism. Hence the conception of the rights of man as independent of God and socially constituting itself as its

The chief obstacle in the realization of this purpose was Christianity, especially in its Catholic form, hitherto mistress of the civilized world. Hence a war had to be waged against Catholicity-a war as astute as it is implacable-with the aim of exterminating it first politically and afterwards socially, from the bosoms of peoples and nations. Indeed during the whole course of this century it has endeavored, under the pretext of liberty, to undermine the Catholic Church by treating her as the most dangerous enemy to the peace and well-being of nations. It created the policy of separation between Church and State in order to excuse the spoliation and oppression of the former, and introduced laicism in order to cut off gradually every bond uniting Church and State in social life. For the faith in Christ it substituted the science of matter; for the joys of a hereafter it promises the pleasures of this life; and instead of the spiritual comforts, the advantages of industry and commerce, of wealth to be acquired by all. It used every means to de-Christianize the people by promising them a material prosperity and a universal equality incompatible with the natural condition of things. Such has been the determined, persevering aim of Jewish and Masonic infidels governing, writing and teaching in the various Catholic countries of Europe.

Now what has happened in the course

of years? Just what had to happen. A great number of people who are laboring and suffering in the fields, workshops and trades, freed from the check of religion, deprived of the hopes of a future life, burning with desires that are never satisfied, without bread in their mouth or God in their heart, have been seduced by the doctrine which maintains the right of man to enjoyments, creates hatred of the poor against the rich, and changes the fifth and tenth commandments of the decalogue into Strive to get other peoples' property, which belongs to thee

This is the genuine fruit of a godless civilization; this the malady that, amidst the boasts of human progress and opulence, is daily growing more universal, afflicts the nations, staggers many of those who have promoted it, and frightens the rulers. There is no people of the right sort, you know, who gainsaying it; this century is coming delight in gossip and free lunches. to a close sick unto death with the evils

ion there is no salvation.

The problem of social inequality cannot be solved as was done by pagan civilization, that is, through slavery; therefore it must be solved by Chris tian fraternity, having charity and justice as its bonds. The harmony of obligation, of these two virtues has that of antiquity.

Nearly fifty years ago Louis Veuil lot declared to France: "Either return to Christianity or perish." And before him Adolph Thiers recognized the same truth and confessed that been six to me more from their come only from the results of the same truth and confessed that been six to me more from their come much more from their come much more from their comes much more fr Hoffmann, of Billfield, declared openly efforts of socialism cannot make headmanifest that it was useless to deny it.

Cardinal Capecelatro gives the reason for it: "Who will ever," he asks, "solve the terrible knot of the ocial question?" And he answers:

'No one except the Catholic Church, and she will solve it in as far as pos eternal punishment to both if they decalculable power of renewing that part from the way of charity and just-ice. The Catholic Church will solve the process of dissolution. this terrible knot because it alone

of the Catholic Church on nations, political events, has entered upon the of Vienna revolutionary and masonic way of effective work regarding social persecutions and spoliations had again needs, and this work will be the more threatened by the evils of socialism. Thus the Church which was to be pol

fluential, more active and more confident of success than ever. She began the century by deploring inians,

the five years captivity of her head (Pius VIII.) under the tyranny of Napoleon, and she ends it lamenting the thirty years' imprisonment in the Vatican. And yet, in spite of this capivity, her head is the most glorious, the most authoritative, and the most venerated man on earth.

The contrast between the material conditions, in which European politics has placed the Pope, and the moral conditions in which he appears so large enough to create surprise, that of female religious communities is equally astonishment of the property of truly great, is very striking. Possibly prise, that of female religious the words of Emil de Lavelly, anti-Catholic and anti-Papal though he was, may be realized: "The time is his power increased, but many of those come to their assistance."

have appeared during the last twenty years, particularly those which treat o the principles of human and Christian society, is a promise of better times to Statesmen and politicians, as well as men of science of every country and of the various religious professions, have applauded them, and even non-Catholic sovereigns have published them broadcast in their States and expressed their thanks to the Venerable Pontiff. How much this has contributed to increase the social influence of Catholicity through out the world can easily be imagined.

The Universal Church exercises its influence most efficaciously through the means of her hierarchy to which is entrusted the government of the par ticular churches, as well as the sancti fication of souls and the preservation and diffusion of the faith.

The Catholic hierarchy, having been was restored by Pius IX. and Leo XIII It was introduced into the Balcan peninsula and British India, and gre extended in Canada and the United great work of evangelizing the nations States. Australia, which sixty years is indeed astounding. Catholic misago could boast of only one Catholic sions cover the whole world. Even

bishops, Bishops and Prelates, with jurisdiction and over 50 Prefects Apostolic, has increased during the course of this century by over one quarter. Leo XIII alone has created 206 Bishop

The vital organism of the Church never before grew so rapidly; and this in a century at the middle of which a been, and still is, the glory of Chris-tian civilization, and it is necessary to return to it if the world is not to fall into a new barbarism worse than caverus of Freemasonry that Catholicity was to be stifled in mud.

society could only be saved by the cohesion and particularly from their clergy. Quite recently M. Freson, a connection with the head, the centre of Belgian of the rationalistic school, life. Now the union of Spirit, of docacknowledged that a positive religion trine and action that we perceive beis necessary to reform society, and that among these there is none exercising with the Roman Pontiff was never so an Apostleship like the Catholic Church.

As to the efficacy of this Apostleship, permitted the enemies of the Church to assail it from without as never before, at the last social Democratic Congress in its dogmas its rights, its property of Stockholm, that the most determined and liberty, He has prevented in a efforts of socialism cannot make head most striking degree serious divisions way against the power of the Catholic and rebellions within its bosom. The Church in Germany; that this was so tranquility reigning within the manifest that it was useless to deny it. secutions, insidious snares, and the warmth with which all Catholics look up to the Pope in order to support, de-

This fact is so much more striking and she will solve it in as far as possible, because the social question is at the bottom a question of charity and justice, and Christianity alone has a clear, firm and immutable idea of justice, and it contains in its bosom such immense treasures of charity that it dispenses perhaps more of it in one day than the unbelieving world in a whole century. Catholicity will solve civilization thoroughly, and guages the whole century. Catholicity will solve civilization thoroughly, and guages the the social question, because it alone opposing forces, must come to the conhas a powerful influence over the rich clusion that the near future belongs to and the poor, by authoritatively promising future rewards and threatening alone is gathering within itself an in-

The Church has another most efficac never speaks of rights without coupling duties with them; nay, she insists more on duties than on rights."

In courten has another most effective fines the coupling and life in the ever-multiplying and increasing army of monastic institutions. French From all that has been said it Jacobin and Napoleonic fury had well is easy to conclude that the influence nigh destroyed and scattered them in the greater part of Europe. And when which appears diminished in regard to they re-appeared again after the treaty persecutions and spoliations had again almost strangled them. And yet at effective the more the States become present they are again flourishing most wonderfully.

Thus the Church which was to be politically enslaved and destroyed is gradually returning into the hearts of nations in their social relations.

Indeed, the present activity of the Church in this regard is coverable. The remarks \$3.00 the Minor Francisco Indeed, the present activity of the Church in this regard is certainly great and wonderful. The war waged against her during the last hundred years has been such that she would have been destroyed if she were not divine, and nevertheless in her moral power she now shows herself more influential more active and more constitution. have 15 000 members scattered over the world. The Dominicans, August-inians, Carmelites, Redemptorists, Christian Brothers and a host of other orders founded before the nineteenth century, are no less flourishing.

Besides this immense army of more ancient Religious, there is another of Religious congregations founded during this century, as notable for the diversity of their purposes as they are for

was, may be realized: The time is an divising in the realized and the number of Religious families here when the Pope will not only see sent. The number of Religious families here number of sisters therein is his power increased, but many of those who now attack him will beg him to almost incredible; and they all vie come to their assistance." The attention given the doctrinal encyclicals of Pope Leo XIII. that years ago the Revolution secularized over 60,000 virgins consecrated to God, and now their number surpasses double that figure. And in what do they spend their health, talents, and lives And in what do they In educating the children of all ranks and conditions, and caring for the poor, the sick and the aged, in providing for foundlings, orphans and the

outcasts of society.
Still more admirable is the heroism of these women when they leave friends, home and country to dedicate them selves to the conversion and care of barbarous and savage tribes, be it in the hottest and deadly climes of the torrid zone or amongst the ice and snown of the arctic regions. even lock themselves up in the lazar etto of lepers to die with them after having catechised, consoled and nursed So great is the work of these them. So great is the work of these devoted women that various Protestant denominations are beginning to esteem abolished three and a half centuries and imitate it, although feebly, after ago in Holland, England and Scotland, having ridiculed and opposed them for centuries.

The exercise of all these forces which the Church has at its command in the ago could boast of only one Catholic stors over the priest, now has five Archbishops, Africa in its less explored regions is twelve Bishops, and five Vicars being traversed in all directions by Apostolic. The Roman Catholic zealous missionaries subject to forty two Hierarchy, which at present counts Vicars and Prefects Apostolic, not to Africa in its less explored regions is

"Have a budget of charity: tha He may also have the pleasure, when of socialism. And it is passing away over the globe about 1300 members, mention regularly established episcopal set aside a fixed portion of your incentury that has labored so hard and so persistently in order to drive the Christ God from mcdern civilization, is just the one in which Hisknowledge has been introduced and spread more thoroughly than ever before? Hence history will record that the most perversely apostate and infidel period has at the same time become the most efficaciously apostolic through the agency of the Catholic Church. This is the case not only with barbarous and idolatrous nations, but with those also that are separated from the Catholic Church; for it is well known what splendid acquisitions the Church has made and is daily making among the schismatics of the Orient as well as among the Protestants of Northern Europe, of England

> How this spreading of the Catholic Church throughout the world also conduces to her political influence is manifest to the chief powers of to day, who are all so anxious to extend their colonies and secure conquests. Whereever they go they meet the Catholic missionaries, and in them they find their most valiant helpers in peacefully holding and civilizing their new

and the United States.

All that has so far been hinted at in passing rather than given in detail, shows that the forces of Catholicity are at the end of our century truly considerable, particularly from a social point of view; so considerable indeed that they do not need to fear comparison with any hostile forces, be they heterodox or atheistic.

We might also point to the powerful lay influence which is united to the Hierarchy of the Church and efficaciously seconds its action with the innumerable institutions of charity, of education, of industry, of the press, and all sorts of scientific and economic so-cleties which have been organized and are being more developed from day to day. All these elements co-operating with each other under the direction of the Church appear indeed to the careful observer to be of such a nature that by themselves they present a sure token of safety to Christian civilization and the only efficacious dam to the threatening floods of social disorder and disintegration.

CONVERSION OF REV. ROBERT NICHOL.

It became known in New York city Saturday, that the Rev. Robert Thomas T. Nichol, a former member of the Episcopal priesthood, had been converted to the Roman Catholic faith. Mr. Nichol had been one of the most devoted adherents of the Anglo Catho. lic party in this country. His conversion followed attendance upon a series of missions lately held and a subsequent brief study of the subject of Roman Catholic dectrine.

"Father" Nichol, as he was called, was one of the most advanced of the advanced school of thought in the Episcopal Church. He was born in Toronto, Canada, about forty years ago, and was graduated from Trinity College, in that city in 1879. He was ordained to the priesthood in the Church of England in 1883.

In 1891 "Father" Nichol went to New York, and, although he had never became a member of the diocese of New York, he received a license to perform the functions of a clergyman in the Episcopal Church from the diocesan authorities. He became a protege of the late Rev. Dr. George H. Houghton, then rector of the "Little Church then rector of the "Little Church Around the Corner," and was by him made sub-warden of the community of "the Sisterhood of St. John the Baptist," an English order of religious women having a branch house in that city. For a time he was a curate in the Church of St. Mary the Virgin, of which the late Mr. Brown was the

rector.

Mr. Nichol was one of the organizers of the Society of King Charles the Martyr in America, and was its chaplain. The object of this association of believers in the martyrdom of King Charles I., the 250th anniversary of whose execution was observed two weeks ago in the Holy Avenue C and East Fourth street, New York City, is intercessory prayer for defence of the Anglo Catholic Church against the attacks of her enemies.

It is understood that Mr. Nichol will take holy orders in the Church and that he will pursue his theological studies in England. He is at present in Bos-

The Refining Influence of Music.

Marcella Reilly, of Chicago, a musician of note in her own city, says some very pointed and valuable things in the Catholic World Magazine for February concerning the teaching of music in the parochial schools. The truth of what she says is manifesting itself more and more as time goes on.

It has been stated on very good authority that John Michael, the famous Irish liberator, died in the bosom of the Church. A sketch of his daughter in the Catholic World Magazine for February shows him to be a man very favorable to Catholic doc-

FACE AND HEAD COVERED WITH SCALES

SOLITARY ISLAND

A STORY OF THE ST. LAWRENCE.

CHAPTER XX.-CONTINUED.

self-denial and love

house in silence.

he boat of use.

you can get no tug, for there is none here. Better wait until the rain stops; there

will be a wind then strong enough to mak

"There is wind enough," said he. "I could not stay; I must go."
She went into the house and brought

She went into the house and brought out some oil cloths for him to put on as a protection against the rain. With a servant to manage the boat they started, taking a course straight down the river in additional the start that the best the wind soon

order to meet the tug; but the wind soon died away almost entirely when they were opposite the well-known channel

were opposite the well-known channel leading into Eel Bay, and Ruth proposed, seeing how impatient he grew, that they would go to the hermit's cabin and wait

there for a favorable wind. It was done, and for the first time in years he entered

his father's house.

"What a palace for a prince!" he said, and a great bitterness filled his heart as memory after memory connected with the

old cabin rose before him. Darkness came on, and the servant lighted the old candle, and the fire was started in the fire-place. He sat reading Izaak Walton

or wandering uneasily to the shore, while Ruth, wearied, lay down to sleep in the inner room. The night passed in a dead calm. At four o'clock in the morning the

caim. At four o'clock in the morning the clouds parted in the northwest and the first suspicion of a wind stirred the water. He waked her, saying gently: "We must be going." It was cold and unpleasant in the damp morning air, but a few stars shone faintly overhead. As before, they went straight down the river, taking the wider character in order to intercent

the wider channels in order to intercept the tug if she should be returning. At daylight they had reached Alexandria

Bay, and in the distance later on, as the sun was rising, they saw the tug steaming further down the river.

"They have not found any trace of him yet," said Ruth. "They are searching

yet," said Ruth. "They are searching still, or they would be returning." "Why do they take the islands below

"I believe they have a guide on board who lived for some time with your father," she replied, "and he thinks he must have fled in that direction. When I last saw him he was going down the river."

They sailed on, the wind still cold and

feeble as before, and in two hours had reached the island. Florian would not go near the tug or make himself known

to any one, but went ashore in his oil cloths and silently joined in the search, while Ruth sailed to the tug for informa-

she returned Florian was waiting for her

she returned Florian was waiting for her on the shore.

"They will never make anything of this," he said. "It is too wild and they will have to cover much ground. Let us go back and search the islands above."

To Ruth this seemed even a more hopeless task but she did not feel it necessary.

less task, but she did not feel it necessary

to tell him so. The wind was freshenin

ion. No success yet and no clue!

instead of those above?" he asked.

He held up his hand in the air.

Shed a Tablespoonful at Night. Hair Full of White Scales. Offers \$100 for Cure. Tries CUTICURA, & Is Cured.

Cure. Tries CUTICURA, & Is Cured.

Last summer I had company, —a man and his wife. The man's hands and face had dry, scaly sores on them, and his head was covered, his hair being full of white scales. His wife said. "Some mornings she would find a tablespoonful in the bed," I asked him, "Why don't you cure yourself?" He said, "I would give a hundred dollars to be curred. I have paid out a lot of money, but don't get cured." I told him, "I would cure him for less than that," and told him for some time after, and then he fairly shouted: "I am cured. Curricum has done k."

Miss. SARAH E. MINER, Lincoln, Vt.

CUTICURA RESOLVENT purifies the blood and cir-relating fluids of HUMOR GERMS, and thus removes Sold throughout the world. POTTER D. AND C. CORP., Sole Props., Boston. "How to Cure Every Humor," free. SAVE YOUR HAIR by warm Shampoos with

SNAP For the Brain Worker.

STREMGTH For the Physical Worker.



READ THE PROOF!

needed something to make blood and build up my system. My blood was watery and thin, lacking strength and vitality. Last January a friend said:—"Why not try Dr. Ward's Blood and Nerve Pills? They will supply the oxygen your blood. GENTLEMEN,-I have for a long time They will supply the oxygen your blood needs and give you health and strength." I told him I was very skeptical as to any benefit that could be derived from any proprietary medicine and had no faith in them. There the matter rested until four months ago, when reading so much about what Dr. Ward's Blood and Nerve Pills have done for so many people with im-poverished blood, I concluded to give them a trial. I have taken four boxes and my unbelief so far as Dr. Ward's Blood and Nerve Pills are concerned has been entirely removed. They are a splendid blood builder and strength restorer, and an invaluable medicine for weak, enervated people. This has been my experience, they having given me strength of body and strong healthy blood.

(Signed), PETER LAWRENCE WHYTE. 988 Queen St. West, Toronto, Ont. All good druggists can supply you. If they won't, we will by mail. Price 50c. per box; 5 boxes for \$2.00. The DOCTOR WARD COMPANY, Limited, Toronto, Ont.

INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE MAN.

THAS BECOME A NECESSITY TO appeal to the generosity of Catholies throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command have in great part failed us, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the sects. Persons heeding this call may communicate with the Archishop of St. Boi.face. or with the undersigned who has been specially charged with the promotion of this work.

Our Missions may be assisted in the following manner:

Yearly subscriptions, ranging from \$5 t Legacies by testament (payable to the

2. Legacies by testament (payanie to the Archbishon of St. Boniface).
3. Clothing, new or second hand, material for clothing, for use in the Indian schools.
4. Promise to clothe a child, either by furnishing material, or by paying \$1 a month in case of a girl, \$1.50 in case of a boy.
5. Devoting one's self to the education of Indian children by accepting the charge of Jay-schools on Indian Reserves—a small salary attached.

attached.

6. Entering a Religious Order of men or women specially devoted to work among the Indians; e.g. (for North-Western Canada) the Oblate Fathers, the Grey Nuns of Montreal, the Fewnician Nuns Other has deep the Second State of the Person of the P Oblate Fathers, the Grey Runs of Boundary, the Franciscan Nuns Quebec, etc.
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from the northwest, and with frequent tacking—for the channel in places was narrow—they arrived at Solitary Island a little after noon. On the Canadian shore stood a farmhouse, where they are dinner, and afterwards they landed at Grindstone and began preparations to search that and afterwards they landed at Grindstone and began preparations to search that island through its entire length of seven miles or more. Florian seemed unwearied, but Ruth was half dead from fatigue. Obstacles of every sort began to fall in their way. They had endeavored to secure horses from an island resident and help, which he was disposed to give only for enormous pay, and his petty delays wasted the precious time until halfpast three. When at last they were almost ready, Ruth with beating heart, pointed out to Florian a cance with a single occupant making for Solitary By John Talbot Smith, author of "Brother Azarias," "A Woman of Culture," His Honor the Mayor," "Saranac," etc. He repeated the last words over and over like one in delirium. When he had grown calmer she told him all the circum-stances of the last few days, beginning with her last talk with the hermit, and he with her last talk with the hermit, and he sat with head bowed, listening, nor made any comment for a time.

"Where were our eyes," she said crying, "that we did not see through this loving imposture long since? A spy could discover him, and we could not."

"The spy has exceptional resources," he answered; "and yet it would have been so easy to have reasoned. You remember the interest he took in me, and I recall the dreams I had of him kissing me, poor father! in my sleep; and how in pointed out to Florian a cance with a single occupant making for Solitary Island; and he, pale as death, watched it for a moment, and then, seizing her hand, ran down to the beat and bade the servant hoist the sail. His eyes did not for an instant leave the figure in the cance and a flush of deep excitement and for an instant leave the figure in the cance, and a flush of deep excitement and tender feeling spread over his face as Scott stepped leisurely from his boat and walked slowly to his cabin. He had taken the pains to pull up his cance on the beach, and after entering the house closed the door. Evidently no harm had happened to him, and the noise which had been made over his accidental disappearance was premature. It was a few me, poor father! in my sleep; and how in the graveyard here one night he held me the graveyard here one light he lead the in his arms with his cheek against my own; and the time he came to New York, risking so much for love of me. Then his behavior towards Linda on her death-I believe she knew it, for she looked from him to me so strangely—I see it now; I could not see it then. And my mother's behavior when he was present or spoken of. What a life "y and he add-ed after a pause, with a shudder of horror and grief, "and what a death, after so greath self-dayial and love!" had been made over his accidental disappearance was premature. It was a few minutes past four when their boat touched the shore. Four o'clock in the afternoon of the first day of November was a moment which had scarred Ruth's memory years back so badly that the hour never struck without bringing the tears "Oh, be patient!" said she, attempting cheerfulness. "They are searching for him bravely, and he is so cunning and never struck without bringing the teams to her eyes. At that hour on that day Linda died. She wept now with a violence that surprised Florian as he helped her from the boat and led her joyfully to the cabin. He pushed open the door with some difficulty because of a heavy movable obstacle on the other side. When he saw and recognized the object he stood active that it will take an expert woodman to overmatch him."

"His pursuer," said Florian gloomily "His pursuer," said Florian gloomily,
"is by profession an assassin. He has
but one instinct, that of death, and he will
follow, follow, follow like a hound, never
wearying, never stopping, cunning and
pitiless as a tiger, until his victim is
dead. I can see him now crawling
through some lonely patch of timber in
the rain with that white face of his shining in the gloom." saw and recognized the object he stood quite still for a moment, pushed Ruth gently back and, calmly as might be, knelt beside the fallen form of his father and put his hand over the heart. It was forever stilled. The pallid face and half-closed eyes were evidence enough without the bullet-wound and the blood stains on ing in the gloom."

She had to admit that the picture was not overdrawn, and they came to the his garments. Scott was dead. In his hand he held a small crucifix, and the tears which he had shed in his last moments house in silence.
"I will not go in," he said; "I must get a boat and join in the search. I am going mad, I think."
"But there is no wind, Florian, and

CHAPTER XXI. THE PRINCE'S STORY. It was a rare day in Clayburgh—rare for November. The air had a golden, fine-spun clearness, and the blue river was bluer than ever, although the islands, no longer green, showed their gray sides over the sparkling waters like faded tombetones in a surger forest. The village stones in a spruce forest. The village was not one whit less dull than usual, and villagers shook their heads over the burst of unexpected sunshine. The late tragedy which had taken place had ruffled for a few hours the placid stream of ex-istence. The affair was nobody's business in particular. There was no widow no children, no relatives. Scott had lived and died a lonely man, and the violence of his taking off concerned only society i eneral and the officers of the law. he been a popular, sociable fellow there might have been great excitement; but it being a case of nobody's funeral, no one mirded it after the shock was over and all had been said about it that could possibly be said. Clayburgh had a public calamity to grieve over. Florian had been defeated; his defeat had hurt it to the quick. It could not understand the counties lying to the south and south west. Were they ignorant of the merits of the candidate, or had they been prac-tised upon by designing rivals or officetised upon by designing rivals or office-seeking Whigs? The democrats had de-serted their candidate by thousands. The seeking rest of the ticket had been elected. Florian alone, the pride of Clayburgh, had been "scratched" by his supposed friends and left a total ruin upon the battle-field. What was the murder of a solitary, scur isherman to such a crime

still lay on his cheek.

However, the villagers did not, in their deep grief for their candidate, forget neighborly duties, to the dead. On the second day after Scott's death a fair number of the fathers, in blue swallow-tails black chokers, and white felt hats, made the pleasant journey across the river and through the islands with a deep sense of the favor they were conferring on the dead man in taking so much trouble to bay him funeral honors. They were severely taken aback on finding, when the boat landed them on Solitary Island, that they formed a very respectable minority of the poople there assembled. Boats of all kinds lay along the shore. Their owners were scattered about the island in boliday clothes as fresh and stylish as oliday clothes as fresh and stylish as hose which came from Clayburgh. old white hats walked up to the cabin with muttered "I had no idees," and paid their respects to the man whom living they had rarely presumed to address. He lay in the little kitchen which for twenty years had been his living room. The

brown habit of the scapular was his shroud and was the source of much speculation and wonderment. For no one had been aware that Scott held any religious opinions. The serene, meditative face had a new expression which few had ever be-fore seen. The close-fitting cap was gone and the bushy whiskers trimmed neatly. Was this really the face of the common fisherman? Around a reverential fore-head, white as snow, clustered the yellow locks. The regular and sweet features were Florian's own, but less stern, more exalted, more refined in their expression. The people looked at this unexpected countenance in awe, feeling there was more in this man than they had fathomed.

Izaak Walton was in its place on the table. Candles burned there around a crucifix. An alter stood beside the bed-

room door, and on it lay the black vest-ments for the Mass. Scott was after all a Catholic; and while the neighbors owned ments for the Mass. Scott and Catholic; and while the neighbors owned to a sense of disappointment at this discovery, they also acknowledged a deeper respect for the character of the dead. Beside the coffin sat Rath weeping, her veil down, her hands clasped in prayer, her down, her hands clasped in prayer, her alone observed.

The faintest irritation showed itself in Florian's manner, and his eyes blazed with some hidden feeling which the Pere alone observed.

"I thank you both," said Florian. "In father. Thus had she sat since with her own hands she had prepared him for his rest. Linda's father! Oh! wasted years which had been spent in ignorance of this rich treasure. Now she knew why her heart had gone out to him, and she wept again and again as every memory showed the father's love for his children and his children's friend. She could not understand it! How could any one have been so blind? How could love have felt no thrill from this magic presence, when hate distinct than the common," he said to Billy, "and

from his enemies. She wrung her hands and wept as this sharp reflection pierced her heart. But what need to trouble the mind now with conflicting thoughts? It was all over. In a strange land, among a strange people, the exile had died! In a poor hut the Russian prince, dead and cold, received from the hands of plain citizens those rites which kings would

cold, received from the hands of plain citizens those rites which kings would have been proud to give! In a free country he had fallen as helplessly as in the land of the czars! Its laws had been no protection to him. Little he cared now, indeed, for what had been or for all his wrongs; what he asked was a grave and a prayer for his soul.

defeated candidate for the chief magistracy of the State. His costume was not one of mourning, but such as he had been accustomed to wear, correct and gentlemanly, with a smack of over-polish. His face was a trifle pale and wearied. No evidence of any deep disappointment for his defeat or of any shock at the violent taking off of his father was visible. For a man in his unique position he bore himself very well. Looking at the dead hermit, and saluting him as his father after they had followed him to his cabin, Florian accepted the hard conditions which ian accepted the hard conditions which Providence had placed upon him, as he had taught himself to accept all unchange able facts. No tears, no excitement, no curious questions, but a complete accept ance of the state of affairs that was mark velons. There was a show of irritatio velous. There was a show of irritation occasionally against two persons, Paul and Pere Rougevin—so faint that only the latter perceived it, because he suspected its existence. These two men had been favored with the hermit's intimacy. They had, as it were, supplanted the heir in his father's affections, being, as Florian well father's affections, being, as Florian well knew, better conformed to his father's idea of what men should be. Almost mechanically the irritation showed itself. Pere Rougevin kept himself and the un-conscious Paul out of the great man's way. For this reason they were rarely seen in the dead room, whither Florian often came

It had been decided to bury Scott of the island, as he had often desired, and the island, as he had often desired, and the island is the island is the had often desired. show no signs of mourning which would lead the neighbors to suspect the real state of affairs. The grave was dug among the of affairs. The grave was dug among the pines on the highest point of land on the island, and Pere Rongevin had brought over the requisites for the Mass of requiem. Ruth had gently hinted the propriety of laying the prince beside Linda, but prudence forbade. It was never to be known save to the few who this poor lonely fisherman had been.

Near noon the crowd assembled in the soon and hour the door at a signal from

oom and about the door at a signal from the Squire. The singers from the Clay-burgh choir intoned the first notes of the "Kyrie Eleison," and the singing rose and fell on the clear air in that beautiful solitude like the sound of weeping. The in cense floated through the door, the holy water was springled, and the tones of the priest were heard delivering the sermon. Then came the shuffling of feet and the outpouring of the people. The Squire gathered them all before him in order to select the bearers, but in reality to give the mourners time for an unobserved parting with their dead. It was done very quickly. The Pere and Paul and very quickly. The Pere and Paul and Billy looked for the last time on the handsome face. Ruth kissed the forehead with an involuntary moan. For a mo-ment, as the son pressed his cheek to his father's, his features were twisted by an internal anguish more intense than physical pain. They screwed down the coffinition, and the bearers entering, a procession was formed. Florian offered his arm to Ruth. To the singing of the psalms they moved down the slope in front of the house and up the opposite hill. Here was the grave. All around were the islands, with no human habitation in view. Below were the placid waters. The voice of the priest blessing the tomb arose: "Lord, in the bosom of whose mercy rest the souls of the faithful dead, bless this grave and give it into Thy angels' charge. Loosen the bonds of sin which press the soul of him whose body is here buried, that for ever more with Thy saints he may rejoice in the possession of Thee, through Christ our Lord. Amen." The clods rattled on the coffin with a sound familiar both to Ruth and Florian. Ten familiar both to Kith and Blorian. Ten years ago that very day they had buried Linda! The crowd broke up respectfully and yet with relief, and were not down to the shore when the laugh followed the joke and the healthy concerns of life ban-ished the mists of death. Thank God, the world on this gloomy day was not all gloom! The white hats and blue coats

boarded the JUANITA with hilarity, a fleet of skiffs and sail-boats fluttered out into the bay, and very soon the island was left to the Squire and his party.

An awkward restraint was in the air. The Squire had no one to praise him for the glorious manner in which he had carried out the programme, and, warned by the preoccupation of the others, dared

not sound his own trumpet.
"You'll stop around for a few days,
Flory," he said. "You can have the run
of the house, and I'll take it upon my shoulders to keep off the crowd, unless you go to Buck's."

"I shall stay here for a time," said Flor-

ian. They all looked at him, and a glance from Ruth kept the Squire silent. "My lawyer can attend to whatever business there is in New York. Let me thank you for your kindness during these few days. I am deeply grateful."

"I presume," said the priest rather hurriedly, "you prefer to remain here until you return to New York?" Florian nodded. "There are some matters which you would probably like to be accommant and with the formant description." quainted with before your departure. When you find it convenient I am ready to tell you all that I know concerning your father. Mr. Rossiter can furnish

you with some facts, perhaps—"
"I am the bearer of a message from the
prince to his son," said Paul. "It is best
to defer its delivery for a few days, how-

dren's friend. She could not understand it! How could any one have been so biind? How could love have felt no thrill from this magic presence, when hate discovered and destroyed it? A rough costume, a tight-fitting cap, a silent manner had hidden him from his own and not was defeated in a 'lection two days ago,' and pared with a bristing array of questions, nothing of these arrangements. He burned to discover the spirit of his father's strange life, and could not be content with these dry bones. "Much of this information was contained in the letters and documents held by Mrs. Wallace," said Florian.

and lost his father before he found him?
"I'm glad he's not my son," said Billy
with a snuffle. "I'd rather have nobod at my grave, nobody, than such a stick He's worse than Sara."

He's worse than Sara."

The yacht sailed away and left Florian sitting on the boulder over the spot where Linda had received the fatal wetting. He thought of that and of many other incidents of the time. He felt on his hot cheek the cool breezes of that first night on the island, when his dreams awoke him and sent him rambling along the shore. Those dreams of his had been a wonderful reality. His father had really kissed him in his sleep. It was pleasant to recall those kisses. He was first in his father's heart in spite of his sternness and to recall those kisses. He was first in his father's heart in spite of his sternness and In the closed bedroom reclined the lately defeated candidate for the chief magistrac

father's heart in spite of his sternness and secrecy. Then there was the night in the graveyard, when for a moment he lay in his arms and felt his cheek lovingly against his own. Accident then, now the purpose was visible. And Linda knew it before she died. Happy Linda, whose innocence merited such a reward, and to whom it had not been given to know him first when death had claimed him, and to suspect that—Again that spasm of mental suspect that—Again that spasm of mental agony twisted his features shapeless for an instant, but passed away beneath his wonderful self-poise. "That way madwonderful self-poise. "That way madness lies," was the thought which shaped itself in his mind. He sat there all the afternoon, and when night came, heedless of the change, he walked up the hill and sat down on the grave—the first grave on Solitary Island! Three days passed—days of some anxiety to the friends of Florian. What was he doing on the island? His letters were sent to him daily, and there were many of them. daily, and there were many of them while the mail sent back by him was voluminous enough to show that his idle hours were few. Yet Ruth was appre-hensive. About what she could hardly hensive. About what she could hardly say; so with the Squire she called on Pere Rougevin to hear the latest news of Florian. "He will be here within the hour," said the priest. "I received a note from him to that effect. He is coming to learn what I know of his father." "I am so glad that—well," and she stopped abruptly, "after all, I do not know that he is well."

"There is nothing to disturb him par-

There is nothing to disturb him pa ticularly," said the priest, with the faintest touch of scorn, which the Squire took for praise. "He remained on the island partly to investigate the cabin where his partity to investigate the cabin where his father lived, and partly to enjoy quiet and retirement after an arduous campaign. Sentiment does not enter largely into Florian's make-up."

"He's too much of a Yankee for that," and the admiring Source. "There's said the admiring Squire. "There's nothing in this world can put Flory down

unless death. I just dote on that boy."

The sharp ring of the door-bell sounded at the moment.

"This is he," said the Pere. "I invite

you both to remain and hear what I am to tell about this so called Scott. It is a curious history and contains nothing that you may not know."

"If Florian does not object—

"If Florian does not object—
"Don't you fret," said the Squire, cutting off Ruth's polite remarks, tor he was
eager te stay. "Don't you fret. Flory
has no family secrets from me—us, I mean.

When Florian entered the Squire saved any one the trouble of replying to his grave salutation by at once taking the position of chairman of the meeting. Ruth was satisfied to note in silence the changes which a few days. changes which a few days had made in the politician's face. It was paler than usual, and the eyes seemed sunken and weary. The evidences were that Florian had not passed as quiet a time at the island as the priest believed, but in the hurry and gentle excitement of an ani-mated conversation the paleness and hollowness disappeared to a great degree As you intend to return to-night,

said Pere Rougevin, by the way of preface "I suppose you are willing to have me begin my narration. I wish that Miss Ruth and her father should hear it, if you have no objections.' Of course Florian had none, and the

Of course 1 Squire was delighted. to confide in me. If he was more precise in his account of his life to me than to any other, it was because I insisted on know ing the whole story, with every shade

ing the whole story, with every shade that time had cast upon it.

"You know the title which belongs to him and how he lost it. He was a Catholic and favored a poor relative, of no principle. He lost his position, and almost his life, through this relative, who by intrigues quite possible in Russia, convinced the Czar that his relative, your fitter was congrigued against him. A father, was conspiring against him. A friend laid before the unfortunate Prince the state of affairs. He saw at once that nothing short of a miracle could save him. he was young and practically friendless, for a Catholic noble of the blood royal was unique and stood alone. With his two

children he hurried into France.

"The fate of his wife, the Princess, was particularly sad. She was a woman of mind and will. When the Prince spoke of exile she refused to leave her country of exile she refused to leave her country. On good and reasonable grounds, however. Her family was powerful. She at least was safe, and she was bent on doing her utmost to save her husband's estates and name. But for safety's sake she urged the Prince to depart with the children which he did without misgivings. dren, which he did, without misgivings, yet without hope. His brave wife returned to the home of her father, made many efforts to save the estates, and gained so many important favors from the emperor that the scheming relative saw his plotting in danger of coming to naught. In her father's house the Prin-

cess died suddenly, of poison.
"There was no crime, it seems, at which this relative would stop. The Prince and his children—his name was Floriau, like your own, sir—shortly felt the sting of his inscrupulousness. Tracked to Paris, to Madrid, to Genoa, to London, they had many narrow escapes from death at the hands of his agents. The wilds of America offered him a refuge, to them he fled. Hope was dead in him. Henceforth his one effort was to hide himself and his children from the assassin. He could not children from the assassin. He could not do it, as you have seen, but all that man could do he did, and, if he fell himself, probably saved you. The rest you know. It was abrupt, concise, unsympathetic, this recital of an unfortunate man's life, and it left as many points unsettled as had been told. Florian, however, was pre-pared with a bristling array of questions. He burned to discover the spirit of his father's strange life, and could not be con-

"I do not know," replied the priest. "I never saw the letters. Your father fondly preserved them as mementoes of a time forever gone. Mrs. Wallace removed them to her secret closet without his per-

them to her secret closet without his permission."

"I thought my father of no religion," said Florian. "I had never seen about him in all the time that I knew him a single evidence of his faith. Was he a—"

"No," said the Pere, with a touch of generous feeling, "he was a fervent Catholic, such a Catholic as misfortune makes; but it was a part of his plan to let little be known about himself. In an obscure village miles eastward from here he went to Mass and confession."

"Yet his whole speech had a certain coloring," Ruth said earnestly—"a spirituality which only a Catholic could feel and show. We thought it was philosophy—backwoods philosophy."

"He was a great philosopher, too," said the Pere.

the Pere.
"His education had been thorough

He was a finished scholar."

"Then the Izaak Walton was a blind," blurted out the half-indignant Squire, "and his talk about governments meant

"It was his deep, and sincere, and simple piety that thrilled me most," Ruth said, with glowing eyes. "However else he deceived us, he could not hide that, and I loved him for it. He was like a

child."
"Of that there is no doubt. Suffering "Of that there is no doubt. Suffering of the severest sort had chastened him beyond belief. For one so tossed about and so brought up as he, his simplicity was as sweet as unexpected," the priest said feelingly.

To this compliment Florian gave no ap-

parent heed.
"Before Linda died," he said, "I sup-

pose, from what I recall of that time, that he told her his secret."

"On the very day of her death he told her. He found it hard to make her see the wisdom of keeping it a secret still, from you at least; but with my aid he succeeded."

"Poor Linda! poor child!"
Ruth glanced from the priest to the colitician regretfully. There was a very little in the manner of either to warrant a suspicion of mutual dislike, but the priesi deliberate mention of his connec-tion with the task of keeping Linda silent was a simple declaration of war. Passing over the hermit's visit to New York, he came to the events immediately precede

ing the late tragedy.

"The letter which I received from an unknown friend warning me of the Russian and the R sian's designs against me was probably penued by my father?" The Pere shrugged his shoulders. He did not know of the letter, nor had the

hermit told him of it,
"Was he apprehensive, after the visit
of the spy, that trouble was coming upon

"Well, yes," said the priest, slowly; "yes, he was. But he had so much con-fidence in his disguise that he feared only for you. When he heard how you ar ranged the matter he was thoroughly satisfied and said, 'Now the danger is

"Did he have any occasion to lose this onfidence afterwards?"

TO BE CONTINUED.

CRAWFORD, THE NOVELIST, "A POOR THEOLOGIAN.

It is pitiful to see a novelist of Crawford's talent betray such a lack of knowledge of things Catholic, while at the same time professing an adhesion to Catholic doctrine. Father Searle in the February Catholic World Magazine with the keenness of an able the ologian, though hardly with the finesse of a skilful surgeon, lays bare the blunders Crawford makes in his Taquisara

He savs : "Some time ago we had occasion to notice one or two of the egregious olunders of Mr. Marion Crawford in his otherwise fine novel, Corleone. At that time we had not read a story of his called Taquisara ; also a good story, though hardly equal to the one just named. But the blundering in it is so enormous and monumental; the author wallows and tangles himself up in such a mass of ridiculous and preposterous mistakes as to the law of the Church, that in this respect it is probably unsurpassed by anything hitherto written by Mr. Crawford or any one else, and it is not likely that, even in his happiest vein, he himself can ever excel it.
"The whole business, as it stands,

is simply inexcusable. There is absolutely no excuse for any one, even had he not the easy access to reliable sources of information that Mr. Crawford necessarily has, when he attempts to write about professional matters without professional information. His conduct is exactly the same in the case as if he should undertake to write a novel involving nice points of State law without taking the least trouble to consult a lawyer as to what the law of the State concerned actually might be, or a sea-story without asking or in any way finding out the name of a single stick or rope on the vessels he had to describe, or the evolutions of which these vessels were capable. Every Catholic, o say the least, ought to know that the legislation of the Church, especially on he subject of marriage, is full of intricacies and accurate distinctions, which cannot be understood in all their details without long and painstaking study, such as lawyers and physicians give to their respective professions; and if, as may well be presumed, he has not time or taste for such study, he ought to present his case, whether it be one of fact or fiction, to some one who is by such study qualified to know what he is talking about."

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A Convert's Story. The means by which unbelievers are drawn to the Church are so innumer-able and sometimes so unexpected that the history of conversions to the faith is never without interest, while always affording encouragement or edifica-tion to the reader. It often happens that obstacles in the path of the honest inquirer become stepping-stones; help is sometimes found where least sought; is sometimes found where least sought; the dawn breaks when the darkness seems deepest; and graces are vouch safed in many instances which the re-cipient little thrught of, and for which, perhaps, he had never prayed. It has often been remarked that a conversion to the Church generally results, sooner or later, in numerous other conver-sions; and it almost invariably hap pens that many to whom the faith is a birthright learn to appreciate it more thoroughly frem association with those who have only just received the all precious gift.

FEBRUARY 25, 1899.

THE FOLD.

Special interest attaches to the following narrative, less on account of the distinguished position of the persons concerned than because it recounts the reclamation of two strayed souls, who had actually renounced their faith on account of those to whom it is now the dearest possession. One is reminded of that passage in the Acts of the Apostles where it is stated that "the number of the disciples was multiplied exceeding-" to read of so many persons enter ing the Church as the result of a single nversion.

The present narrative is the sub stance of a privately printed pamphlet in which the writer tells the history of her own conversion; and is followed by a letter-which we are permitted to present with it-recounting the con version of other members of two families. Both of these documents will be read with no less interest than edification; and we are sure that many per sons will share the gratitude we feel to those whose kindness has enabled us to publish so precious a recital.

I was born in New York, and brought up in the Presbyterian Church. A constant attendant at Sunday-school and an omnivorous reader, I early imbibed a most inveterate hatred of the Catholic Church from books published by the American Tract Society, in which she is represented as the "Scarlet Woman," and the Pope as "an-ti Christ." When, heally, through God's mercy, my way led me across the ocean and I came to Italy, I was as bitter an enemy to the Church of Rome as ever I had been in the days of my

childhood. I reached Florence the last day of May. That evening, in taking a walk with my sister, we chanced to hear singing in a queer little church called the Madonna delle Grazie, which used to be on the bridge of that name. We went in, attracted by the lights and the voices; it was something to see the last service of the Month of Many the last service of the Month of Many and it as the first time I ever hear these blessed words, Rosa Mystica

Stella Matutina, Refugium Pecca torum, ora pro nobis! I remember kneeling and praying very earnestly for my absent mother little dreaming that our dear Lord wa on the alter before me, but fully be lieving that "where two or three ar gathered together in His name, ther

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I had come to Italy for six months and, after visiting Florence and Siens we came to Rome. We had a funished apartment in the house of a Italian lady of rank in reduced circur stances. Upon one occasion she was have a private audience with Leo XII and invited me to go with her. I kne very little Italian then, but I unde stood when his Holiness, with his ge ial smiles, said to the Marchesa: "At this young lady lives with you? S is good, is she not?" And I, not wis ing to be under false colors, and thin ing he meant to ask if I were a go Catholic, hastily made confession faith there at the feet of the Ho Father, and said: "Your Holiness am a Protestant." He seemed amus at my candor, and, laying his hand my head, he answered: "But I w

all your family."
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The means by which unbelievers are drawn to the Church are so innumerable and sometimes so unexpected that the history of conversions to the faith is never without interest, while always are recovered from the constant of the control of the contr affording encouragement or edifica-tion to the reader. It often happens that obstacles in the path of the honest inquirer become stepping stones; help is sometimes found where least sought; is sometimes found where least sought; the dawn breaks when the darkness seems deepest; and graces are vouch safed in many instances which the recipient little thought of, and for which, perhaps, he had never prayed. It has often been remarked that a conversion to the Church generally results, sooner or later, in numerous other conversions; and it almost invariably hap pens that many to whom the faith is a precious gift.

Special interest attaches to the following narrative, less on account of the distinguished position of the persons concerned than because it recounts the reclamation of two strayed souls, who recisimation of two strayed souls, who had actually renounced their faith on account of those to whom it is now the dearest possession. One is reminded of that passage in the Acts of the Apostles where it is stated that "the number of the disciples was multiplied exceeding ly," to read of so many persons enter ing the Church as the result of a single conversion.

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all your family."

'lime passed, and before my six months in Italy were ended I had promised to remain there forever. A year before my marriage, my sister married the brother of my husband. Our husbands belonged to an old Catholic family, one of whose ancestors has been a Crusader, but they themselves, I regret to say, were very lukewarm Catholics, in spite of a most devout mother; and were married in the American Episcopal Church, in the Via Nazion ale, at Rome—after, of course, the civil marriage at the Capitol, which is the only tie that binds according to modern Italian law. My busband's family expressed the desire that we should promise to baptize our children in the Catholic faith. But I flatly refused, saying that it would be impossible for me to bring up my children in a creed in which I myself did not believe. So, when my dear boy was born, he was baptized at home by an Episcopal

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clergyman.

away in my dressing gown to call my brother-in law and put the case before him. He met me more than half way, succeeded in persuading my husband to send me to some relatives of theirs in Umbria, changed the tickets for us; and at the hour we were to have left for Siena we started for Gubbio, on the morning of the 2nd of July—the day on which the Church celebrates

day on which the Church celebrates that most tender mystery of the Visitation, when "Mary arose in haste and went into the hill country."

Gubbio is one of the most interesting towns in Italy. It can be reached by diligence from Perugia; but is more accessible by way of Fossato, on the Ancona line, where a train on a branch road meets the express, and in an hour takes one through the Apennines to Gubbio, situated picturesquely on the slope of Monte Ingino. Here St. Francis pens that many to whom the faith is a slope of Monte Ingino. Here St. Francis birthright learn to appreciate it more of Assisi lingered to talk to his friend thoroughly from association with those the wolf, and gently persuade him not to continue his nightly depredations precious gift. Mass is said annually in a chapel buil in commemoration of that event, where a carved wooden wolf of very primit ive workmanship adorns the entrance Here Dante wrote canto xxii. of the Paradiso, while on a visit to his Ghibelline friend Bossone, whom he had met at Arezzo.

It was to this charming medieval town that Providence led my footsteps. Here my husband joined me for the summer; and here we spent the winter months, too, on account of our child's health. It was a strange experience for one who had always been in the midst of the busy, social life of a large city. It seemed almost uncanny to have absolutely no engagements; it was like taking a year out of one's life; and the isolation was like the snow about us, covering us "as with a gar ment" white and still, unbroken and very restful.

With the exception of my husband's relatives, I knew only one lady in Gubbio, a most devout Catholic, who had been a governess in England for years. She was the only person with whom I could speak my native tongue; and she had been warned that it was not the could speak my native tongue; better not to converse with me on the subject of religion, as I was a bitter Protestant, always ready to protest, and rather antagonistic—which was only too true. She had a fine library, and she

She had a fine library, and she timidly ventured to offer me a copy of Longtellow. But what must have been her astonishment when I asked, instead, for Cardinal Newman's "Apolo gia pro Vita Sua!" I hastily explained, with my usual aggressive candor, that I desired to read it only from curiosity; that "Lead, Kindiy Light," had long been my favorite hymn; and, though I could imagine how the soft light falling through painted glass, the music et caetera, of the Catholic Church, might appeal to the poor and ignorant classes, I could the poor and ignorant classes, I could not imagine how an intellectual man like John Henry Newman could pos sibly become a Roman Catholic. Very gently, in the Cardinal's own words, she replied:

And I hold in veneration,
For the love of Him alone,
Holy Church as His creation,
And her teachings as His own.

Then she went her way, doubtless to pray for me in the depths of those dear,

Catholic Church I had better know something more about them. It was mortifying to think I was a Protestant only because I was born one. Considering my right of personal judgment, in which I gloried, it was illegical not to know both sides of the question; and, then, St. Peter's words kept ringing in my ears: "Being ready always to satisfy ears: Being ready always to satisfy everyone that asketh you a reason of the hope which is in you." So I borrowed books of my patient friend—"The Ritual of the New Testament," by the Rev. T. E. Bridgett; "A Catechism of the Catholic Religion," by the Rev. J. Deharbe; a pamphlet con-taining "A Conference on the Authority of the Church, held March 1, 1679, between James Benignus Bossuet, Bishop of Meaux, and John Claude, Coivinist minister at Charenton "; and "The Grounds of Faith," four lectures delivered in St. George's Church, Southwark, by Cardinal Manning.

As soon as my friends on the other side of the sea learned from my letters the trend of my thoughts — the "dangerous" study upon which I had entered, - they stretched out their hands to save me, and sent me volume after volume against Catholicism. I read them all, sitting up alone into the small hours of the night,—reading for and against. This went on nearly for a ear, till we were suddenly called to Rome for Easter, without any definite

plan of return.

On Easter morning I went to the early communion in the Protestant Episcopal Church, an edifice endeared to me by many sacred memories Again I knelt at the chancel where I had knelt as a bride, but I came away with anguish of spirit : the service for me was void and empty. I had lost the faith of my childhood, and was unwilling to embrace any other. unwilling to embrace any other. What I suffered in the days that followed only those will comprehend who night revolving in my mind how I have been through a similar mental could avoid going there without being upheaval. In looking back, it seems the Catholic Church. She replied: "I upheaval. In looking back, it seems the Catholic Church. She replied: "I upheaval. It strange to me that I did not seek some regret to say they have not been. It

MARY WERE ADDED TO
THE FOLD.

A Convert's Story.

Particularly undesirable quality in the minds of the Italians.

With the dawn I arose, and slipped for me to give up my belief in the fell from my hands and I could hardly divinity of Our Lord, I should certainly control myself.

There was four years and Then should certainly control myself. have become a Unitarian at that time; for I was fully persuaded that the Church of England was a national institution, like her army and navy, with the Queen at the head Another strong plea for the Unitarians. Another strong pies for the Unitariates was that the two most perfect characters I had known intimately were Unitarians, and I had known some very unworthy Catholics. I kept thinking of the words, "By their fruit ye shall know them." Still I could not deny the divinity of Our Lord nor cease to believe in the Blessed Trinity.

Sacrament brought to have the Blessed Sacrament brough to have the Blessed Sacrament brought to ber on Pentecost,

After we had been in Rome a month, my husband received an order from returned to Umbria.

living at that time in Judea.

I used to go and sit in the solemn cathedral, built into the mountain side, and try to realize that Mass had been said for my intention.

While this happened in Rome, my brother-in-law was absent in Turin, having been sent by the King to represent the royal house at the great was most impressive to me was the lovely music, exquisite singing, rich vestments — all used simply for the honor and glory of God with no thought of an audience. Imagine such a thing happening in any fashionable church in New York! Doubtless these edifices were erected for the worship of God, but they are always spoken of as went alone to Padre Armellini, had a edifices were erected for the worship or God, but they are always spoken of as belonging to the preacher who is called to fill the pulpit, upon whose popularity the financial prosperity of the Church depends. At last I began to feel "out in the cold," and to envy the innocent little children who came in to murmur a prayer,—children whose the convergence of the convergence to murmur a prayer,—children whose happy destiny had caused them to be Catholics

And when the evening bells rang out the hour at which the whole Catho-lie world repeats the De Profundis, that beautiful psalm of David, in mem ory of the dead, my heart was wrung that beautiful psalm of David, in memory of the dead, my heart was wrung with sorrow for my dear mother in berdistant grave; but my lips must remain silent, and my voice could not join in the refrain, "Eternal rest give to them, O Lord; and let perpetual light shine upon them. May they rest in peace!"—because I had been brought up to think it a sin to pray for the dead, and had been taught to limit God's mercy to this side of the tomb.

A last that was sisters nouse. She was absent, but soon returned, with a radiant face, and said to me: "Kiss me on my forehead, but do not ask me why!" I little dreamed she had just been baptized. Her husband wished his mother to know it first, as she had suffered so long—which I admired in him. That day he came and told he, and she told me.

The second daughter made her first Communion as soon as possible, after a retreat with the nuns of St. George in the Via Sebastianelli (where she now goes to school).

At last it came to me, this great gift of faith; for it is a gift, and no amount the great plazza waiting for the procession. Up the steep street came the children, scattering flowers before the Sacred Host: the old a little child; and the people kneeling about me little dreamed that one among them had received her sight. Two months later, early one morning,

gathered together in His name, there He is in the midst of them."

I had come to Italy for six months; and, after visiting Florence and Siena, we came to Reme. We had a furnished apartment in the house of an Italian lady of rank in reduced circumstances. Upon one occasion she was to have a private audience with Leo XIII. and invited meta 20 articles and interest and never that the midst of them."

I had come to Italy for six months; and a church, as I think, I ever saw. As for myself, each morning when I waken I wonder dreading lest the step they wish to take might destroy all their earthly happiness. My dear husband actually opposed my becoming a Catholic. He seemed to fear lest the qualities he had loved in me would vanish with the ligently to oppose the doctrines of the ligently to oppose cease to care for me if I took the step. This was a dreadful trial and tempta tion to me; for I loved him fondly. Yet I really did not hesitate even then, because I felt I must save my soul; only it made me terribly sad and unhappy. Well, the very morning we came back from the Bishop's palace to our home, he stopped at the door and opened wide his arms to me. To my intense joy, I saw in his face that all was right, and that he love me as much as ever; so that, by the mercy of God, his heart had also been changed, and I was spared this great I realized what Abraham felt when God gave him back Isaac; cause it seems to me that there is a strong note of maternal love in woman's affection for her husband.

Eleven years have gone by since then; and now, as I linger in these dear Roman churches, I no longer envy the little Italian children; for have entered into their heritage; and, with St. Etizabeth of Hungary, I mur mur:

All without is mean and small, All within is vast and tall: All without is harsh and shrill, All within is hushed and still.

Rome, Dec. 2, 1898. Perhaps you know that I have an only sister, married to my husband's brother; and that they have five chil dren, all as dear to me as my own. My sister was very unhappy over my conversion, and had utterly closed her heart and mind to the subject during all these years. Her husband was completely weaned away from the Church, to the great grief of his mother; and the children were sent to a Methodist school here in Rome. sister was so bitter that she insulted Catholics on all occasions, and I learned never to broach the subject of religion; but I asked everybody I knew to pray for her. At last, at a dinner party, the host (a Protestant) asked my sister if her children had been baptized in the Catholic Church. She replied: "I

Another strong plea for the Unitarians ever; and went several times to see was that the two most perfect characters him. But he himself told me that he

Sacrament brought to her on Pentecost, so I made the necessary arrangements. I warned the priest that it was a Pro-Prince Torlonia to paint a picture on testant nousehold, fearing some accione of his estates near Gubbio, and we dental disrespect might be shown. returned to Umbria.

For some time I had felt reluctant to pass by the churches without going in, for fear it might all be true; and perhaps Our Lord was really there, hidden in the tabernacle, as He was in His cradle at Bethlehem, where I should not have recognized Him had I been living at that time in Judea.

dental disrespect might be shown. One of the children—a girl of thirteen, who had always longed to be a Cathelic, and had asked her mother long ago if she might say the Ave Maria—scattered rose leaves through the hall. And my sister herself asked permission to be present. My mother-in-law and I received Holy Communion on the received Holy Communion of the received Ho same occasion; and many Masses were

first Communion of Miss Campbell, grand-daughter of the Duke of Argyle, who prayed much for my sister. Afterward I went to my sister's house. She was absent, but soon returned, with a

retreat with the nuns of St. George in the Via Sebastianelli (where she now goes to school) When she came out of the church after her baptism, she drew or laith; for it is a gift, and no amount of clever argument will wear away one's prejudices: they must be melted by God's grace alone. It was on the Feast of Corpus Christi, and I stood in the great piazza waiting for pressure must be used-nothing but prayer. I was her godmother when we were both Protestants, so you can imagine my joy when she came to me Latin hymn rose triumphantly toward the sky. I knelt, and all my doubts vanished. My heart became as that of in the convent of the nuns of S. Marie Reparatrice, and there she received her First Communion on St. Cecilia's

Day.
On December 8 the three other chil-I was received into the Church by the dren will receive Confirmation, and Bishop of Gubbio, the ceremony being then we shall all be safe within the

toria and Lombard streets, 107-onto.

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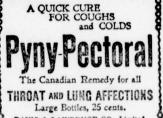
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London, Saturday, February, 25, 1899

A GOOD MOVEMENT.

It is announced that a Celtic Congress will shortly meet at Paris for the purpose of encouraging the study of the ancient Celtic languages and their rich literature. The Congress will be composed of Scots, Irishmen, Welshmen and Bretons, who speak respectively the Gælic, Erse, Cymric and Breton languages, all of which are Celtic, nothwithstanding that they differ widely from each other. The two Celtic dialects which most resemble each other are the Gælic and the Erse, spoken respectively in Scotland and Ireland.

" ENTERPISE."

An amusing blunder was made by a recently started American paper which is published at Manila, to be a medium for introducing civilization and enlightenment among the Filipinos. The new journal announced that owing to the courage of the Abbes Huc and Gabet, who have recently penetrated to the capital of Thibet, it was able to lay before its readers the details of the manners and mode of life of the people of that city. The enterprise of that new Americanism will be appreciated when it is recalled to mind that the Abbe Huc's book on the subject indicated was published more than half a century ago, and that the Abbe himselt has been dead nearly forty years.

IRISH SAINTS' GRAVES.

It is stated that the grave of St. Patrick, which is in the cemetery of the Cathedral church of Downpatrick, is kept in a most uncared-for condition. It is marked only by a loose oval stone on which is an inscription: "Here are buried St. Patrick, St. Bridget, and St. Columbkille."

The Catholics of Downpatrick and indeed of all Ireland have from time to time made a movement to have a suitable monument erected to the memory of the three great saints whose names are so dear to all Irish Catholics, but as the Cathedral is in possession of the Protestants no such monument would be allowed in the cemetery. The pretence is, of course, that it would be an encouragement to superstitious invocation of these saints of God if a grand monument were erected to perpetuate their memory. Hence, while there are many beautiful tomb stones and monuments in the cemetery to commemorate the wealthy dead whose names are not even known in history, the grave of Ireland's three greatest saints is entirely neglected.

THE PEACE CONGRESS.

The invitation to the Holy Father Pope Leo XIII, to send a representative to the coming Peace Congress, was delivered to his Holiness by the Russian Ambassador to the Vatican on Thursday, January 26. This fact settles the many sensational stories which were put into circulation in reference to this matter. It was stated that the Italian Government had objected to any invitation being sent to the Pope at all, and it is certain that it did object to any recognition of the Pope's temporal sovereignty in case of his being invited to participate, but the objection must either have been disregarded by the Czar, or the situation was accepted by Italy, as the invitation did not touch the question of

weeks after the date when the Archbishop was said to have received notice of his appointment by the Pope.

TO CORRESPONDENTS.

J. J. B., Ottawa, writes to us enquiring what kind of music is used at Requiem Masses and funeral services in Western Ontario and the Englishspeaking parts of Canada generally : that is, whether "the Gregorian chant or figured music in parts by various composers.

The Gregorian chant as found in the Gradual and Vesperal is generally used, nevertheless the music in parts is also frequently used, so that it cannot be said that either the plain Gregorian or figured music is universally used in Ontario, and as far as we are aware, the practice throughout the English-speaking provinces is similar to that of Ontario.

Our correspondent also states that the Gradual and Vesperal used in the Province of Quebec are the same as used throughout France. We understand that this is generally the case, but in some dioceses of France, as in Lyons and elsewhere, there are other Graduals and Vesperals still in use.

METHODIST RITUALISM.

It has been generally supposed that the Methodist and other Churches. which are known in England as Non-Conformist, are radically opposed to Ritualism in any form. But it appears that in Chicago a number of Methodist Churches have adopted vested choirs as a means of attracting worshippers. Many Methodists protest loudly against this innovation as the introduction of the wedge whereby the Church may be finally de-protestantized. The Chicago Interior, a Presbyterian organ, speaking on this subject, says :

" If Spartan and Puritan simplicity are to go, let them go; only may it please the Lord to hold us from slipping down to the petty and contemptible frippery of Ritualism."

Presbyterianism itself is not safe from the inroads of Ritualitic tendencies, as many Presbyterians of late have manifested a desire to have a more elaborate liturgy in use, and some very prominent Presbyterian clergy in Scotland have even advocated the return to the very un-Protestant practice of praying for the dead. Thus while there is one tendency among the Protestants of to-day to ward the negation of all Christian doctrine there is also a tendency with many to accept once more those doctrines and practices which were re jected at the Reformation.

AN ABOMINABLE DOCTRINE.

A despatch from New York gives strange announcement made by a magistrate before whom a fourteenvear-old boy was arraigned on a charge of attempting to take his own in the Harlem Police Court, and Magisof those present, said: "This is a sad case. I believe in suicide, and I think every one has a right to shuffl; off when he has nothing in life left for him. When I get so that there is noth ing left in life for me, I think that is what I shall do." Then he turned the boy over to his sister, who took him home with her.

When the magistrate was asked afterwards if he believed that suicide is justifiable, he answered: "That is not the question. I believe in suicide. That is all."

The number of persons in New York and other Eastern States who, during the last few years, have declared their belief that suicide is the only available remedy for poverty and other ills of life, has greatly increased, and there can be no reasonable doubt that the opinion expressed by Colonel Robert Ingersoll, that suicide is the one remedy in such cases, is responsible for much of the increase of this crime. In fact, many instances of suicide have been directly traced to the opinion ex pressed by Ingersoll. The crime is committed by persons who have no religion, and who have, therefore, no temporal sovereignty. It was also motive to preserve them from commitstated that the Holy Father had ting so dreadful an act, which brings objected to the appointment of them at once face to face with their Archbishop Ireland as the American Creator and Judge, who will call themrepresentative to the Congress, and an- to strict account for their sins, and other story was that the Archbishop particularly for this last sin whereby had been appointed by the Pope as his they have practically defied and denied representative. It is certain that the their Creator by deliberately aban Archbishop was not appointed by Pres doning their trust which He confided ident McKinley to represent the United to them, that they should serve Him on States, and was therefore not objected earth, and so deserve an everlasting to by the Pope. It is now equally reward. God requires man's service at a future date visit them and lead pertain that he was not appointed as in this world, and He has placed before them out of the bondage of Egypt. representative of the Vatican when the us life and death, demanding that we statement to this effect was made, in should choose life; but those who assumed as the Pope was not invited to choose death by their own hand make are told of Eiseus that "after death Church as the religion of the Roman been brought about.

The professed infidel does not perdefiance. However great may be the 18.) sufferings of life, they should be borne patiently, that we may fulfil the end relics of saints were held in veneration for which God has created us, and this by the whole Jewish people? And patience will be an act of virtue which can we doubt that the men who cast God will reward; but this hope the infidel does not possess, and this is why did so with due reverence and respect infidelity leads to the expression of such abominable opinions as those which have been announced by Ingersoll, Magistrate Wentworth and other unbelievers in Christian truth.

THE VENERATION OF RELICS.

We published toward the end of January a letter of the Rev. Silliman Blagden, of Boston, a well known Protestant clergyman of that city, calling to account the editor of the Baltimore Christian Advocate for his unjust and supercilious comments on the veneration of relics of saints as practiced in the Catholic Church, with special reference to a recent public devotion of the congregation of the Church of Our Lady Queen of Angels, in New York city.

The Rev. J. S. Hutchinson, the editor of the paper referred to, has written to us a letter in which he denies emphatically the statement made by the Rev. S. Blagden, and repeated in our editorial comments, to the effect that after he had published | This is exactly what Catholics dc. an anonymous attack upon the Catholic congregation of the Church referred to, and was brought to account for so doing, he endeavored to escape he responsibility by saying in his columns that he was not responsible for the opinions of correspondents. He says in his letter "this statement is absolutely and unqualifiedly false.

We admit that our statement of the ease was made on what we deemed ex cellent authority, and not from having personally seen the paper in which the statement was made. Our statement was made on the authority of Rev. S. Blagden and the Baltimore Mirror, and we are still inclined to believe that our informants told the truth, the more especially as the Rev. S. Biagden reasserts it in a later letter addressed to

We have sent for the paper in which the statement is said to have been made, but up to the time when we go to press we have not received it. We therefore suspend further judgment in the meantime on this point until we are fully informed regarding it. We deem it incumbent to remark, however, that it is a minor point. The principal fact remains that the Christian Advocate endorses the impious and blasphemous scurrility of its correspondent in the later issue of that journal which is before us at present superstition " the crowds who venerlife. The charge was brought forward ated the alleged bones of the "reputed not refute: therefore, he abuses. saint," and asserts that "this exhibition of blind credulity "has no justifi cation "in the miracle wrought by the bones of the prophet Elisha. (Eliseus.)"

The Scriptural passage here referred to will be found in 4 kings xiii., 20, 21. (P. Bible 2 Ki.) "And Eliseus died and they buried him. And the rovers from Moab came into the land the same year. And some that were burying a man saw the rovers, and cast the body into the sepurchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life and stood life. upon his feet."

more Christian Advocate says:

"It is evident that the only motive of the frightened burial party was to dispose of the body as quickly as possible. We fail to see any correspondence between that transaction and the stilly performance around the bone at the Church of our Lady Queen of Angels."

Is the pre conceived view of the editor so "evident" as he would have us belleve?

We maintain that it is not. Respect for the remains of those who died a holy death was customary with the Jews under the old law, and for this reason Jacob, when dying, asked that he should be buried, not in Egypt, but in Canaan with his fathers. Being a prophet, he also undoubtedly knew that in the designs of God, the people of God would return and establish their kingdom in the same land, and would regard his sepulchre as a monument of and an incitement to faith in God and all other virtues. (Gen. xlvii, 29 30.) Joseph, also, though he was at first that his body, too, should be taken by the Israelites into Canaan when God should (Gen. 1, 23, 25.)

In Ecclesiasticus, xlviii, 14, 16, we

send a representative till several that choice for all eternity, and their his body prophesied. In his life he Empire, and culminated with the estabcondemnation and punishment will be did great wonders, and in death he eternal.

did great wonders, and in death he wrought miracles." Again of Joseph it said : " his bones were visited, and ceive this, or, perceiving it, sets God at after death they prophesied." (xlix,

> Do not these passages show that the the dead body into the tomb of Eliseus, for the dead prophet? At all events God, by raising the dead man to life when he touched the prophet's bones, showed that the relics of saints are to be venerated, and this is the point to be regarded whether or not the funeral cortege entertained proper respect for the prophet. The reverence shown by the New York Catholics for the relics of the saints is therefore in exact accord with the teaching of the Bible in reference to the reverence with which the bones and relics of the saints are to be

The New Testament is equally plain on this point. Almighty God sanctioned the reverence to be shown to the bodies of the Saints by healing the sick when handkerchiefs and aprons which had touched the body of Paul were brought to them. Those bodies of the Saints were temples of the Holy Ghost, and the instruments whereby the saints obeyed God, and it is the will of God that due reverence, but not adoration, should be shown to them.

The Rev. Mr. Hutchinson objects to the passages we quote from Ecclesiasticus that they are not in the Protestant Bible, as Protestants call the book of Ecclesiasticus apocryphal. Pro testantism rejects and receives whatever each individual may fancy. But the book of Ecclesiasticus is given to us with the same approbation from the early Christian Church as the other books of Scripture. Independently, however, from its value as an inspired book, it is a historical work which shows the belief of the Jews when that belief was God's true revelation, and we know thereby that God ordered the relics of the Saints to be revered.

We must here add that the Rev. Mr. Hutchinson, in his letter to us, speaks disparagingly of Rev. Silliman Blagden. We cannot allow this to pass without entering our protest against such language. The Rev. S. Blagden is evidently sincere in his desire to promote concord and peace among Christians, and for this he deserves the thanks and admiration of Christians. At all events, he is equally a clergyman with Mr. Hutchinson himself, and is quite as well entitled to interpret Scrip ture as the latter, and the Rev Blagden's defence of the venera tion of relics is at least irrefutable. This is undoubtedly the reason He reprobates as guilty of "gross for the virulence manifested against him by Rev. Mr. Hutchinson. He can-

CREED OR NO CREED?

At a meeting of the Montreal Ministerial Association last week an incident occured which serves to illustrate the extent of the confusion which exists among the sects in regard to the question whether or not Christianity teaches any truth at all which we ought to believe, or that it leaves entirely unsolved all the great questions of the soul which have reference to a future

A paper was read by the Rev. R. In reference to this passage the Balti Hopkins on "The Ideal Church," by which we presume was meant the Church such as, according to the notions of the writer, it ought to be.

> Of course it was to be expected that the essayist would follow the beaten path in his references to the Catholic Church, which he describes as having wandered in the course of time from the original Christianity as it was founded by Christ. He said :

"The Church prospered till Constantine's memorable edict of toleration resulting in a so called conversion of the Roman world, and the equal perversion of the Church. By the fitteenth century the brotherhood idea of Christ had practically vanished, and an ecclesiastical hierarchy took its place. Persecution was rampant, the stake and the sword took the place of love, the only weapon appropriate the control of His support of His support of His programment of His support of His suppo sanctioned by Christ for the extension of His kingdom,"

It is but seldom that Protestants who put forward their theories regarding the period at which the Church of Christ ceased to exist on earth are definite as regards the time when this great defection from the truth took buried in Egypt, gave strict orders place; but Mr. Hopkins has a fairly definite theory. All at once, in the reign of Constantine, the Church, which was then pure and prosperous, fell away from the primitive truth, and this falling away occurred simultane-

lishment of a hierarchy in after years. This theory is not in accordance with the facts. From the very beginning a

hierarchy existed. St. Ignatius, who was the disciple of St John the Apostle, distinctly asserts that in his time there were bishops, priests and deacons in in their books and pulpits. the Church of God, to each of whom were committed certain functions in the ministry of the Church. Thus we see that the hierarchy of the Church was not instituted by degrees between the fourth and fifteenth centuries as Mr. Hopkins states, but existed from the days of the Apostles, just as it does at the present day.

We select one out of many passages from the writings of the illustrious Bishop and martyr, putting this truth beyond dispute. Thus he writes to Polycarp, who was also a disciple of St. John and a Bishop:

"Give heed unto the Bishop, that God may also hearken unto you. My soul for the sou of those who are in subjection to the Bishop presbyters, deacons, and may my portion be presbyters, deacons, and may my portion be with them in the Lord."

It is, therefore, a fallacy to assert that the perversion of the Church could have begun or culminated with the establishment of the hierarchy. If this were the case that perversion must have taken place in the time of the Apostles themselves, and thus the Church of Christ, with which Christ promised to remain all days, and to guard it from all attacks coming from the gates of hell, must have ceased to be His Church but a few years after He established it-an absurdity which no Christian will maintain. In fact the Holy Scripture itself, though not indicating so definitely the distinction between the grades of the hierarchy, nevertheless points out to us that the distinction exists, and that it was established by Jesus Christ " for the perfection of the Saints, for the work of the ministry, unto the edification of the body of Christ." (Eph. iv., 12.) We believe that the Christian Bap-

tist puts the matter in a proper light. The effect of this truncated creed will be to convince many "Evangelical Protestants" that true Christianity has few if any doctrines which ought to be believed by all, and the result will be the ultimate rejection even of those few which have found a place in the new catechism. People will very naturally argue that as it was lawful to cut down the Christian creed to such small proportions, it would be quite lawful to diminish its dogmas still more to make the Church more comprehensive than ever. In fact the catechism itself suggests this by virtually defining a Church thus made up of sects to be "the Holy Catholic Church," which is said to be "that Holy Society of believers in Christ Jesus which He founded, of which He is the only Head," and which "though made up of many communions, organized in various modes, and scattered throughout the world, is yet one in

It is needless to say that this definition is not founded upon any description of the Church given in Holy Seripture, wherein the Church is described as the "Pillar and Ground of truth." Such a Church as this catechism describes would be an apotheosis of error.

A prominent Wesleyan member of the Committee was the Rev. Hugh It is, in fact, merely an agreement of Price Hughes. This gentleman has been for years the president of an association which met annually in Switzerland to take in the picturesque scenery and at the same time to promote a movement for the Federal union of the sects. It may be presumed that the new Catechism is one of the means by which it is expected to bring about this union, but we cannot think otherwise than that the present step will be as futile as the Canadian Baptist prognosticates it will be.

THE NEW NON-CONFORMIST CATECHISM.

The new Catechism agreed upon by the committee of the various Free Churches of England and Wales to which was committed the task of preparing it, has been issued, and is given in full The Westminster of the 4th inst.

The original draft was prepared by the Rev. Dr. Oswald Dykes, a Presbyterian minister, and the final adoption took place after it was subjected to the judgment of the Presbyterian, Baptist, Congregationalist and Methodist ministers who constituted the committee.

It was well understood from the beginning that no such common cate chism could be prepared unless each sect would agree to pass over without explanation all doctrines regarding which there is any diversity of belief pleases, and believe what he thinks between the sects, and this is precisely ously with the establishment of the how the present apparent unity has authority. He makes this still more

The Presbyterians consented to leave out all about foreordination and reprobation, and the fate of non-elect infants, and the Methodists on their part pass over the same doctrines without the strong condemnation which they are accustomed to utter against them

The Baptist compilers of this new standard of Faith preserve a discreet silence on the questions of baptizing by immersion, and infant baptism, though their teachings on these subjects are the cause why the Baptist religion exists at all.

The Congregational members of the Committee must have experienced some difficulty in asserting so positive. ly that Christ "by offering Himself a sacrifice without blemish unto God, fulfilled the requirements of Divine Holiness, atoned for all our sins, and broke the power of sin." The Congregational organization is

expressly instituted to give the fullest liberty of belief to its adherents, and the positive assertion of this doctrine must be distasteful to very many who belong to this sect. It was by the assertion of this and of another doc. trine, contained also in the new catechism, that about twenty years ago Congregationalism in the United States was threatened with disruption, the matter being finally settled only by a tacit agreement that these dogmas of religion should not be held to be absolute conditions of ministry or member. ship. The other doctrine we refer to is the positive statement that "the Holy Bible is the inspired record of God's revelation given to be our rule of faith and duty." This will be, of course, distasteful especially to those Protestants who under pretext of favor. ing the so called "higher criticism," have arrived at the conclusion that a great part of the Bible is spurious or mythical.

The Baptist organization is very similar to that of the Congregation. alists, and on the same two doctrines there exists in it the same diversity of belief which we have mentioned as existing among the latter sect. The late Rev. Mr. Spurgeon found that as regards these fundamental doctrines of Christianity, the Baptists are on the "down grade" toward total unbelief, and for this reason he cut himself off from the Baptist Union. It must occur, therefore, in the natural course of events, that this new doctrinal standard will meet with much opposition. It is not, however, to be regarded as an authentic declaration of the faith of the various Churches represented on the committee. It is simply a private agreement of certain ministers of these denominations to ignore differences, and thus to make it appear to the or dinary reader that there is unity f belief where unity has no real existence. Hence there has been already many a discordant note heard in the general concert with which the new catechism has been greeted.

It is very jubilantly stated that the denominations represented as having issued the catechism number about sixty million adherents throughout the world. To make out this number it would be necessary to include many dozens of sects which were never consulted at all in performing the work. certain sections of the English and Welsh sects named without any authority from the Continental Protestant sects, and with the sanction of only a

fraction of these sects in Great Britain, The Canadian Baptist says of the work that to suit all the bodies named as approving of it

"it must be a very colorless affair. It is not to be a complete statement for all, of what special use is it? If it is accepted as a sufficient statement, then what right have any to accept as sufficient what leaves out a large part of the teaching of the Bible as they interpret it? What right have any to ignore a part of what they think is Bible doctrine, on condition that all the rest will do the same? Of course, if the catechism is merely to express truth common to all, and is understood to go no further than this, it may serve a good purpose. But as a statement which all it must be a very colorless affair. to go no turtner than this, it may serve a good purpose. But as a statement which all these denominations shall agree to accept as their full creed deliverance, it seems to us open to the gravest objection. Surely, the better way is to cultivate both Christian love and loyalty to all the teaching of Christrather than risk any compromise of the latter for the sake of the former."

But our chief purpose in this article is to point out the inconsistency of the various theories which come forth from the fancies of individuals who fondly theorize on the constitution of the Church as their private judgment dic-

Mr. Hopkins said: "Equality will be the next characteristic of the ideal Church. In the ideal Church there will be liberty. The Ideal Church will be as broad as the love of God."

The real meaning of this is that every individual should do as he proper, without the restraint of Church ! clear when he says : "The first char-

acteristic of the ideal Church is Loyalty to Christ, not to creed. Creed were formed for the purpose of separ ating men, but Christ gathers men to Himself. Loyalty to Christ, not ever to a book, be it the Bible: not to a cree nor to a system."

These sentiments are very widely prevailing among Protestants of to day but they were repudiated by the ma jority of the clergymen present.

The Rev. Mr. Dewey and Rev. Mr. Graham showed that the Church of Christ as described in the Acts of th Apostles had a creed, and that M Hopkins' creedless Church is certain not the Church of the New Testamen The Rev. Dr. McVicar and others ex pressed similar views, but all this wi not stem the torrent of the Protestan thought of the present day, which tend to strip Christianity of all distinctive doctrines, and to assimilate it to Ra ionalism or Deism, or even to Budd ism : and this is what is freely spoke of among those who hold such view as restoring religion to its primitipurity and simplicity, and making t Church more Catholic. It is a perve sion of the nature of the Church Christ as described in the New Test ment, and as it has existed constant from the days of the Apostles.

THE FRENCH GOVERNMEN AND THE CHURCH.

Dealing with the question of losses and gains of the Catho Church in Europe, arising out of c tain political complications, the Lit ary Digest quotes from the Hande blad of Amsterdam, a paper which by no means friendly to Catholics, show how mistaken the French G ernment has been in the anti Catho policy it has persistently followed the last twenty years.

The Handelsblad is noted as a ca ful, fair and judicious observer international affairs, and its opin on the present question is regarded of great value. It says:

"It is to be hoped, in the interest of civilization and Christianity, that Fra and Italy will learn how injurious is struggle between Church and State, marck was beaten in his battle with Church. Surely no friend of civilization grets this fact. France suffers much cause she accepted the dictum of Gambelle Carlotte and the control of tions in France, excepting the army. Na ally the Jesuit schools did everything in t power to train their pupils as cadets at them to pass the examinations. No them to pass the examinations. Not seems more unjust to us than the attac which the Catholics are subjected for It reminds us of the old doggerel:

'Jack's a bad, bold, wicked man, Who hits back as hard as he can.

Their own history should teach the Fr that, if they would rid their country of pu who differ from the majority, they mustroy them, drive them out—and so er neighboring countries. The Catholic Chremains a power in France, the persect to which it has been subjected has made republic unpopular, and a count d'etat day possible, even easy to accomplisonly the right man comes forward."

No doubt the Jesuits as well as secular clergy and the Bishop France opposed the anti-religious co of the Government, and used v ever influence they could exert to due regard paid to the religion of people. In this they were quite in their rights as citizens of a rep which was supposed to be establi to carry out the wishes of the p

legitimately expressed. The Handelsblad does not asser the Jesuits are the chief of the ences which have brought abou critical state of affairs which arisen in France out of the esty of justice in the cas Captain Dreyfus, but the anti-Ca politicians and press generally constantly on the lookout to find or clerical plots everywhere, and have endeavored, without a shad reason, to connect the Jesuits wit matter. Thus, Yves Guyot wr an article in the Nineteenth Cen The Jesuits feel that the revis the Dreyfus trial will be a terribl for them and for their projects.

the wildness of their passion." There is not the slightest foun for this connecting of the Jesuis this disreputable transaction, an supposed wild passion is entirely inary. There was no religiou tion at stake at all in the trial of fus, and no religious influences employed either to secure his tion in the first place or to preve revision of his trial when it was tained that false and forged ev was brought to bear against hir

The anti-Semitic cry was not by the religious element amo people, but it arose gradually to the fact that while the beli prevalent that a fair trial ha accorded the accused, it was that a powerful Jewish sy was working to revers sentence. Neither the nor the clergy generally anything to do with the rais the anti-Semitic cry, but it cam

acteristic of the ideal Church is Loyalty to Christ, not to creed. Creeds were formed for the purpose of separating men, but Christ gathers men to Himself. Loyalty to Christ, not even to a book, be it the Bible: not to a creed nor to a system."

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Dealing with the question of the losses and gains of the Catholic Church in Europe, arising out of certain political complications, the Literary Digest quotes from the Handelsblad of Amsterdam, a paper which is by no means friendly to Catholics, to show how mistaken the French Government has been in the anti Catholic policy it has persistently followed for the last twenty years.

The Handelsblad is noted as a careful, fair and judicious observer of international affairs, and its opinion on the present question is regarded as of great value. It says:

"It is to be hoped, in the interest of both civilization and Christianity, that France and Italy will learn how injurious is the struggle between Church and State. Bismarck was beaten in his battle with the Church. Surely no friend of civilization regrets this fact. France suffers much be cause she accepted the dictum of Cambetta, 'le clericalisme, voil a l'ennemi.' Sincere Catholies were kept out of all important positions in France excepting the army. Naturiors in France excepting the army. Naturiors in France excepting the army. Naturtions in France, excepting the army. Naturally the Jesuit schools did everything in their ally the Jesuit schools did everything in their power to train their pupils as cadets and get them to pass the examinations. Nothing seems more unjust to us than the attacks to which the Catholics are subjected for this. It reminds us of the old doggerel:

'Jack's a bad, bold, wicked man, Who hits back as hard as he can.

Who hits back as hard as he can.

Their own history should teach the French that, if they would rid their country of people who differ from the majority, they must destroy them, drive them out—and so enrich neighboring countries. The Carholic Church remains a power in France, the persecution to which it has been subjected hashmade the republic unpopular, and a coup d'etat is to day possible, even easy to accomplish, if only the right man comes forward."

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No doubt the Jesuits as well as the secular clergy and the Bishops of France opposed the anti-religious course of the Government, and used whatever influence they could exert to have due regard paid to the religion of the hood of humanity only. people. In this they were quite with in their rights as citizens of a republic in the language of their rituals, assume which was supposed to be established the sect to have begun its existence at which was supposed to be established to carry out the wishes of the people legitimately expressed.

The Handelsblad does not assert that the Jesuits are the chief of the influences which have brought about the critical state of affairs which has arisen in France out of the travesty of justice in the case of Captain Dreyfus, but the anti-Catholic politicians and press generally are constantly on the lookout to find Jesuit or clerical plots everywhere, and they have endeavored, without a shadow of reason, to connect the Jesuits with this matter. Thus, Yves Guyot wrote in an article in the Nineteenth Century : The Jesuits feel that the revision of the Dreyfus trial will be a terrible rout for them and for their projects. Hence the wildness of their passion."

There is not the slightest foundation for this connecting of the Jesuits with this disreputable transaction, and their supposed wild passion is entirely imaginary. There was no religious question at stake at all in the trial of Dreyfus, and no religious influences were employed either to secure his conviction in the first place or to prevent the revision of his trial when it was ascertained that false and forged evidence was brought to bear against him.

The anti-Semitic cry was not raised by the religious element among the people, but it arose gradually owing to the fact that while the belief was prevalent that a fair trial had been accorded the accused, it was noticed that a powerful Jewish syndicate Masonic formulary. * * * So far, was working to reverse the however, the Free Masons were really sentence. Neither the Jesuits nor the clergy generally had anything to do with the raising of the anti-Semitic cry, but it came spon- gathered at Cologne to celebrate the ing the crown which is awaiting them.

taneously out of the circumstances of the situation, and now that it is seen that the trial was not a fair one, none are more anxious than the French clergy to see justice done, and there is every probability that justice will be done in the revision of the trial which is about to take place, with the full approval of the majority of the French people.

So far is the anti-Semitic agitation from being encouraged by the Church that the Holy Father is said to be preparing an encyclical letter for the express purpose of allaying it; but whether this be the case or not, he has endeavored on all occasions to prevent anti-Jewish riotings and manifestations everywhere.

The reference of the Handelsblad to the fact that the Jesuit schools have furnished many cadets to the army. simply shows that the Jesuits are filled with the laudable and patriotic desire to do their share toward the defence of the country from all foes, whether foreign or domestic.

It is to be hoped that the Government will in due time take the lesson to heart and will learn that the irreligious policy of the past is not acceptable to the people, as the Handelsblad explains. and that, sooner or later, the Government which persists in following such a policy must be ignominiously overthrown, to give place to men in touch with the sentiments of the people at large.

FREEMASONRY.

Mgr. Martinelli Denies a Change In the Church's Ruling.

The report recently current in the daily papers purporting to come from Rome and announcing a change in the attitude of the Church toward condemned secret societies has been most emphatically contradicted by the Most Rev. Archbishop Martinelli, Apostolle Delegate to the United States.

"There has come absolutely no decree of any kind from any source in Rome changing or modifying in the least the discipline of the Church with regard to Freemasons or members of other condemned societies," said the Archbishop when the question was put o him. "At most, there may have been a simple answer to some question concerning the burial of a person who had been a Freemason, which answer did no more than express the wellknown teaching of all Moral Theologians, namely, that if a man who has been a member of such condemned before dying gives manifest society signs of repentance and of a sincere desire to be reconciled with the Church, he may receive Catholic burial, without, however, the use of display, or solemn functions. It is a mistake to imagine that the rulings of the Church regarding members of condemned secieties have been in any way altered."

A SHORT HISTORY OF FREEMASONRY. From Adiis and Arnold's Catholic Dictionary we quote the following on Freemasonry, written by Prof. Galwey: 'A secret order and pantheistic sect which professes by means of a symbolic language and certain ceremonies of initiation and promotion to lay down a code of morality founded on the brother-

puted. The Freemasons themselves, the building of Solomon's Temple, but serious Masonic writers, as well as all writers of repute, declare this to be merely a conventional fiction.

'But it seems more in consonance with many known historical facts to trace the sect to the mediaeval guild of sione masons, who were properly called

by the very name of Free Masons. "During the Middle Ages the various trades were formed, with the approbation of the Church, into guilds or close protective secieties. * * * Each guild had its patron saint, and

several guilds, it is certain, had each its peculiar ritual, using its own tools and technical language in a symbolic way in the ceremonies of initiation and promotion-that is to say, in entering an apprentice and at the end of his time declaring him a worthy fellow journeyman or craftsman, etc. The guild of Free Masons was singular in this, that it was a migratory one, its members traveling under their masters in organized bodies through all parts of Europe, wherever their services were required in building. When first referred to they are found grouped about the monasteries, especially about those of the Benedictines. The earliest form of initiation used by the guild is said to have been suggested by the ritual for the reception of a

Benedictine novice.
"The South of France, where a large Jewish and Saracenic element remained, was a hotbed of heresies, and that region was also a favorite one with the guild of Masons. It is asserted that as far back as the twelfth century the lodges of the guild enjoyed the special protection of the Knights Templar. It is easy in this way to understand how the symbolic allusions to Solomon and his Temple might have passed from the Knights into working stonemasons; but the so called Cologne charter - the genuineness of which seems certain—drawn up in 1585 at a reunion of the Free Masons

opening of the Cathedral edifice, is signed by Melancthon, Coligny and other similar ill omened names.

"As we know it now, however, Freemasonry first appeared in 1725, when Lord Derwenter, a supporter of the expelled Stuart dynasty, introduced the order into France professing to have his authority from a lodge at Kilwinning, Scotland. This formed the basis of that variety of Free This formed masonry called the Scotch Rite. Rival organizations soon sprang up. from a lodge at ters were obtained York, which was said to have been of very ancient foundation.
"In 1754 Martinez Pasquales, a

Portuguese Jew, began in some of the French lodges the new degree of "Cohens," or priests, which was after ward developed into a system by the notorious Saint Martin, and is usually referred to as French-Illuminism. But it remained for Adam Weishaupt, prosor of canon law at the University of Ingoldstadt, in Bavaria, to give a definite shape to the anti-Christian tendencies of Freemasonry. In 1776, two years after the expulsion of the Jesuits from the university, he brought together a number of his pupils and friends and organized the order of the Illuminats which he established on the already existing degrees of Free-masonry. The avowed object of the Illuminati was to bring back mankind beginning with the Illuminated-to their primitive liberty by destroying religion, for which this newest philose phical invention was to be substituted, and by re-shaping ideas of property, society, marriage, etc. One of the liluminati, a Sicilian, Joseph Balsamo, otherwise Cagliostro, organized what he called Cabalistic Freemasonry, under the name of the Rite of Misraim.

"He it was who in 1783 predicted, as the approaching work of the Free masons, the overthrow of the French monarchy. Indeed Freemasonary was very active in the French Revolution, and assisted in bringing about many of the calamities which accompanied the

great upturning of society. Throughout Continental Europe, in the Spanish-American States and in Brazil, Freemasonry has of late years The war against become very active the Catholic Church in Germany had no more bitter supporter than Freemasonry. If the Kulturkampf was not directed from the lodges, at least nearly all its leaders were Freemasons. Dur ing'the Commune' of Paris in 1871, Masonic lodges took part in a body in the insurrection, marching out to the fight with their red banners. In France and in Belgium the lodges have officially commanded their members to assist the Ligue de l'Enseignment-a league intended to bring about the complete secularization of the primary public schools.

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only govern ing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt.'

CARDINAL GIBBONS ON "CHEER-FULNESS.

Sermon of His Eminence at the Cath.

edral. His Eminence Cardinal Gibbons preached on Sunday morning at the High Mass at the Cathedral upon the subject of "Christian Cheerful-Taking his text from the second ness. epistle of St. Paul to the Corinthians.

He said in part : "Sunshine and joy do not vent themselves in loud laughter or boist erous merriment, but in a habitual serenity of mind, a steady flowing from a heart filled with the fire of a living Christ. A cheerful Christian is not much disquieted or discomforted by daily accidents of this life. He rides above the storm of adversity in a calm and tranquil state of pure

joy. "A sunny disposition diffuses its influence around, and when such a spirit enters a room the company spontaneously rejoices at his presence Our cheerfulness and happiness should rest on nothing that can be taken from us. Not on health, which may be undermined and lost; not on which may take wings and leave us; not on place or popularity, for these are very capricious and become faded and dim; not on temporal pleasures, for these are generally short lived and often shameful.

""Rejoice in the Lord: again I say, rejoice," were the words of the Apostle to the Corinthians and are words for you. We should rejoice that we have as our Father the author and creator of the universe; we should rejoice that we are the brothers and sisters of Jesus Christ by adoption; that we are redeemed by the blood of a divine Savionr; that we are in possession of a Christian faith, which rescued us from the darkness and misery of idolatry and the bondage of sin, to enjoy the liberty of God's children, and to be joint heirs of the Kingdom of

Heaven. "We should rejoice that we are approaching the day when God shall wipe away all tears from our eyes and there will be for us no more sorrow. It should intensify our joy to know that our heritage is not restricted to a few, but is the property of all, without limitations. The young should rejoice because in their innocence they are the especial objects of God's love. should rejoice because they are near-

The sinner should rejoice because of the hope of redemption. The righte-ous should rejoice because they are chosen of the Son of God. The rich, because they can make their riches subserve the wants of others in the name of Christ. The poor, because they are in their poverty more like

Him who became poor for our salva-

"We may rejoice because our source of joy as Christians cannot be wrested from us. We may lose health, wealth, power and position, and the faculty o enjoying earth-born pleasures, but the joy which springs from the hope of eternal life no one can take from us.

Rejoice, brethren, in everything which contributes to procure and augment that joy. Therefore, logically rejoice in the trials and tribulations, the pains and penalties which are at tributes of the faithful performance of our daily duties. The Apostles rejoiced that they were counted worthy of suffering for Jesus Christ.

"The words of Paul form a stairway leading to Heaven, the first step of which is tribulation, and the last, hope Strive, then, to ascend in spirit heavenward on the stairway of tribu lation, trial and hope.

"To establish a reign of joy in your own hearts three things are necessary: First, pure love ; second, a spirit of benevolence to our neighbors : third keep your hearts free from inordinate attachment to things of this world. Let your heart be a luminary, shed ding its rays of joy about you. Let the husband be a joy to brightening his life with kindness and gentleness and love, and let the wife cheer the husband, while the children form lesser luminaries in this celestial firmament.
"Try to have joy at certain hours of

the day; at the meal, for example. Cheerfulness is an excellent digestive. Accompany your partaking of meat with the condiment of a cheerful and agreeable conversation.

"Worship God with a cheerful spirit. He wishes to be served not morosely, as by a slave or hireling, but with the alacrity of a son. Associate joy and gladness with the temple of God, and come not with a whining voice to present your supplications."-Baltimore Mirror.

A SINGULAR CHOICE.

"Christ Giving the Keys to St. Peter is a singular choice for a picture where with to decorate a Protestant church, but that is the subject of one of the twelve Barberini tapestries presented to the Protestant cathedral of St. John the Divine, in New York, by a wealthy They are from the de parishioner. They are from the designs of Romanelli and were made in the Pontifical tapestry manufactory in Rome in the time of Pope Urban VIII., of the Barberini family. All the indi-cations point to very "high" services in the new cathedral.—Boston Pilot.

A GREAT EDUCATIONAL INSTI-TUTION.

University of Ottawa to Erect a New Building.

The Faculty of the University of Ottawa roposes to build a new building next spring containing splendia specimens of nearly all the fauna of Canada. This collection is the fruit of almost forty years of labor and research, especially on the part of Rev. Father I. Arnaud. O. M. I., one of the labrador missionaries, and a man who utilized his long and numerous sojourns monogst the Indians, and his relations with the Hudson Bay Company, to erect a magnificent monument to science—the most complete and most beautifulin all Canada. On the second story will be the large physical laboratory, supplied with the latest instruments, where the University students, during their verys of physics, may repair three or the second story will be the large physical laboratory, supplied with the latest instruments, where the University students, during their years of physics, may repair three or four times each week, to make the practical experiments that must accompany the theory of that science. The study of physics, which always held a high place in the University's curriculum, will be so aided by this perfect equipment, that it will place the University of Ottawa on an equal tooting with those universities which have been so liberally endowed by the princely gifts of generous benefactors. The faculty proposes, in the near future, to establish a course of physics for the young men. All we have thus said about physics may apply to chemistry and mineralogs, two made marked progress, and have opened out for scores of most successful careers. The grand of chemical laboratory, that for over twenty years was the arena in which hundreds spendently madernized, remodell-d, compieted and transferred to the third story of the new edifice. It will be open every day to the new edifice. It will be open every day to the successful education in Cantal and transferred to the third story of the new edifice. It will be open every day to the students desirous of making a special study, of chemistry.

ents desirous of making a special study of chemistry.

All true friends of Catholic education in Canada must admire the energy and the spirit of progress that mark the new Rector—Rev. Father Constantineau, O. M. I.—who, without other resources than his unshaken trust in Providence and the devotedness of the Faculty, has undertaken such a girantic work, one so necessary for the Catholic youth of our country. The \$100,000 that he will borrow to place in the undertaking, will be most advantageously invested, when it is considered that they will procure such wonderful benefits for the young Catholics of the country, and above all, will give such a grand impetus to the glorious course of Catholic education in Canada.—True Witness.

CATHOLIC SAILORS' CLUB.

A very successful event was the euchre party and social given on Wednesday evening, in St. Ann's hull, Montreal, in aid of the Cath-olic Sailors' Club, under the energetic manage-ment of Mrs. Rogers and Miss Cullinan, Amongst the guests were Key, E. Strubbe, P. one Saliors Ciub, under the energett management of Mrs. Rogers and Miss Cullinan. Amongst the guests were Itev. E. Strubbe, P. P., Rev. Father Kavanagh, S. J., chaphain of the club; Mr. and Mrs. F. B. McNamec, who never full to natronize a good work; Mrs. P. McGovern, Mrs. Davis, Mr. and Mrs. Asselin, Mr. and Mrs. Asselin, Mr. and Mrs. J. Quinin, Mr. and Mrs. J. Coffey, Mr. and Mrs. T. P. Tansey, Mr. and Mrs. J. Davis, Mrs. J. Dobeny, second, Mrs. P. T. O'Brien; consolation, Mrs. P. Kavanagh mide a few remarks, explaining the object of and the good work done by the club.

Mrs. Rogers takes this opportunity to thank

the object of and the good war.

club.

Mrs. Rogers takes this opportunity to thank
all those kind friends wno, by their generosity,
helped to make the affair a success. Particular thanks are due Mr. Wilder, who kindly
loaned tables; also Messrs. Alexander, and
Rougn for their generous donations; also the
young ladies who assisted in the hall on the
evening of the entertainment, and to Mr. P. T. O'Brien for his able management.

THE CATHOLIC ALMANAC OF ONTARIO.

FOE SALE AT THE CATHOLIC RECORD OFFICE.

For SALE AT THE CATHOLIC RECORD OFFICE.

The Catholic Almanac of Ontario for 1899, issued from the Bryant Press of Toronto, is indeed exceedingly creditable in every particular. As compared with the Catholic Almanac of last year it has been much enlarged and improved in every way. Its gifted editor, Mrs. O'Sullivan, has spared no pains to make this guide and chroniele of the Catholic Church in Ontario worthy of the interests and constituency which it represents.

The design of the cover, which is really very beautiful, as well as the bulk of the illustrations, is the work of Miss Marie Parkes, a very clever student in art and a graduate of Loretto Abbey, Toronto, Miss Parkes, who is making

ifful, as well as the bulk of the lineara, is the work of Miss Marie Parkes, a very or student in art and a graduate of Loretto ey, Toronto. Miss Parkes, who is making eciality of book illustrations, gives evien the Catholic Aimanac that her gifts sought out and found their true artistic re of work. Mr. J. M. Kidd, who has y returned from Paris, contributes to the soft the Aimanac avery unique illustration of the Place de le Concorde. There excellent portraits of the Most. Rev. es Vincent Cleary, D. D., late Archiospof Kingston; the Most Rev. John sh. late Archioshop of Kingston; the Most Rev. John sh. late Archioshop of Toronto; the Most. Chas. H. Gauthier, Archibishop of Kingston; the word of

Clercy List, which will be found most accurate and complete, there are a number of articles within its covers of an excellence far beyond those which are generally found padding out Almanacs and year books. Dr. Those O Hagan, whose fine literary work is now recognized in leading American cities, such as Boston and New York, contributes to the Almanac one of his unique and racy sketches entitled "A Pioneer School," in which is depicted with the grace, humor and fidelity of a Washington Irving, life in the country academy of thirty years ago. The characteristic poem of "The Freckled, Boy "is in his very best style, of "The Freckled, Boy "is in his very best style, of "The Freckled, Boy "is in his very best style, for the work of t

At the last meeting of Branch 19, Toronto, the ollowing resolution was unanimously adopted. Almighty God, in His infinite wisdom, having seen pleased to call to his eternal rest our escened brother, Thomas Prindable, be it. Resolved that in his death our Branch has unifered a great loss, and his wife and children grievous and irreparable one, and further be

Resolved that the sincere and heartfelt sym

THE LATE TERENCE SMITH.

THE LATE TERENCE SMITH.

A special meeting of the Municipal Council for the Municipality of Allumette Island held at the council hall, Chapeau V.Ilage, on Satur May the Illud ary of February, 1829, Mayor J. E. Mednire, in the chair, present Councillors Moyse Demora, Baptiste Mainville, Pierre Larrivere, and Emile Lafrance.

The following resolution was passed:
Moved by Councillor Baptiste Mainville, seconded by Councillor Moyse Demers, and Resolved that this council tenders its sincere sympathy with the widow and family of our late lamented Township clerk, Terence Smith, who died on January 31, 1839.

As clerk of the council of this Township for the last thirty, six years he proved himself of the athoroughly reliable efficient, conscientious, and obliging official, most assiduous and prompt in the performance of every duty pertaining to his office.

white was one worthy of remember the corcounty as one worthy of remember the corporation seal, be forwarded to the CATHOLIC
RECORD of London, Cuturic, also copies be forwarded to the widow (Mrs. Terence Smith) and
sons. George, Postmaster, Matlawa; and
Edward J., Bailiff, Mattawa.

J. E. McGuire, Mayor.

Catholic Schools in Havana.

Havana, Feb 13.—The Bishop of Havana has published a warning to heads of families not to trust the education of their children to other than Catolic teachers. This has always been the duty of Catholics, but the Bishop says there is great danger that now, owing to the advent of the control o

1899 BENZIGER'S CATHOLIC HOME ANNUAL SIXTEENTH EDITION.

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EAST COAST RAILWAY SYSTEM, J. R. WALKER,
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19624-

The maxim, cujus regio, ejus religio, "Let the lord of each region determine its religion," was, as we know, com-monly applied at the time of the Re-formation, especially in Germany, divided as this was at that time into three hundred sovereignties, under an emperor whose authority was very magnificent but not very potent. The maxim was not quite so cold-blooded and arbitrary as it seems. There was no thought that any Christian prince people with him. There was no his people with him. There was no thought of departing from the three Catholic creeds. For more than a generation, indeed, the two contend-ing parties did not regard each other so much in the light of different religions as of opposing schools. A large part of the Protestant formulas of doctrine and discipline had not been as yet definitively condemned by Rome, by a Council esteemed ecumenical Religio, therefore, so far meant little more than "theological school.

Even after Trent, the famous Cardinal Allen, to whom the Pope had very much given over the care of Eng-lish affairs, contended that the Thirtynine Articles were capable of expiana tion in a Catholic sense. Elizabeth herself made small account of them.

"In spirituals," said she to the Span-h ambassador, "I believe with you." ish ambassador, The extent of the Papal primacy, as we know, was not absolutely defined as of faith until 1870. The Elizabethan persecutions, therefore, especially of the missionary priests after the Bull of excommunication and deposition, were ostensibly rather political than religious. On the other hand, the nation, ough becoming all the time more intensely Protestant, and even Puritan had no thought of laying any religious Hmitations on the Crown. So long as Mary Stuart remained in good repute it was assumed, as much by the Puri tans as by the Catholics, that she was to be the next Queen of England. Even after her overthrow and English imprisonment, although the Puritans were now very eager to destroy her, they did not dare to propose this as a penalty due to her religion. They grounded it on crime in Scotland and Even after editiousness in England. Babington's conspiracy, had she turned been believed, she Protestant and would doubtless have been suffered to live, and perhaps even then to succeed

Under James I., and still more under his son, Puritanism had gained the overwhelming preponderance in the House of Commons, and even among the peers. Unlike Elizabeth, both James ann Charles, although very hostile to Puritanism, were distinctly Protestant in theology. Yet their dis position to relieve the Catholics some what from the teasing inhumanity of the penal laws, which, as Mr. Lecky says—quoting, perhaps, from Burke— left the Catholics alive, but made it hardly worth their while to live, * drew on both princes violent suspicion of meaning to betray the nation to There seems no evidence tha Charles the First's zealously Catholic wife had any serious thought that she should be able to convert her husband. much less the nation. Had it not been for the long French exile, she would probably have failed of success with her two elder sons. Her rumored intri-gues, and her husband's, with the Catholic powers, helped to ruin both, but did not yet overthrow the old principle, that the King, personally, should be free to choose his own religion, so long as this was either Anglican, Pres byterian, Lutheran or Roman Catholic That he should change the religion o the nation was no longer assumed. Had Charles the First's unmistakably Protestant nephew Lewis been summoned from Germany to take his uncle's place (throwing out his six cousins), it is doubtful whether Parlia ment would have limited the succession to his Protestant descendants.

It seems curious, at first, that after the Restoration, and after the perman ent slackening of the Puritan movement, the political rigor of Protestant-ism should have become so very intense that even the non conformists se rather to suffer under severe dis abling laws than to see these lifted from the Catholics, and that for the first time the Commons (though frusrated by the Lords) passed a bill for shutting out the Catholic heir on the express ground of his religion. This because it was belived, and as we now know, justly, that both Charles the Second and his brother were fully committed to an intrigue with France for overthrowing English Protestantism and parliamentary government by force. The policy of James when he succeeded his brother is well described by the Catholic Dictionary. The narrow minded and perversely obstinate prince, as the dictionary well portrays him, seems to have been converted to the old Church on purpose to be its plague for the next hundred and fifty years. This conversion did not purify his morals, nor soften his heart. Instead of rendering him more respect ful to the Holy See, except in outward ostentation, if threw him into a strict confederacy with his cousin Lewis of France, who for years together, was almost on the verge of an open schism with Rome.

Innocent XI. admonished James the Second, if it were only in pure prudence, to remember that he was the head of a free people, having a Church alien to his own, and to be careful to respect their constitution and their religious feelings. James listened, and immediately proceeded to do the exact He contemptuously disre garded various laws; violated prop-

the Primate and six of his suffragans for a perfectly respectful remonstrance against his arbitrary course. In short, he did everything from which the Pope and his own Bishop dissuaded him, and neglected everything to which the Pope exhorted him, from the reformation of his life to a detachment of himself from his servility to France in aiding her arrogant plans against Rome and against Europe. It is no wonder, therefore, if England at last, provoked beyond endurance by his obs reasonableness, not only drove him out, but did what neither the Reformation nor the Civil War could persuade her into, and by the Act of Settlement, passed in 1702, excluded Roman Catholics altogether from the throne. Indeed, as Lord Macaulay remarks,

apart from all provocation, in view of the semi-papal attributes granted to the Crown by the Anglican Establishment, it could not well be complained of if from the beginning of the new order the law had required the Sovereign to be a member of that Church of which the Sovereign was at first the Head, and is still the Supreme Governor. Yet nothing but intense provocation, and the imminent danger of enslave ment by France, could persuade England into imposing terms on the mon arch in this matter. She persecuted his Catholic subjects most heartily, but he was a demigod.

Now that this restriction has been once made, it will doubtless be maintained so long as the Church of England remains established. Should dis establishment ensue, the reason of the limitation disappearing, the limitation itself would doubtless in due time dis appear. Of course, this would not store any already extinguished titles.

There is a distinction, not always noted, between a Sovereign and a royal consort. The Sovereign is required, positively, to be a Protestant. The royal consort, male or female, is only required not to be what the law politely styles "a Papist." He or she may belong to the Greek Church, and had they found their account in it. so far as the law is concerned might, I suppose, be Jew, Moslem, or Pagan. Thus, the Duke of Edinburg did not endanger his place in the succession when he married the Grand Duchess Marie of Russia, whereas their daugh ter Marie has cheerfully surrendered hers in marrying the Catholic Ferdinand of Roumania, sensibly preferring the Roumanian crown very near in the hand to the British crown hanging on a rather distant bush. On the other hand, the Kaiser's sister Sophia did not forfeit her reversionary claims to her grandmother's crown by marrying the Duke of Sparta, but lost them when she finally joined her husband's Church. Some divinity schools, like ours of Andover, require their teachers to make a fresh profession of belief every five years. We might rather have expected that the English, when once

they had become so thoroughly alarmed

about the dangers of having a Roman

Catholic king, would have taken a like precaution. However, they did not.

At accession, and at coronation, usu-

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erty rights; thrust the Catholics into offices from which Parliament had abut offices from which Parliament had shut required to subscribe the amiable for them out, and that beyond all claims of mula by which he denounces Transubnumber or ability; began to form a standing army; and finally tried to carry through a prosecution against as I have found out, he is, by the law, perfectly free to submit to the Pope, and to go to Mass in state every Sunday and every holyday. I am not aware of any process of law by which he could possibly be unseated. He is only required to profess a present, not to promise a future disbelief, in the Mass. Public feeling might require his abdication, but I do not see how the law would. True, he is required to promise that he will maintain the Churches of England and Scotland in their rights, but this is no more than any Catholic sovereign might promise and perform. What the law secures these Churches, it is the business of the Crown to see that they have, be the wearer of it of any religion or of none. The late Pope and his predecessor were not supposed to be recreant to Catholicism when they maintained the Protestant Churches outside the walls of Rome in their property rights, and guarded their worship against molest-Had these Churches even, in a ation. pastoral vacancy, submitted a list of names to His Holiness, that he might indicate which candidate he preferred. I take it he might have felt perfectly free to do so.

> Possibly a judicial or parliamentary declaration that the sovereign, having eased to be a Protestant, had ceased to reign, might work his deposition. Yet it can hardly be said that the law provides for this.

Of the six Hanoverian sovereigns three, George III., William IV, and the present Queen, have been undoubted Protestants, who would have remain would have been ready to turn Turk cession to church, there are now They were Protestants, with no need court step out in state to Westminster. of a pledge, because the Stuarts were Catholics. As for George IV., he is Catholics. below contempt or consideration, and we will say nothing of him.

So long as England insists on Proestant kings, she will have them. Should she become indifferent, the Catholic accessions, but apparently not against a subsequent conversion of a ising. reigning king. Were a pledge to be now imposed, it would doubtless be something more courteous than the insulting formula at present required. As this stands in the Act of Settlement it is kept there from heriditary habit, but has come to be understood as meaning simply this: "I do not accept the doctrine of Transubstantiation, or regard the Mass as a propiatory sacri-

In itself, certainly, a religious limiation of the Crown is not necessarily illiberal or persecuting. It is not like a confiscation of private possession, or a deprivation of personal nobility.

GENERAL SUMMARY.

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Wherever a particular Church is established, it is reasonable to insist that the Sovereign shall belong to it, or at least shall not esteem it heretical. In Sweden, and I believe in Denmark, the king must always profess Lutheranism; in Holland, very probably, Presbyterianism. The Tsar must always be of the Greek Church. As I understand, Spain, Portugal, and Austria require their sovereigns to be Roman Catholic. In France Henry IV. was finally acknowledged as King, but so long as he remained a Protest-ant, held incapable of acting. In Greece and Belgium Protestant kings were chosen, but with the understand. ing that they should marry and bring up their heirs in the prevailing relig-

In Germany alone no such limitations are acknowledged. In Lutheran Saxony no disturbance ensued when the reigning house became Roman Catholic. The next heir of Lutheran Wurtenberg is a Catholic. Should the reigning line of Hohen-zollern become extinct, the Catholic line of Hohenzollern - Sigmaringen would succeed, and would become Emperor-Kings. In Germany the hereditary principle has remained unabated by any religious limitation.

It will be well to consider next what is implied, religiously, in the elder doctrine of allegiance, and what in the present one. The latter extends the inquiry to our American system.

Andover Mass.

* This is said immediately of the laws of William and Mary, but in a good measure applies to the earlier laws. Charles C. Starbuck.

CATHOLICITY ADVANCES IN ENGLAND.

one new feature of judicial custom in London deserves a passing notice. The increase in the number of Catholics on the bench and at the bar is brought into prominence by the restored custom of the elder type. Her Lutheran forfathers had their confessors, as much as the Catholic princes. With these three Hanoverian kings, therefore, the initial pledges were superfluous. On the other hand, George I. and George II. were selfish, godless men, that would have been ready to turn Turk cession to church, there are now two. One new feature of judicial custom The still established members of the To the quaint edifice dedicated to Saints Anselm and Cecilia the representatives of the old faith proceeded on the recent opening day, headed by the Lord Chief Justice of England, an Irishman and a Catholic. The ceremony marks an advance in the religinitial pledges might guard against lous conditions of England which are satisfactory and undoubtedly prom

An Eloquent Truth.

The London Daily News has the courage to say what unprejudiced observers long ago noticed: "While Protestants and Roman Catholics squabble in the North of Ireland where the Catholics are in a minority, they are generally on the best of terms in South, where the Catholics are in a majority." It is worthy of remark that this generous toleration of Protestant persons is coupled with a most wholesome and hearty distaste for Protestant principles. No nation exceeds the Irish in hatred of heresy. - Ave Maria.

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Jan. 1st. 1899.

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FINERTY'S SERMON.

Before ex-Congressman John Finerty became famous as the great American British-lion tail-twister be was one of the best reporters in long as human nature is liable to Chicago, says Lippincett's Magazine. He was on the Tribune, and one day a certain city editor (best known to fame as the man who always wore a straw hat and smoked a corn cob pipe) decided that Mr. Finerty should be does not lead to a facility in error, disciplined. It was Saturday, and otherwise one great check upon human some time after midnight Mr. Finerty conduct will be lost. Men must not be was assigned to report the morning allowed to become heedless of their docure minister way down on the south side. Finerty was worst possible consequences by a few the senior, and his associates were erstri explosion at least, but Finerty remained calm and dignified, although a trifle pale. "Then he will resign," they thought : but Finerty walked out and made no sign. To the surprise of every one, he reported the next day as usual and turned in an abstract of the sermon. Every one read it on Monday morning, and it was certainly an elequent and carefully reported sermon. That afternoon a man of clerical cut called on the city editor and asked to see the young man who had reported his sermon the morning be fore. Mr. Finerty was introduced The man of the clerical cut would like to see Mr. Finerty alone for a few mo-ments. Out in the hallway he asked: "Of course, you were not at my church yesterday morning?"

"No," replied Finerty.
"Well, I simply stopped to thank you for the sermon. It was far more eloquent than the one I preached.'

All forms of scrofula, sores, boils, pimples and eruptions, are quickly and permanently cured by Hood's Sarsaparilla.

If there is a history of weak lungs in your family, take Scott's Emulsion.

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It enables you to resist the disease. Even if your lungs are already affected, and if besides the cough you have fever and emaciation, there is still a strong probability of a cure.

The oil in the Emulsion feeds; the hypophosphites give power to the nerves; and the glycerine soothes and heals.

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every thread of every garmen which the little stranger wore was made by mother's hand. To-day this loving home work is more ern dresses of wondrous beauty

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It runs easily, silently and smoothly. No cause for fatigue. ly. No Beware of infringing imitations. Our trade-mark the only safe guarantee. THE SINGER MANUFACTURING CO.

Apologies and Their Abuses.

There is no denying that a forgiv ing disposition is not only commend able, but commended, in all men. So error, we must allow an opportunity of repentance, and, on the showing of that, be prepared to pardon. great care must at the same time be taken that an easy access to pardon ings, in the certainty of escaping the soft words. They must not be allowed They expected an to suppose that the anglogy or profession of repentance is a real and full explation of their error-a thing which may be fairly set against the other, as money is set against goods in a ledger. Thev should be made to know that something else is required for expiation-the generous forgiveness of the injured party-and that, in getting this, they incur a debt, one which may never be paid and may trouble them for ever. - Catholic Columbian.

The Medical Profession Recommend Dr

The Medical Profession Recommend Dr. A. W. Chase's Olntment.
Dr. C. M. Harlan, writing in the American Journal of Health, February 10th, says — "Among the proprietary medicines deserving recognition is Dr. Chase's Ointment, as a remedy for Piles, Eczematic skin eruptions of all kinds, for which it has been used with marked success and has effected remarkable cures in many obstinate cases which seem to baffle the skilful medical attendant."

It is given to every physician, the formula f Scott's Emulsion being no secret; but no necessful imitation has ever been offered to the public. Only years of experience and study can produce the best.

SKEPTICISM.—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that DR. THOMAS' ECLECTRIC OIL is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all, affections of the throat, lungs and chest.

When all other corn preparations fail, ity

When all other corn preparations fail, try Holloway's Corn Cure. No pain whatever and no inconvenience in using it.



FEBRUARY 25, 1891.

FIVE . MINUTES' SERMON. Second Sunday of Lent.

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LABOR FOR HEAVEN-EVERYTHING IS

HEAVEN. Lord, it is good for us to be here." (Matt.

When the apostles saw the Divine Master resplendent in heavenly glory on Mt. Tabor, their hearts were so filled with excessive joy that the earth seemed to have vanished from them and they rapturously exclaimed with St. Peter: O Lord, what joy, what happi ness! it is good for us to be here. Let us make tabernacles, and remain here us make tabernacies, and remainded forever! What think you, my dearly beloved Christians, had we been with our Lord on Mt. Tabor, would we also have joined in the sentiments of St. Peter? Ah, I fear that many would have sorrowfully cast their eyes down to the earth, and cried out: O Lord, it would indeed, be beautiful on Mt. Tabor, but there below, it is still more beautiful; no, not here, but on the earth let us build tabernacles, and live there forever. Does this announce-ment surprise you? If so, there is no Consider how the mareason for it. ority of mankind cheerfully and will ingly labor and suffer for the use and enjoyment of temporal things, but how shamefully they neglect heaven and their eternal welfare, and you will

readily see that they consider the

beauty of the earth to surpass that of

Mt. Tabor. Our Lord has said : "The kingdom of heaven suffers violence and the violent bear it away." (Matt. 11, 12) The first Christians have not only com prehended this great truth, but have also observed it; for, what have they not done, suffered and sacrificed to in-sure eternal life. What difficulties were too great for them, what perse cutions too cruel, when there was question of gaining an eternal crown of Do not expect me to ask it you will show the same sacrificing spirit for heaven, as did your noble Christian ancestors. No, my question is simply this: Do you labor as much for God as does a miser for gold, as an ambitious person for glory? Is heaven as precious to you as the preservation or restoration of your health? Do you devote to your eternal salvation the half, or even the tenth part of your of some care and solicitude that you daily sacrifice to frivolities, amusements and mother pleasures? Place your hand upon should I your heart and tell me truly and sinerely if you can answer this question in the affirmative. Ah, I greatly fear that few will be able to answer with a situat

Tell me, my dear Christian, if you cannot wish to earn a few dollars do you not I am su hasten, do you not labor the whole day to suffe and sometimes far into the night? and after obtaining the money, do you not, know I as it were, count every penny before there is ith having equal solicitude for heaven? | Hampt Do you hasten as quickly to the church to the holy sacrifice of the Mass, to the assistant hearing of a sermon, to the tribunal of penance, the reception of holy Com- or draw munion, as you do to the gaining of this mammon of iniquity? Do you devote as much time and care to the examination of your conscience, as you that or do to the counting of money? Are Poor you as desirous to procure an amass her wa merits for heaven as you are to accum- that Answer these questions buried ulate gold?

before God and your soul.

If you are sick, what meaning and her.

"Pe groaning! You send for the doctor at his advice you abstain from delica cies, you swallow the most disagreeable her m medicines, you submit to the burning prova of caustic, you permit a leg or an arm to be amputated, in order to recover the health of the body. Have you the same anxiety regarding your soul? proba Do you flee the occasion and temptations to sin, as you flee the danger of contagion? Do you separate yourself "As as quickly from persons, society, books somet which are injurious to your soul, as would you flee from small rox, yellow fever he liv and cholera? Do you hasten as quick. We n ly to the spiritual physician when the be af poison of sin has entered your soul, as mean ou do to the doctor? Answer!

What sacrifices are not made for the sake of pleasure! What attention and perseverance do you not find at the gaming table! For hours the eyes, final the ears, the hands and thoughts are absorbed in the game. Enter a ballroom and show me but one person who is satisfied with an hour's amusement. Far from complaining of fatigue, the whole night seems too short, both for young and old. When pleasure is in ticul question, show me one who has no the l money; even the last penny must be spent. Would to God that the same might be said of Christians with regard Jud to their soul's welfare, that they were as recollected at prayer, as attentive to the sermons, as absorbed in a spiritual book, as they are at the gaming table! Do they show as much perseverance and strength in fulfilling the law of fasting and abstinence or in kneeling and in adoration before the Blessed Sacra ment, as they show in the ball room? Behold here is a wretched, povertystricken widow, there a family of five but children suffering from cold and hunger, here is a poor father lying on a sick bed for years. Are you as quick- lyin ly prepared to open your purse for gas charity, as you are for pleasure? Do and you feign poverty when providing for ma pleasure, as you do when asked to help a f the poor and needy? Ah, ! let us admit it, the world with

its pomps and vanities fills our hearts so completely, that there is no room for God and eternity. Our cares and sorrows are devoted to the miserable body and its pleasures ; the precious and immortal soul is neglected, and yet our Lord says in the gospel: "What doth it profit a man, if he gain the whole ex

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FIVE . MINUTES' SERMON.

Second Sunday of Lent.

LABOR FOR HEAVEN-EVERYTHING IS DONE FOR EARTH, NOTHING FOR HEAVEN.

Lord, it is good for us to be here." (Matt.

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sincerity.
Tell me, my dear Christian, if you wish to earn a few dollars do you not hasten, do you not labor the whole day and sometimes far into the night? and after obtaining the money, do you not, as it were, count every penny before spending it? Can you pride yourself with having equal solicitude for heaven? Do you hasten as quickly to the church o the holy sacrifice of the Mass, to the hearing of a sermon, to the tribunal of penance, the reception of holy Communion, as you do to the gaining of this mammon of iniquity? Do you devote as much time and care to the examination of your conscience, as you do to the counting of money? you as desirous to procure an amass merits for heaven as you are to accum-Answer these questions ulate gold? before God and your soul.

If you are sick, what moaning and groaning! You send for the doctor at his advice you abstain from delica cies, you swallow the most disagreeable medicines, you submit to the burning of caustic, you permit a leg or an arm to be amputated, in order to recover the health of the body. Have you the same anxiety regarding your soul? Do you flee the occasion and temptations to sin, as you flee the danger of contagion? Do you separate yourself as quickly from persons, society, books which are injurious to your soul, as you flee from small-rox, yellow fever and cholera? Do you hasten as quickly to the spiritual physician when the poison of sin has entered your soul, as

you do to the doctor? Answer!

What sacrifices are not made for the sake of pleasure! What attention and perseverance do you not find at the gaming table! For hours the eyes, the ears, the hands and thoughts are absorbed in the game. Enter a ballroom and show me but one person who is satisfied with an hour's amusement. Far from complaining of fatigue, the whole night seems too short, both for young and old. When pleasure is in question, show me one who has no money; even the last penny must be spent. Would to God that the same might be said of Christians with regard to their soul's welfare, that they were as recollected at prayer, as attentive to the sermons, as absorbed in a spiritual book, as they are at the gaming table Do they show as much perseverance fasting and abstinence or in kneeling in adoration before the Blessed Sacra ment, as they show in the ball room Behold here is a wretched, poverty stricken widow, there a family of five children suffering from cold and hunger, here is a poor father lying on a sick bed for years. Are you as quickly prepared to open your purse for charity, as you are for pleasure? Do you feign poverty when providing for pleasure, as you do when asked to help a fair way of becoming destitute. the poor and needy?

Ah, ! let us admit it, the world with God and eternity. Our cares and sorit profit a man, if he gain the whole exhausted Mrs. Crawford's funds.

world, and suffer the loss of his own soul?" (Matt. 16, 26.) Yes, my dear Christians, what doth it profit us, if we can call all the riches of this world our own, if we can enjoy all the honors and pleasures of society superabundantly, but lose our own soul and burn forever in the fires of hell? All things come to an end, except eternity. You Oh. have but tone soul and no more. save it, this one, this precious, this irreparable soul. Save it by a life of penance of fidelity in the service of God. Destroy in your soul the idols of this vain, treacherous world. Begin now, to consider earthly things as you will, one day on your death-bed. ect your thoughts heavenward every day, and live as a true child of th Blessed Virgin, in innocence and piety so that you will always be prepared to appear before the judgment seat of God. For: "The world passeth away and the concupiscence thereof," says (St. John 1, 2, 17), "but he that doth the will of God, abideth forever. Amen.

OUR BOYS AND GIRLS.

One Lie Brings Another. One Lie Brings Another.
There's just one thing I want to say,
My sister and my brothers,
And that is, if you teil one lie,
You are sure to teil some others.
I know at times it's very hard
To own a naughty action,
But truth, once uttered, fills the heart
With joyous satisfaction.

While, if you stoop to tell a lie. o cover up wrong doing, ir heart is filled with guilty dread-With hopeless wee and rusing. ou dare not bravely meet the eye Of father or of moth And to cover up the lie you've told You're sure to tell another.

A child's first lie, like man's first glass Of rum, or ale, or whiskey, Makes way for more to follow fast; And is dangerous and risky. Without the first glass you are safe From the drunkard's thirst of fire And if the first lie's never told, You'll never be a liar!

Helen's Aunt. By M. A.

"Mother dear, what shall we do?" exclaimed Helen Crawford sinking into a chair by her mother's side, and throwing her hands helplessly into her "I've done everything in my lap. power and there seems nothing nov for me to do, but apply for a situation of some sort.

"But Helen dear," pleaded the fond mother with tears in his eyes, "what should I do without you? You know I do not wish you to leave home, and be sides, if your poor father were living what wouldihe say to your applying for

"But Mother," Helen said, "we cannot continue living in this way, and I am sure if father saw me allow you to suffer while I am strong enough to work, he would be ashamed of me. I know I shall be obliged to leave home -that's the hardest part of it-for there is no situation to be obtained in Hampton, and my few music pupils are not sufficient to afford us much assistance.

"Could you not turn your painting or drawing to some account, dear ?" "No, mother. In the first place, do not paint well enough, and, like

everything else, there are too many at that occupation already." Poor Mrs. Crawford could scarcely see her way out of the maze of difficulties

that presented themselves. She sat buried in deep thought for some time; suddenly a new idea seemed to strike "Perhaps we could take-boarders,"

she gasped, almost afraid to unburden her mind for fear of Helen's disap-proval. Helen laughed, "Boarders, mother—I am afraid not. Father would think as badly of that as of the other and even if we took them, we probably could not accommodate them properly.

Why not, dear?" asked the mother, "As you said a while ago, we must do something, and though your father would not hear to such a thing, were he living, we cannot sit idle and starve. We must put down our pride, and not be afraid or ashamed of any honest means of making a living.

Helen half shrank from the thought of taking boarders, and advertising for them seemed a dreadful thing. Her mother's reasoning, however, finally prevailed upon her to pen anadvertisement to the "Hampton Weekly Journal."

Poor Helen! how little she once thought of ever doing such a thing. Tears would fill her eyes in spite of all she could do, for the future looked particularly gloomy, when contrasted with

the happy past. Three years ago, when Helen was little more than seventeen, her father, Judge Crawford, had died, leaving his family to all outward appearances, in the best circumstances. But the world is not always aware of the shifts some But the world of its devotees are obliged to make in Do they show as much perseverance order to keep up appearances. The and strength in fulfilling the law of Judge's elegant home, his carriage and servants, the extravagant clothing of his wife and family had deceived the world, for at his death it was found that he had little he could call his own but his home and a comparatively small sum of money. The remainder of his Hampton property, and the outlying farm lands being heavily mort gaged soon passed into other hands, and his wife, who knew nothing of management or economy, was now in

If some women had been left a large house, and a meagre income, they its pomps and vanities fills our hearts would have disposed of the house at so completely, that there is no room for once; but Mrs. Crawford clung to the her mother's room to find that Ada had old homestead, and refused all offers and its pleasures; the precious and immortal soul is precious. mortal soul is neglected, and yet our ciated its value, and three years of un-Lord says in the gospel: "What doth retrenched expenditure had well-nigh

Helen was beginning to see the inroads upon their little capital, and this caused her to be on the lookout for some means of helping her mother. Two years ago she had graduated from St. Mary's Academy at Woodvale, for at her father's death her mother had per sisted in her remaining there, as at the time, she was within a year of graduation.

Helen had thought of trying to ob tain a situation where she might utilize her education, but now that her mother had taken this course, and per sisted in her remaining at home, saw that she might as well resign her self to fate, and await the result of her mother's experiment.

Helen was proud despite her good sense and training, and her moth plan did not please her, but Mrs. Crawford with all her extravagance was sensible enough to put her pride down when her poverty rendered it absurd.

Their elegant furniture still remained to them, their house was large and well fitted for such a purpose and Bridget was able to control the culinary department to perfection.

As mother and daughter sat and their busy needles flashed in and out in the afternoon sunlight a light step caused them to look up, and a young girl of perhaps fourteen years of age

"Home so soon, Ada?" asked Helen Is school out?"

"Why, mercy, yes," answered the new-comer, throwing her book on the table with a frown. "I think it's high time; you and mother look like What are you doing?' two hermits. taking one of the stockings from Helen's hand.

"Darning your stockings, dear." "Oh, mercy!" grumbled Ada "what outrageous looking stockings for any one to wear, mamma," "Louise Mercer has the loveliest white dress for commencement day. I only wish you'd get me one like it. haven't had a new dress for a whole year and I really think you might get me one like Louise has."

The mother sighed "My dear," she

said "you must know that I am not able to dress you as Dr. Mercer dresses

his daughter."
"Weil I'm just sick and tired of wearing the same old things made over year after year to deceive people into thinking they are new. body knows us by our clothing, if ever we should be lost we could easily be identified. Oh, dear! I feel just dis-"Disgraced," ejaculated Helen

pray what have we done?" 'Done?" retorted Ada, 'I'm sure

overty is disgrace enough without doing anything. Why Ada, I am surprised. "Helen, you're such a goody girl

that you quite weary me with your set speeches. I'm tired of cu: way of liv-With this Ada flounced out of the

room, leaving her mother and sister in silent astonishment.

Ada Crawford would have been a pretty girl, had it not been for her proud, selfish, fault finding disposition. she was tall, slender and graceful with a complexion of matchless fairness, hair of a golden brown, cold and large soft dark eyes. Her pride was almost as dominant

as her seifishness, but this was kept somewhat in check by her mother's straitened circumstances, which forost all gratification of her foolish vanity.

When Ada left the room Helen bent lower over her work, while the mother continued hers with a sigh.

"Mother," said Helen, after a long silence, "I shall make over my white dress for Ada, the one I wore at my last commencement at St. Mary's. have never worn it since you know," glancing down with tearful eyes at her sombre mourning costume.

"I suppose you'll have to do it, dear," sighed Mrs. Crawford, without looking up, " for I am not able to buy her a new one." As soon as her mother had left the

room, Helen ran up-stairs and presently returned with a dress of white, fluffy material. "You, dear old dress," she murmur-

ed, laying it on the table, and burying her tearful face in its gauzy folds, how happy I was when I wore you

Checking her grief, Helen sat down and proceeded to rip the dress apart. Her busy scissors worked away until supper-time, when the whole costume lay in pieces on the table, ready to be made over on the morrow.

The following evening when Ada re turned from school, Helen was ready to have her try the dress on . 'How do you like it, dear?" she

asked gently.
"Oh, well enough. How long will it take you to finish it?" asked Ada. I can probably finish it to-night.

"Oh, dear you can't do all that sewing to night?" exclaimed Ada. Helen made no reply. She did not care to tell Ada that she would be obliged to sit up more than half the night to accomplish her task.

The next week Commencement Day came off, and Helen could not be pre sent at the afternoon exercises, as she had several music lessons to give. Mrs. Crawford could not attend on ac count of some business matters, so Ada

was sent off alone.

Helen's pupils were uncommonly troublesome that afternoon; and when her lessons were over, she ran up to not yet returned ; so Helen took a seat Three on the porch to await her coming.

The lovely June day was drawing to a close, and the sky was all ablaze with the glories of sunset. Far away to the Helen collected what would be neceseastward, stretched vast systems of sary for her to take, and, with many

with a line, half pink, half golden, and to the southward peaks of a darker color reared themselves from behind the blue line of a forest lying far be-

yond the roofs and spires of Hampton. Helen watched the sky unconscious of all around her when a light step caused her to turn suddenly around. There stood Ada a perfect picture of

"Why, dear," said Helen, kissing her sister's forehead. "What is the matter? Did you not have a pleasant

afternoon !" "Pleasant! I should think not," re plied Ada, throwing herself into a chair, and bursting into tears; "I'm just wretched. Louise Mercer carried off all the prizes in our class, and besides her dress, and all the other dresses were just splendid, and mine looked real shabby.

"I'm very sorry, dear," said gentle "but you know we couldn't Helen, make it look any better."

"Oh, no, I dare say not, but you might have gotten me a new one at least.

"No dear von have already been told that that was impossible "I don't care; I shall never wear the nasty, wretched thing again, angrily exclaimed Ada almost tearing

the dress off in her excitement. Helen thought of her night's labor, of her mother's patient struggles; and though her eyes filled with tears, she silently left the room.

Things went on in this way for over a month, and no sign of any boarders Helen's patience was exemplary, but her mother was beginning to despair. One hot July day, Ada was sent on

an errand to another part of the town.
As she was passing Mr. Brown's house, Susie came to the door with a letter in her hand. "Ada," she called. "Papa was in

Hilldale yesterday, and brought this letter to your mother from a lady friend of mamma who wants to board at your house. She returned home as quickly as pos sible, anxious to know its contents

" Its from a Mrs. Barnett, my dears, said the mother, as she read the note "Is she coming soon, mother?" inquired Helen. "Day after to morrow, dear."

"Oh, I suppose she's some horrid, cross, old thing," muttered Ada; "I wish she wouldn't come.

"By the way, mother," remarked Helen; "when is Aunt Martha com-

ing "I expect her every day. You know she wrote, in the early spring, that she would visit us this summer. I am anxious to see her, as I have entirely forgotten what she is like, for I was but ten years of age when I saw

"If she comes now; she'll frighten Mrs. Barnett away; she's such an eccentric old creature, I hear," said Ada. "She was my own dear mother's sister, and I am anxious to know her

and love her even if she is eccentric. Two days after the receipt of the Mrs. Barnett arrived. She was letter, an old lady of between fifty and sixty years of age, tall, angular, sharp-featured and strong minded, as you could see at a glance.

"I have decided to remain here for the summer," she explained to Mrs. Crawford, "and probably I shall re-turn to New York in the fall, as I make my home there. I am here on busi-

"I believe you are a friend of Mrs. Bronson.

"Yes, I have known Mrs. Bronson since she was a mere child, and it was through her that I heard of you. Is she a relative of yours?

"No; I have no living relatives, but a Mrs. Garland, an aged aunt of mine, whom I am expecting here every

day."
Mrs. Barnett vouchsafed no further explanation, but she got on very well with the Crawfords. Helen liked her from the first, and the two often held quite animated conversations while Ada reated her with cold politeness and re-

"I think she's such an old crank, she said one evening to her mother and Helen, as they sat on the porch.
"I like her very much indeed," said

Helen.
"I wish Aunt Martha would come,

continued Ada; perhaps she would leave us some of her money if she knew us. She is rich, isn't she?"
"I believe so," replied the mother.
"Ha! ha!" soliloquized Mrs. Bar-

nett, who, from her window above the porch, had heard all, "so I'm a crank, and Miss Ada is looking for rich relatives. It's all very funny, I declare. The summer wore away, and Mrs. Barnett announced her intention of

going.
"I hear you say," she said to the mother, as they were seated on the porch the evening before her departure, "that one of your daughters wanted a situation. I know of a lady who desires a companion, and if such a position would be suitable, I can re-

commend the lady to you."
"Oa! my dear Mrs. Barnett," said
Helen; "I am so grateful to you. I
want a situation; and if you think I'll do, I shall be only too glad to accept

"The lady is old and somewhat exacting," she continued, "and you may have to bear with a good many whims, Perhaps your sister would like to go "No, indeed; I'll not go," said Ada

'I shall go, Mrs. Barnett," said Helen.
"Very well, dear, you will be

who was in one of her bad moods.

cars with Mrs. Barnett on the following morning.

At nightfall they reached New York, and were driven to a handsome the home, Mrs. Barnett said, of the lady to whom Helen was to be a com

When they entered the house, the old lady seated herself, and, taking the astonished girl's hands in hers, she

"My dear Helen, this is your home and you are to be my companion, for I am your Aunt Martha. I took the couse I have pursued, simply because wished to find out whether your famly was worthy of assistance or not. Bridget was in my confidence, and she has told me all about Ada's selfishness. I heard a great deal, too, while at your mother's; enough to satisfy me that you are worthy of all I can bestow on

Helen's surprise, more readily imagined than depicted, was equalled only by Ada's and her mother's when they pored over the contents of her

first letter.

And so dear, unselfish Helen still lives with Aunt Martha-he companon, her stay, her joy-her sole heires Help she sends, of course, to Mrs. Crawford and Ada, but hers alone is the conscious joy of duty faithfully accomplished. Is it not true that angels behold and number the many hidden, gentle deeds that make up the true

woman's life? Is it not true that angel like, she weaves heavenly rose into the warp and woof of earthly life? Let us hope that Ada thinks so now that she has at last learned the secret of her sister's devoted life, this secret that changes our daily life, this secret that changes our daily duties into pur

est gold. CHATS WITH YOUNG MEN.

A Plucky Collegian.

Martin A. Quinn was a ragged farm hand, when he made up his mind to get a college education, and set about otaining the means.

He began by trading with his neigh bors until he owned a pig, which he raised and sold to buy a calf. The calf grew into a cow, which was sold, and more pigs and calves were bought. By the time he was eighteen, Quinn had earned two hundred dollars. With this money he bought six good milk cows, which he shipped from his home in Indiana to Chicago, riding along in the freight train to care for them. reached that city with his cows and eleven dollars in cash. Leaving his cows at the stock yards, he went straight to the University of Chicago and matriculated. Having done this, he sought the steward of the college told his story and laid a proposition before him. Milk was costing the college twenty five cents a gallon. Quinn agreed to furnish it at twenty

cents. The agreement was made, and the young undergraduate dairyman went to seek a place to house his herd. One was found, and arrangements for pas ture were made. For four years Quinn cared for those cows, milked them every morning at four o'clock, strained the milk and carried it to the steward. From this he averaged three dollars and sixty cents a day, and on this he lived and furnished food and shelter When he graduated last for the cows. When he graduated last year he sold the cows for one hundred and eighty dollars, with which he bought books to study law at Lafayette, Ind.—Catholic Columbian.

Disrespect to the Aged.

There is a tendency among the young men of the present day to treat the aged with disrespect. This is the aged with disrespect. especially noticeable in this country. where boys imagine they are men be-fore they are quite out of their knickerbockers. They are apt to speak of their parents with anything but rev-How often have I heard some erence. How often have I heard some hobbledehoy speak of his father as the "old man," and of his mother as the "old woman." The grin which accompanied the uttering of these designations seemed to indicate that the young fellow considered that there vas humor in the public bestowal of these disrespectful titles. On such oc-casions I have always felt like kicking the young puppy—I can call him nothing else. Perhaps I might have so far forgotten myself as to put my desire into practice if 1 had not remembered that my worthy friend, Mr. Angell, might overhaul me for cruelty to animals. Certainly the young brutes to whom I refer had not the intelligence of some of the dumb animals

whom Mr. Angell so worthily defends. Many people are apt to sneer at the French. I refer to those persons who are puffed up with the idea that they are members of the Anglo-Saxon race But the young Frenchman in his devotion to his mother is a model that all may follow. She is constantly in his thoughts, and he never refers to her except in the most deferential and affectionate manner. You can not imagine a young fellow in France call ing his mother the "old woman. may go astray in the many ways peculiar to youth, but he never forgets the good woman who gave him birth, and his love for her is often the means of leading him back to the path of virtue. The young man who does not regard

the admonitions of those older than himself, usually comes to grief, and if to this he add positive discourtesy he usually ends as a corner loafer or a

Caution -- The market is full of

aitations, represented to be the same as

BROWN'S Frenchial Troches of Boston

The Genuine has the on every ignature of Jan & Rema Min box.

cloud mountains, their summits tinged | tears and farewells, she entered the tough whose hand is against everybody, and who not infrequently feels properly constituted authority we should have no respectable society and would relapse into barbarism. proper regard for authority should begin in the home, where the father and nother should be looked up to as the embodiment of all that is best on earth. If they fall short of this high ideal. children should be blind to this fact, and should give these parents credit for virtues that they might have pos-

sessed under happier circumstances. I wonder if these young fellows who have only words of contempt for the aged imagine that they will ever be old themselves? Probably not. And yet in a few brief years, if they live, And they will take their places in the procession of veterans that is moving on to the tomb beyond which there is eternal youth. How will they like, then, to be slighted and made little of on account of their advanced age? We are all here for only a comparatively brief period, and we may as well be decent while we remain upon this

world of light and shade. Because you have been a little better educated than were your father and mother, don't imagine that you know it all. They may have more native intelligence than you, and more knowledge, through life's hard experiences, than you can ever possess. any rate, all that you have in the way of learning you owe to their self-denial and to their determination that you should have better opportunities than they had. Your ingratitude is made glaringly apparent when you address hem in terms in which your scorn of what you consider their shortcomings is only slightly veiled. And when you go farther and refer to them in derogatory terms to your young acquaintances you are far from being a gentle-

You may ape gentility in dress and manner, but you are nothing but a boor, and only create a feeling of disgust in the minds of right-thinking people.

No matter how lacking in worldly polish your parents may be, they are deserving of your kind consideration at all times and in all places. human diamond in the rough is still a diamond, and no doubt in heaven will shine with greater lustre than many who have dazzled by their false brilli ancy on earth.

The young fellow full of life and energy is apt to be hard and unfeeling, and he needs the constant restraint of the practices of his religion to make him humane. When he is inclined to ignore the reverence that he owes his father, let him not forget that he may one day be a father himself, and be fore he speaks of his good mother as the "eld woman" let him realize that his wife may one day be a mother. As he would like his own son to be, let him be himself. — Benedict Bell in Sacred Heart Review.

TRUTH WILL OUT.

THE MERITS OF DODD'S KIDNEY PILLS CAN'T BE HIDDEN.

Ir. C. S. Griggs, of Hamilton, tells of his Experience—He Suffered with Brifht's Disease for eight Years— Dodd's Kidney Pilis Cured Him.

Hamilton, Feb. 20 .- " Mr. Griggs is it true that you were cured of Bright's Disease, by Dodd's Kidney Pills, after eight years' suffering, and when no other medicine could do you

any good ?" This question was asked, a few days ago, by a gentleman who wished to investigate for himself the statement made in last week's papers to the above

"It is true," answered Mr. Griggs, emphatically, "I was cured by Dodd's Kidney Pills when every other medicine I had tried had utterly failed to do me any good."

"When I was advised to try Dodd's Kidney Pills, I did not think they would help me any more than other medicines had. I was so sick that I was willing to try any means, if it gave a hope, or a chance of cure.

"Well, soon after I started using the Pills, I began to feel different. I found, in a week or so, that I was actually getting better. I kept on taking the medicine until I had used three boxes. After that I didn't need any more. I was cured, completely and permanently. You may know what I think of Dodd's Kidney Pills when I tell you that I never let my house be

Dodd's Kidney Pills are the only known positive cure for Bright's Disease, Diabetes, Rheumatism, Lumbago, Gout, Sciatica, Gravel, Stone in the Bladder, Diseases of Women, and other Kidney Diseases.
Dodd's Kidney Pills are sold by all

druggists at fifty cents a box, six boxes \$2.50, or sent, on receipt of price, by The Dodds Medicine Co., Limited, Tor-

Soon Left Her.

"I was taken with a swelling in my feet and limbs. I was not able to walk for four mouths. I read about Hood's Sarsaparilla and procured a bottle. Before I had taken it all the swelling left me. I took three bottles of Hood's and have not been troubled with swelling since." relling since."
Rebecca Seevers, Chatham, Ont.

HOOD'S PILLS cure all liver ills. Easy to

Hood's Pills cure all liver ills. Easy to take, easy to operate; reliable, sure. 25 c.

Not a Naussating Pill.—The excipient of a pill is the substance which enfolds the ingredients and makes up the pill mass. That of Parmelee's Vegetable Pills is so compounded as to preserve their moisture, and they can be carried into any latitude without impairing their strength. Many pills, in order to keep them from adhering, are rolled in powders, which prove nauseating to tha taste, Parmelee's Vegetable Pills are so prepared that they are agreeable to the most delicate.

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A DIGNIFIED PROTEST.

Rev. Father Fallon on the Coronation Oath - Catholic Truth Society Passes a Resolution.

Ottawa Free Press, Feb. 17.

A large audience in the Academic hall of Ottawa University last night listened with delight to the paper read by Rev. Father Fallon, O. M. L. on the "Coronation Oath" Mr. E. P. Stanton, president of the Catholic Truth Society of St. Joseph's parish, presided. The lecturer treated his subject in a masterly manner. He began by saying that his remarks on the coronation oath had been widely quoted in Great Britain. "Friends," he said, "in Liverpool and Dublin sent me these papers, and Ifeli it a duty not to let the matter rest. The members of the executive committee of the Catholic Truth Society were unanimous in their decision to make an appeal to the public sense of justice and equality in their effort to have blotted from the statute books this abjuration by the monarch on a most striking occasion and in terms most annecessary and offensive of the most sacred and most cherished doctrines of the Catholic Church.

WHAT THE DECLARATION AVS. Ottawa Free Press, Feb. 17.

sion and in terms most unnecessary and oftensive of the most sacred and most cherished
doctrmes of the Catholic Church.

WHAT THE DECLARATION SAYS.

He reviewed the history of English coronation onthe up to the act of settlement in 1689.
"Lat me repeat," he said, "the declaration
which this act forces upon the monarch of the
world-wide liberty-loving and civilization promoting British empire. It runs as follows: 'I.

A. B., by the grace of God, King (or Queen) of
Great Britain and Ireland, Defender of the
Faith, do solemnly and sincerely, in the presence of God, profess, testify, and declare, that
I do believe that in the sacrament of the Lord's
Supper there is not any transubstantiation of
the elements of bread and wine into the body
and blood of Christ at or after the consecration
thereof by any person whatsoever; and that
the invocation or adoration of the Virgin Mary
or any other saint, and the sacrifice of the Mass
as they are now used in the Church of Rome,
are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify
and declare, that I do make this declaration and every part thereof, in the plain and
ordinary sense of the words read unto me, as
they are commonly understood by English
Protestants, without any evasion, equivocation, or mental reservation whatsoever, and
without any dispensation already granted me
for this purpose by the Pope or any other
any hope of any such dispensation from any
person or authority whatsoever, or without
any hope of any such dispensation from any
person or persons, or power whatsoever,
should dispense with or annul the same or declare that it was null and void from the begin
ing."

"The first British sovereign to subscribe to
this shameful declaration was Queen Anne, on

other person or persons, or power whatsoever, should dispense with or annul the same or declare that it was null and void from the beginning.

"The first British sovereign to subscribe to this shameful declaration was Queen Anne, on the 23rd of April, 1792. It has been repeated by George L. H., Ili. and IV. and by William IV. It was taken on the 20th of November, 1897, at the opening of her first parliament, by our present illustrious sovereign, Her Majesty Queen Victoria. I have no doubt that Her Majesty, then a young tender girl of eighteen years of age, must have felt profoundly humiliated at being obliged by law to brand a large, loyal and unoffending portion of her subjects as "superstitious and idolatron."

"Let me now briefly relate the efforts that have been made for its abolition. This declaration remained in full vigor from 1689 until the election of Daniel O'Connell in 1828 to represent Clare in the British House of Commons. Or course he could not take the oath nor subscribe the declaration; his sest was declared vacant, a new election was held and O'Connell was again returned. Again he refused to take the oath, and the agitation that ensued resulted in what is called Catholic Emancipation in 1829. At that time this declaration and the oath of parliament, and for almost all office holders. From a few effices—such as the Lord Lieutenancy of Ireland, the Lord Chanceliorships of the different universities, Catholics were still debared. No turtheir official appeal was heard from Catholics until 1896, sithough in 1837 the historian Lingard addressed a sprited protest to the Lord Chancellor on the occasion of Queen Victoria taking the declaration. On the 20th March, 1866, Sir Colman O'Loughlin moved for leave to introduce a bill abolishing the declaration in a far as it concerned the Lord Lieutenant and the Lord Chancellor on the occasion of Queen Victoria taking the declaration. On the 20th March, 1866, Sir Colman O'Loughlin moved for leave to introduce a bill abolishing the declaration in as far as it co

and political services towords the building up of that power to which, in the picturesque phrase of Daniel Webster, 'Aneient Rome in the height of her glory' is not to be compared; a power which is dotted over the whole globe with her possessions and military posts, whose morning furum-beat, following the sun and keeping company with the hours, circles the earth daily with one continuous and unbroken strain of the martial airs of England. Its Catholic citizens have a stake in the security, the progress, and the prosperity of that great empire. They hope for the continued triumph of that flag which is known and respected throughout the world. But it is idle to seek to conceal the fact that the enemies of the British empire are numerous and powerful. The day will certainly come when these foes will make an onset on the empire, the outcome of which will be either its siznal triumph or its utter downfall. Against that inevitable event is it not wise to make every provision of the termine that does not value their services, and would not appreciate their devotion, since it has no regard for their conscientious convictions.

"It is in this sense chiefly that the Catholic Truth Society of St. Joseph's parish purposes taking action looking to the abolition of the declaration against transubstantiation and other Catholic doctrines."

THE RESOLUTION,

At the conclusion of the lecture the following

declaration against transubstantiation and other Carholic doctrines."

THE RESOLUTION.

At the conclusion of the lecture the following resolution was moved by B. B. Sulte, F. R. S. C., and seconded by M. J. Gorman, L. L. B., and adopted unanimously: "That the Roman Catholics of Ottawa, as loyal subjects of the British empire, desire to express their regret that there should be required of the sovereign of the empire, at coronation or at any other time, a declaration against transubstantiation, by which the sacrifice of the Mass and other doctrines of the Roman Catholic Church are stigmatized as superstitious and idolatrous. "That they sincerely trust that the spirit of broad toleration which, within the reign of Her Most Gracious Majesty and the two preceding sovereigns, removed this declaration from the statute books, so far as members of parliament, peers of the realm and office holders are concerned, will, at the request of humble but dutiful subjects of the empire, cause it to be repealed in so far as it relates to the supreme head of the state; "That they believe that the removal of this ob-

in so far as it relates to the supremotation state;
"That they believe that the removal of this objectionable declaration would enable the Roman Catholics of the empire to enter, with more profound feelings of loyal affection, into the spirit of a ceremony, which should be the occasion of nothing but mutual esteem and good will, on the part of both sovereign and subjects."

jects."
Musical selections were rendered by the following artists: Miss Ohve Robitaille, Mr. Eugene Belleau, Mr. J. Lyons, Miss Maggie Finley.

DIOCESE OF HAMILTON. Annual Entertainment in Aid of the Orphans.

Vesterday afternoon and evening a total of nearly three thousand friends, big and little, of St. Mary's Orphan Asylum, found a strong attraction, at the Grand Opera House, in the forty sixth annual festival of that deserving institution. At the evening performance even standing room was at a premium. Bishop Dowling and Mgr. McEvay occupied boxes, and with them were Mayor Teetzel, Sheriff Middleton, Mr. H. Carscallen, M. P. P.; Rev, Father Erady, Rev. Father Coty, and others of the clergy. The programme was one of exceptional excellence, and admirably carried out. The opening number was Piele's 'Belle of Cairo.' by the 13th Regiment Band, and the programme included: Vocal solo, "A Soldier's Song," (Mascheroni), Mr. W. F. Firth; vocal solo, "Serenade de Don Juan" (Tschaikowsky). Mrs. H de M. Harvey; song, "The Bonnie Banks o' Loch Lomond" (Rose Carlyle). Miss Ruby Shea: Flute Fantasia. "Les Echos D'alcase" (Fr. Racquoy), Mr. D. Anderson; recit. "Care Campagne," Cavatina, "Come per mo Sereno," and Cabalatta, "Sovra il Sen" La Somnambula, (Bellini), Mrs. Martin Murphy: a humorous sketch by Mr. Martin Cleworth, entitled "The Diversified Charge of the Light Brigade; song, "The Bandolero" (Leslie Stuart; Mr. W. F. Firth; song, "Sognai" (F. Schira), Miss Ruby Shea; aria, from 'Etiolie du Nord, with flute oblicatio by Mr. D. Anderson and Mr. J. K. McMaster (Meyerbeer), Mrs. Martin Murphy; song, "Across the Far Blue Hills Marie" (Blumenthal), Mrs. H. de M. Harvey; a humorous sketch, entitled "A Show of Hands," by Mr. and Mrs. Martin Cleworth, vocal duet, "I Feel Thy Angel Spirit" (Graben-Hoffman), Mrs. Martin Murphy and Mr. W. F. Firth.

All the vocalists sang most admirably Mrs. Harvey, whose home is now in New York.

the protection of the continued and the protection of the State of the Catholic continued to the continued and the protection of the State and the State

were now in residence 50 boys and 50 girls. The Government contributed 21-2 cents a day towards the maintenance of each child, and the civic grant last year was \$484. The proceeds of the festival and private subscriptions made up the remainder of the asylum's income.

Mayor Teetzel thought the asylum's income.

Mayor Teetzel thought the asylum was doing noble work, and as a charitable institution was well as Reman Catholics.

Mr. Carscalien said that when Chairman of Finance in the City Couucil it had always given him great pleasure to oring in the asylum grant. "Notwithstanding all that has been said," he added, "about our proceedings of last year, we made many good investments for the city. We did not leave any surplus because we knew who was coming after us, (Laughter)."

Sheriff Middleton made several laughing Sause we know the language of the Bisnop's witticisms. References to some of the Bisnop's witticisms.

(Laughter)."
Sheriff Middleton made several laughing references to some of the Bisnop's witticisms, and concluded with congratulating the management of the asylum on its success.

AT THE MATINEE.

Naturally, children were very much in evidence at the afternoon performance. The programme included a Japanese fan drill and a cantata, "Fairies of the Season." by the orphans; tiger ballet, American and Scotch dances, by Mr. J. Hackett's girl pupils; songs, "She Was Bred in Old Kentucky," by Geo. Allington: "The Toy Monkey," and "Chon Kina." from the Geishe, by Virzie Eagan; Irish jigs and salior's hornpipe, danced by Mr. Hackett and his boy pupils; song and cake walk, by Ida Vedder and Eva Bessey.

There was also a humorous sketch of newspaper life by Mr. and Mrs. Cleworth, and Miss Anna Edward, one of Mr. Cleworth's clever pupils, gave a humorous reading in capital style. In the fairy cantata Miss Ciara Burns took the part of the queen, and Miss Laliberte sang the solos. The accompaniments for the cantata were very artistically played by Miss Mabel Thompson, who showed exceptional ability as a pianist, for so youthful a performer.

ARCHDIOCESE OF OTTAWA.

The funeral and interment of Mr. Elward A. Mara took place on Sunday, 12th inst. The cortege was one of the largest seen in Ottawa, The members of Branch 28, and other branches the of C. M. B. A., and also of the Catholic Forsters, turned out in large numbers. Arrived at St. Patrick's church, the body was received and levee du corps was made by Rev. Father Whelan, assisted by Rev. Canon McCarthy and Rev. Dr. McNally, as deacon and subdeacon. Floral offerings were numerous, but more commendable was the large number of spiritual bouquets or offering of Masses for the repose of his soul, among which were those of Emerald Court and Council 12t, Side Range Degree of the Catholic Order of Foresters, thus exhibiting a truly Catholic realization of the sad ocasion.

casien.

The students in Philosophy of the University announces a play entitled: "Philosophy in a Sea of Trouble," on the 7th of March, the feast of the great Philosopher and Doctor of the Church, St. Thomas Aquino.

The annual general mosting of the Society of

of the great Philosopher and Doctor of the Church, St. Thomas Aquino.

The annual general meeting of the Society of St. Vincent de Paul was held in St. Joseph's church on Sunday afternoon. In the morning General Communion of the members took place in their respective parish churches.

A successful entertainment in aid of the St. Charles Home was given by the Dramatic Club of St. Anne's parish in the parish hall on Monday night. Two humorous plays were very well rendered.—"Le Buron de Fourchevieg," and "Une portie de Campagne;" besides, there was a programme of recitations and vocal and instrumental music.

On Wednesday of last week Rev. Father Murphy, O. M. L. lectured before the University Scientiffe Society on "Constellations." A lecture on "Food" by Mr. Alph. Charron, of the Experimental Farm, was given on the

the Experimental Farm, was given on the 2nd inst. The same reverend gentleman repeated an interesting lecture before the pupils of the Gloucester street convent on the 2nd inst. The St. Patrick's Literary Association are making elaborate arrangements for the annual National concert.

A project it on foot for the erection of a St. Patrick's Hall in the central part of the city. His Grace the Archbishop will preach a series of sermons during Lenn every evening except Fridays and Saturdays.

In another column will be found a report of two interesting lectures given in the city last evening; one by Rev. Father Fallon, O. M. L., on the "Coronation Oath;" and the other by Mr. J. F. Waters on "Savonarola: Saint and Martyr."

The Rev. Father McPhail, C. SS. R. preached a most telling sermon on "Intemperance," at the evening Mission service in St. Mary's church, on Wednesday. After Benediction of the Blessed Sacrament some two hundred and fifty persons, almost all men, took the pledge.

Plans have been prepared and approved for

hundred and fifty persons, almost all men, took the pledge.
Plans have been prepared and approved for the erection of the tower and spire, 210 feet in height, of the Sacre Coeur church.
Rev. Canon Archambault and Rev. Father Lonergan, both of Montreal, were in the city last week on a visit to Rev. Father Champagne, who is still confined to the hospital.
Rev. Father Myraud of Billings Bridge, has been able to resume his duties.
The annual retreat of the women of the Sacred Heart church commenced last Sunday, to continue all week.
Friday of last week, being the seventy-third

Sacred Heart courantees to continue all week. Friday of last week, being the seventy-third anniversary of the approval by the Holy Father of the Rules of the Oblates of Mary Immaculate, all the members throughout the world renewed their vows. The rector of the university presided at the ceremony. At the college and university all classes had conge for

college and university an classes had congreted the day.

On the first Friday in Lent the ceremony of the erection, or rather re-erection, of the Way of the Cross in St. Patrick's church, which had been removed during the alterations in the sacred edifice, was performed by a sermon preached by Rev. Father Burke of the Congregation of St. Paul of New York, who had arrived in advance for the two weeks' Mission to be preached by the Paulist Fathers in St. Patrick's, which commenced on Sunday.

SOCIETY OF CATHOLIC WRIT-ERS.

Organization in Good Working Order Grand Meeting to be Held in May.

At the Tuxedo, N.Y., on last Friday evening, the Society of Catholic Writers of this city had an important and agreeable meeting, with the President in the chair. More than thirty members were present in spite of the inclement weather, and the programme as announced last week was carried out perfectly.

In opening the meeting Rev. John Talbot Smith, President, congratulated the members on the fact that for the first time since its foundation a year ago the society was in good working order, with its committees all equipped and a board of working officers, both able and willing to perform their duties. Moreover the young writers of the city were taking an interest in it, and before the grand meeting in May, in which many distinguished authors of the country would be invited to take part, fully a hundred members would be working in harmony to carry out the aims of the society. He emphasized the new feature of the meetings, that every Catholic writer was invited to attend them, whether a member or not, and to bring with them their non-Catholic literary friends, for whom they could vouch and who might be curious to see the workings and feel the spirit of the society.

The Rev. Henry O'Keefe, who was first on the programme, did not appear owing to illness.

Mr. Arthur Ryan described the career and

the spirit of the society.

The Rev. Henry O'Keefe, who was first on the programme, did not appear owing to illness.

Mr. Arthur Ryan described 5the career and reviewed the novels of Dr. J. V. Huntington, whom readers of thirty years ago admired as the author of a cleverly sensational romance named "Rosemary," and of two stories of New England life, "Alban" and "The Forest." These books were still in the market, and still enjoyed popularity, although the New England stories were not written to please the taste of present readers. The widow of Huntington is at present living in New York.

Miss Brunowe's views and experiences as a successful writer of stories for young people were then described by herself, and aroused both interest and amusement. The editor of the Penny Magazine, Mr. T. C. Quinn, in a brief speech, congratulated the society on the good work it had undertaken, and urged the members to keep the flag flying, no matter what the obstacles. He had enjoyed fifteen years' experience in journalism, both Catholic and secular, and in all that time had been forced to make a guess at the Catholic side of therary work, since no such organization as this existed to give the amateur and the beginner aid or instruction. Mr. Quinn is the founder and proprietor of the Penny Magazine, and is winning success where other ventures of the same kind have failed.

A lively discussion followed on the value of the book reviews in Catholic journals. The general opinion of the members was that the majority of Catholic journals gave no critical reviews of books that could be of value to Catholic writers. The mention of a book was a good advertisement, but for the formation of taste in readers and the benefit of writers a good review would give additional value. At the close of the meeting the committees went into session, and the next meeting was announced for March 15 at the Tuxedo.

STABAT MATER DOLOROSA. By Jacopone da Todi — the "Francischet."—a new translation.

et."—a new transaction.
Stood the doleful Mother weeping.
By the dark Road, vigil keeping.
While uplifted, died her Son.
Grief his sword relentless driving
Through her soul, smore keenly riving.
And she moaned, with pain fordone.

Oh, with what deep sorrow laden Was that blessed Mother -Maiden Who God's One Begotten bore! When she saw her Offspring peerle Hands and feet nalied, could she, Look on agony so sore?

What man liying so hard-hearted As to feel no grief imparted By th' excess of Mary's woe? Who could witness her great anguish, While she saw Him bleed and languish And could curb the hot tears flow?

She beheld Christ agonizing— Victim scourged, Priest sacrificing— For His people's debt of sin: On her Son she gazed with moaning, When with Death He struggled gros When He died our love to win,

Mother, fount of love cer'flowing,
Ah! may I, thy dolours knowing,
In thy bitter grief have part:
May my spirit cold, unruly,
Burnlwith love of Christ, God truly,
And console His Sacred Heart. On mine heart be graven solely Jesus' deep wounds, Virgin holy, Wounds of Jesus crucified, All His pains, my Lord and Brother, Borne for me—O loving mother—Those dread pains with me divide.

Pity for thy tears so tender May I feet until I render At my death the last faint sigh. By the Cross where thou art ever, Place me, and desert me never: Hear, oh, hear my longing cry!

Virgin, all chaste maids excelling, Grant this wish, that aye is welling From mine heart, to mourn wi In my soul Christ's death to carry, In His Wounds all days to tarry, This obtain of God for me.

Be those bleeding Wounds my treasure, And His Cross my only pleasure; Be my drink His Blood Divine. Virgin, by thy prayer defend me, In the Judgment hour befriend me, Lest Hell's dreadful doom be mine.

Christ, when I through death am speeding Give, by Thy dear Mother's pleading, Give to me the victor's palm.
When at last my flesh shall perish,
Oh do Thou my tried soul cherish
In Thy Heaven's all-blissful calm!

-Sonnets and Lyrics by Rev. Michael Watson S. J., Melbourne, Vic., Australia.

Now are the days of humblest prayer, When consciences to God lie bare, And mercy most delights to spare, Oh hearken when we cry, Chastise us with Thy fear; Yet, Father! in the multitude Of Thy compassions, hear!

Now is the season, wisely long, Of sadder thoughts and graver song, When ailing souls grow well and strong, When ailing souls grow well an Oh hearken when we cry, Chastise us with Thy fear; Yet. Father! in the multitud Of thy compassions, hear!

The feast of penance! Oh so bright,
With true conversion's Heavenly light,
Like sunrise after stormy night!
Oh hearken when we cry,
Chastise us with Thy fear;
Yet. Father! in the multitude
Of Thy compassions, hear!

Oh happy time of blessed tears, Of surer hopes, of chastening fears, of the state of th

We, who have loved the world, must learn, Upon that world our backs to turn, And with the love of God to burn. Oh hearken when we cry, Chastise us with thy fear; Yet, Farher! in the multitude Of Thy compassions, hear!

Vile creatures of such little worth!— Than we, there can be none on earth More fallen from their Christian birth, Oh hearken when we hear the cry, Chastise us with Thy fear; Yet, Father! in the multitude Of Thy compassions, hear!

Full long in sin's dark ways we went,

xet now our steps are Heavenw And grace is plentiful in Lent. Oh nearken when we cry. Chastise us with Thy fear; Yet. Father! in the mutitude Of Thy companies.

All glory to redeeming grace,
Disdaining not our evil case,
But showing us our Saviour's Face!
Oh hearken when we cry,
Chastise us with thy fear;
Yet, Father in the multitude
Of Thy compassions, hear!
—Father Faber.

SAVONAROLA. Glowing Tribute to His Memory by Mr.

John Francis Waters.

There was a large and certainly a delighted audience at St. James' hall last evening when Mr. John Francis Waters delivered his new lecture with the title above given. Before and after the speech of the evening Mr. and Mrs. H. Collier Grounds gave a select programme of vocal and instrumental music in their well-known, finished and artistic style. Mr. Grounds' piano solo, "The Err King," was received with great applause, as was also his playing of Liszt's Wiebestraum. Mrs. Grounds' sweet and sympathetic voice was displayed almost at its best in such songs as "Leave Me Not," (Matei) and "O Thou Sublime Sweet Evening Star" (Wagner), and she had to respond to a well-mented encore. Both the iecturer and Mr. Grounds are much indebted to Messrs, J. L. Orme and Son for kindly supplying the Steinway grand, a splendid instrument used on the occasion.

THE LECTURE.

Mr. Waters, on coming forward, was received with great applause. His lecture lasted over an hour, and was a notable contribution to the literature that of late has appeared in such voiume about. Savonarola and the times in which he lived. Mr. Waters always makes

to the literature that of late has appeared in such volume about. Savonaroia and the times in which he lived. Mr. Waters always makes an exhaustive study of his subjects, it being always his rule to lecture only on such subjects as have been familiar to him for years. His researches in clucidating the issues involved in the life and death of Savonarola evidently con-

as have been familiar to him for years. His researches in clucidating the issues involved in the life and death of Savonarola evidently constituted a labor of love.

From the outset the lecturer made it evident that he was going to tell, "without fear or favor," the plain truth about Roderigo Borgia, known in the august line of the Roman Pontifla as Alexander VI. That name of sover eignity the Borgia was made infamous, but in the long, time of the Popes thus is a rare exception indeed. Mr. Waters claimed that intelligent believers should not be scandalized by the wickedness of the Borgia; that there was a Judas Iscariot among even the Lord's chosen twelve; that it had been foretold that scandalism us come; and that not even Alexander VI. himself never taught anything contrary to faith or morals. But it was simply not possible to do justice to Savonarola without telling the facts in the case regarding Alexander VI. And surely, said the lecturer, the cause of the Church, which is the cause of Truth Himself—and, therefore, impregnable—cannot suffer by any honest statement of absolute fact.

FACT NOT CONTROVERSY.

It was with matters of fact, Mr. Waters said, he proposed to deal, and not with matters of controversy. He spoke of Savonarola's orthodox Catholicity. That was a something that could not be denied. Despite Alexander VI., Savonarola never wavered, even for an instant, in his adherence to the Holy Roman See. If he be a saint—though not formally canonized—and if he be a marty, he is a Catholic saint and a Catholic martyr, and not otherwise. This is beyond all doubt. It matters not under what head we examine his multitudinous writings—whether it be doctrine and creed, or good works or Church authority, or the sacraments, or confession of sin, or rice and ceremonies, or the Holy Mass, or devotion to the Blessed Virgin Mary—Savonarola was Catholic to the last drop of his blood. This is freely admitted by the greatest non Catholic writers, by such men as Macaulay, Sismondi,

Von Ranker Creighton, Symonds, Mosheim, and others. The evidence is simply overwhelming even that sometime Calvinist and subsequent freethinkers Boyie, writes of Savonarola as "a friar who, and who at the hour of his death went to confession and communion, made an act of faith in the Real Presence, and humbly accepted a Pienary Indulgence granted to him by the Pope." There never was, said the lecturer, a more preposterous thing than to speak of Savonarola as some ill-informed writers have done, as a precursor of the Reformation. The reforms that Savonarola would have effected were reforms within the Church, of discipline and morals, not of doctrine and ritual and dogms. He would have reformed, not transformed. Savonarola himself completely acknowledged again and again the Primary of the Roman See, calling the Pope "the supreme head of the Church of Rome, the mother," he adds, "of ail other churches, whoever departs from the unity and the doctrines of the Roman Church, unquestionably such a one departs from Christ." In the last sermon which Savonarola ever preached he says, "I have always submitted and even now submit to the correction of the Roman Church; I seek not to weaken but rather to augment its power."

The learned Villari, referring to Savonarola's

ever preacned ne says, "I have always submitted and even now submit to the correction of the Roman Church; I seek not to weaken but rather to augment its power."

The learned Villari, referring to Savonarola's faith, says, "If any should fail to recognize that Savonarola's belief is purely and exclusively Roman Catholic, and that Savonarola himself remained steadfastly true to his creed to the close of his life, it would be impossible to find other proofs by which to convince him."

A PRIEST'S VIEW.

The lecturer heartily concurred in the view of the Reverend William Barry, a Catholic priest of high standing and a well-known man of letters, that Savonarola was not bound to give up his life for nothing to the Borcia, "Was Savonarola bound," says Father Barry, "to compass his own death? If he was not, the head and front of his offending disappears, and even the most scandalous Pope that ever sat in the Apostolic chair is a witness to his virtues and their happy consequence."

Mr. Waters presented a vivid word-picture of the illustrious Prior of Saint Mark's in every respect of his multiform life, as preacher, philosopher, orator, saint, and statesman, and the lecture abounded in dramatic and striking passages, such as the impressive death-bed scene with Lorenzo the Magnificent and Savonarola's own heroic death of shame and yet of doubtless glory, for he has conferred incalculable benefits upon us all. In an evil time he stood up for righteousness, for man's free-will and God almightiness, and if a man is to be judged by unswerving fidelity to his standard of truth, then Savonarola is lifted above our heads as high as Heaven.—Ottawa Evening Journal, Feb. 17.

WEDDING BELLS.

LONG-MADDEN.

Long-Madden.

A very pretty wedding took place at St. Patrick's church, Stayner, on the 8th inst., when Mr. J. J. Long, of Collingwood, was united in marriage to Miss Mague Madden, daughter of Mr. A. Madden of Stayler Madden.

The ceremony was pewer Father Moyna, of Office of Mr. A. Madden of Stayler Madden, to the control of the Mr. A. Madden of Stayler Madden, trimmed with chiften, and carrying a snower bouquet of white roses, was ably assisted by Miss Agnes Long, sister to the groom—who was courteously watted upon by Mr. M. Madden, brother of the bride.

Miss Madden, for the past five years, officiated as organist in St. Patrick's church, and the other members of the choir exemplified the appreciation of her services by the presentation of a very handsome gift.

The reception, given at the residence of the bride's father was largely attended by immediate friends, who brought with them numerous and costly presents. The happy couple left on the evening train for points eastward.

ons and costly presents. The happy couple left on the evening train for points eastward.

Devereux Downey.

A very pretty wedding took place in St. Columban church, Irishtown, on Wednesday morning, the Sth inst. when Miss Lizzie Downey, daughter of Mr. Stephen Downey, was united in marriage with Mr. Wm. Devereaux, of Tuckersmith, near Seaforth. The ceremony was performed by the Rev. Father Downey, brother of the bride, assisted by the Rev. Fathers Fogarty, of St. Columban; Kealy, of Raleigh, and Gnam, of Hesson, and was winnessed by a large number of friends. The bride, assisted by her cousin, Miss Maggie Pierce, of Mitchell, was beautifully attired and looked charming. The groom was supported by his brother, Mr. Robert Devereaux, of Scaforth. At the conclusion of the ceremony the party repaired to the home of the bride's parents, where the guesis sat downto a sumptuous wedding breakfast, at the close of which hoasts, appropriate to the occasion were given and responded to by many present. A grand reception was given in the evening at the beautiful home of the groom, Fairview Hall, where many invited guests assembled to welcome the happy young couple. Mr. and Mrs. Devereaux were the recipients of numerous beautiful and costly presents, showing the esteem they are held in by their many friends and acquaintances. With the Expositor the London Carriollic Record extends congratulations to the new-shine upon them.

MR. LAUGHLIN McDonald, Lancaster. MR. LAUGHLIN MCDONALD, LANCASTER.
The death occurred on Monday, the 13th inst., of Mr. Laughlin McDonald, an old and respected resident of this place. Deceased was the son of the late Donald F. McDonald, of St. Andrews, Ont., and nephew of the late Rev. Father John McDonald, of St. Raphaels, whose zeal and unitring labor in the interests of religion throughout. Eastern Ontario made his name so widely known and reverence during the first half of the century, the pioneer days of Glengarry.

Glengary, and control of the control

submission to God's will which marked his whole life.

The funeral, which was largely attended, took place on Thursday, the 16th to Williams town, where solemn Requiem Mass was celerated by Very Rev. J. Twomey, after which the remains were laid to rest in St. Mary's cemetery. Mr. McDonald was unmarried. He leaves two sisters, who were his constant companions, to mourn his loss. May his soul rest in peace! MR. EDWARD KIRWAN, Sr., MARCH, ONT.

MR. EDWARD KIRWAN, Sr., MARCH, ONT.
It is our sad duty to record the death of Mr.
Edward Kirwan, Sr., March, who died on Feb.
6th, after a long and painful illness, known as
cancer. He bore his illness with Christian
patience and resignation to the will of God,
Rev. Father Sloan, P. P., being in constant attendance at his bedside. He dued fortified by
the last rites of the Catholic Church. He was
an exemplary Catholic and a charitable neighbor, which won for him the esteem and respect
of all who knew him. The funeral, which took
place on Wednesday, the 8th, inst., was one
of the largest seen in that section for a long
time, being over a mile in length. He leaves a
widow and three daughters to mourn his loss.

May his soul rest in peace!

MRS. MICHAEL COSTELLO, ENNISMORE. We regret to announce the death of Catherine McCarthy, telict of the late Michael Costello, which occurred at her home in Ennismore, on Jan. 24. The deceased lady had reached the advanced age of eighty-six years, but enjoyed good health until four days before her death, when she was attacked with la grippe,

and weakened gradually until death ended her sufferings on the above mentioned date. Sho was a daughter of the late Engene McCarthy, and was born in the city of Cork, Ireland, coming to this country with her parents about sevening to this country with her parents about sevening to this country with her parents about sevening to this country with her parents about seven. About sixty four years ago she was married to the late Michael Costello, who predeceased her thirteen years ago. She leaves a family of six daughters and one son to mourn her loss. They are: Mrs. J. Shanahan. and Mrs. Stephen O'Reiliy of Ennismore; Mrs. John Moloney of Douro; Mrs James Herbert, Mrs. P. H Barry of Rochester, N. Y.; Mrs. M. Dwyer of Midland City, Mich., and Paul Costello, ex-Reeve of Ennismore.

City, Mich., and Paul Costello, ex-Reeve of Ennismore.

The funeral took place on Thursday, 25th of Jan. to St. Martin's church, where High Mass of Requiem was celebrated for the repose of her soul by Rev. Father McColl, and thence to the Chemong cemetery for interment.

The pall-bearers were: Messrs, Timothy Crough, David Quinlan, Peter Flood, Edward Corkery, John Brick and Stephen O'Reilly, May her soul rest in peace!

AN OTTAWA SINGER PRAISED

AN OFTAWA SINGER PRAISED.

The Denver, Colo., Sunday News has this to say of one of Ottawa's talented musicians: "Few strangers have made so many warm friends in so short a time in Denver as Mile. Helene de Rideau, and it is with sincere regretato New York, there to resume the musical like which was interrupted when she came to Denver to care for her brother. The latter, Mr. William O'Reilly, has improved marvellously in health since his arrival here, and will remain, staying in the family of Judge and Mrs. Summer. Mile, de Rideau's sweet disposition and gentle presence have endeared her to many, and her magnificent knowledge of musical art, combined with the quality of her fine soprano voice, have made her an acquisition to musical circles in Denver, which in is a pity they must lose. She hopes to spend the summer vacation here." Miss de Rideau and Mr. O'Reilly are children of Mr. John O'Reilly, of this city.—Ottawa Free Press.

MARKET REPORTS.

London, Feb. 23.—Grain, per cental — Red winter, \$1.15 to \$1.17; white winter, \$1.15 to \$1.17; white winter, \$1.15 to \$1.17; peas, 85 to \$5e; barley, \$5 to \$1.03; corn, 75 to \$0c.; buckwheat, \$9e to \$1.00; beans, 75 to 9ec. Dairy Produce—Eggs, fresh laid, dozen, 18 to 20c; butter, best roll, 17 to 20; butter, fereamery, retail, 19 to 21c; cheese, pound, wholesale, 7½ to 8c.

retail, 19 to 21c; cheese, pound, wholesale, 7½ to 8c.

Farm Produce—Hay, per ton, \$6,00 to \$7.00; straw, per load, \$25 to \$3.00; straw, per ton, \$5,00 to \$6.00; honey, per pound, 9 to 12c.

Vegetables — Potatoes, per bag, 70 to 85c; cabbages, per doz., 40 to 50c; onions, per bag, \$110 to \$13.35.

Poultry (dressed) — Fowls, pair, 60 to 75c; ducks, per pair, 65 to 85c; turkeys, per lb., 10 to 12c; geese, each, 65 to 85c.

Meat-Pork, per ewt, \$5.00 to \$5.25; beef, forequarters, \$4.50 to \$5.00; beef, hindquarters, \$5.50 to 86.25; beef, sides, \$4.00 to \$5.00; mutton, by carcass, \$5.50 to \$6.25; beef, sides, \$4.00 to \$5.00; mutton, by carcass, \$5.50 to \$5.00 to \$5.00; thind, by pound, \$10 9c.

Seeds—Clover seed, red, \$3.25 to \$3.50; alsike clover, seed, \$3.00 to \$4.00; timothy seed, per bushel, \$1.25 to \$1.75.

Live \$50ck—Live hogs, \$4.00; stags, per lb., 2c; sows, per lb., 2 to 3c; pigs, pair, \$3.00 to \$5.00; tablecters.

per 10, 2c; sows, per 10, 2 to 3c; pgs, pair, \$3.00 to \$5.00; Toronto.

Toronto, Feb. 23. — Wheat—Offerings are fair, and there is a good demand; cars of red and white wheat west, are quoted at 59c. As airbay grades are steady; No. 1 hard North 190. Even is dult; cars of sealed Midaind at 190. Even is dult; cars of sealed Midaind at 190. Even is dult; cars of sealed Tolled in barrels Toronto freights are steady \$2.15 to \$8.20. Millifeed firm; cars of shorts are quoted at \$14 to \$16, and bran at \$11.50 to \$15.00 to \$15.00

course. of Indecensith, near Seaforth. The exercision was performed by the Rev. Father Downey, brother of the bride, assisted by the Rev. Fathers Fogarty, of St. Columban; Kealy, of Raleigh, and Gham, of Hesson, and was witnessed by a large number of friends. The bride, assisted the her committed the result of the bride of the bride of the result of the best of the bride of the bride of the bride of the party required to the home of the bride's parts, where the gas at the close of which toosts, appropriate to the occasion were given and responded to by many present. A grand reception was given in the evening at the beautiful batterish and responded to by many present. A grand reception was given in the evening at the beautiful batterish and responded to by many present. A grand reception was given in the evening at the beautiful batterish and the summary in the grown provided and acquaintances. With the Expositor the London Cartiols, the temperature of the property of the respondent of the provided and acquaintances. With the Expositor the London Cartiols, the temperature of the provided and acquaintances. With the Expositor the London Cartiols, which the Expositor the London Cartiols, the provided and acquaintances. With the Expositor the London Cartiols, the provided and acquaintances. With the Expositor the London Cartiols, the provided and acquaintances. With the Expositor the London Cartiols, the provided and acquaintances. With the Expositor the London Cartiols, the provided and acquaintances. With the Expositor the London Cartiols, the provided and acquaintances. With the Expositor the London Cartiols, the provided and acquaintances with the fire and the provided and acquaintances. With the Expositor the London Cartiols, the provided and acquaintances with the provided and acquaintances. With the Expositor the provided and acquaintances with the provided and acquaintances and the provided and acquaintances with the provided and acquaintances. With the Expositor the provided and acquaintances with the pro

Latest Live Stock Markets.

TORONTO.

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Toronto, Feb. 23.—Several loads of butchers' cattle, averaging from 900 to 1,600 lbs, sold at from 3½ to 3½c, per lb.

Three shippers, averaging close on 1,400 lbs, were reported to have sold at 5c, per lb.

A load of good butchers' extite, averaging 1,070 lbs, sold at 3½c, and \$5 added.

Thirteen cattle, averaging 1,109 lbs, sold at 3½c, per lb.

Some choice milkers are in request, and may fetch up to \$50 each. Those here yesterday and to-day sold at from 25 to \$45 each.

Stockers are worth from 3½ to 3½c, per lb. For choice stockers 3½c, would be paid.

Export bulls are suling at from 3½ to 3½c, per lb. Good sheep are quoted at from 3½ to 3½c, per lb. Lambs are steady at from 4 to 4½c, per lb. Bucks are quoted at from 2½ to 2½c.

Light hors gave way \$c, per lb, and are now fetching from 4 to 4½c, per lb.

Choice hogs (of from 160 to 200 lbs.) sell at from 4½ to 4½c, per lb.

Heavy fat hogs are doll at 3½c, extra top figure.

Sows are worth 3c, and stags 2c, per lb.

Heavy fat hogs are dull at 3½c, extra top figure.

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Sows are worth 3c, and stags 2c, per lb.

East Buffalo, N. Y., Feb. 23.— Cattle — Receipts light, 8 cars, mostly Canadas; market steady for butchers; no stockers sold: veals lower; light to good, \$4.50 to 87; tops, \$7.25 to \$7.50. Hogs — Yorkers, early, \$3.90 to \$3.95; closed at \$3.85 to \$3.90; light, \$3.80; mixed, \$3.90; heavy grades the same; pigs dull, \$3.70 to \$3.75; few Michigans, \$3.90; roughs, \$3.30 to \$3.50; stags, \$2.50 to \$3; all sold; closed weak, Sheep and lambs — Best lambi, \$4.90 to \$5; few tops, \$5.65 to \$5.10; culls to good, \$4 to \$4.85; mixed sheep steady; culls to good, \$3.40; wethers and yearlings, \$4.50 to \$4.65; few Ancy brought more; heavy cynort lambs, \$4.90 to \$7; feeding lambs, \$4.50 to \$4.75; bulk sold; closed steady.

A FISHERMAN'S TRIALS. Exposure While at Sea Brought on an Attack of Sciatica Which Caused the Most Excruciating Agony.

Attack of Scinica Which Caused the Most Exeruciating Agony.

Mr. Geo. W. Shaw, of Sandford, N. S., follows the occupanon of a fisherman, and, like all who parsue this arduous calling, is exposed frequently to inclement weather. Some years tacked by scinica, and for months suffered his tacked by scinica, and for months unferred his something agonizing, and he was endured was something agonizing, and the doctor who attended him said that it had also affected the spine. After being under the care of a doctor for several months without getting relief, Mr. Shaw discontinued medical treatment, and resorted to the use of plasters and liniments, but with no better results. He was advised to try Dr. Williams' Pink Pills and finally decided to do so. After using them for a couple of weeks, he found a decided relief, and in about two months' time every trace of the trouble had disappeared, and he has not since been troubled with any illness. Mr. Shaw says he occasionally takes a box of pills to ward off any possible recurrence of the trouble.

Those attacked with sciatica, rheumatism, and kindred troubles, will avoid much suffering and save money by taking Dr. Williams Pink Pills at the outset of the trouble. Sold by all dealers or sent post paid at 50c, a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

VOLUME XXI.

The Catholic Record.

London, Saturday, March 4, 1899-WHERE IS THE CONNECTION?

For the benefit of our readers who may not have books of reference to hand, it may not be amiss to quote a few facts which are of practical interest in our days of Ritualistic agitation. The gentlemen who yearn for ecclesiastical vestments of the most approved pattern are very fond of claiming kinship with the Apostolic Roman Church.

Their dulcet utterances about the truth, and their slavish imitation of Catholic rites, may beguile the many from the conviction that they are not ecclesiastical jackdaws.

They are, of course, striving and straining after truth. We sympathize with them, and we humbly suggest that falsifying history will not help them to the wished-for goal. They are in the position of those described by St. Cyprian: "Whoever parts company with the Church and joins himself to an adultress is estranged from the promises of the Church. He who leaves the Church of Christ attains not Christ's reward. He is an alien, an outcast, an enemy. He can no longer have God for a Father who has not the Church for a Mother." The theory of the resuscitation of the early British Church by the Ritualists has not a shred of evidence or argument to cover its grotesque deformity. The British Church was founded by the Pope, and the Ritual ists are but an offshoot of a sect that was born of lust and cradled by cruel ty and rapacity.

The Venerable Bede informs us tha Pope Elutherius sent missionaries t instruct the British people. Thei success was ample, for in a short tim we read of flourishing dioceses peopled by thousands of men and wo men who believed in the same truth that are proclaimed to-day from Cath olic pulpits and who recognized th fact that all the faithful should b united by bonds of one and the sam faith and communion with the Churc

of Rome.

When the Britons were driven fro their holdings by the Anglo-Saxon who were immersed in paganism, Ron sent to them also a heroic missiona to tell them of the story that has tran formed the world. So fruitful was h labor, and so zealous were those w succeeded to him, that a Protestant h torian tells us that in a single ce tury England became known to Chr tendom as a fountain of light, as land of learned men, of devout and u wearied missions, of strong and pic kings. Our space prevents us fr pointing out in detail the spirit leaders who not only kept their st jects firm in faith, but protected th oftimes from kingly despotism, and v never wavered in allegiance to Chri Vicar. Disputes arose, but they affect matters of discipline only. Up to time of Henry VIII. Englishmen w one in faith: they were obedient docile to the Mother that rescued th from barbarism, and the ruins

temples show eloquently their gener Their souls were fed and streng

ened by the Bread from heaven, the love for their Mother burne brightly in the heart of peasant a that of chivalrous knight, who lo to her as the safeguard and defen his purity. So it was until the st ard bearer of a new creed appear Henry VIII. cut the chain that be his kingdom to Rome, and char the freedom of truth for English into a blind, slavish servility to S The claims of spiritual authority mitted for nearly ten centuriesfended, too, by illustrious Bishops, were as a barrier to king again foes-were set aside, and a blo sensual monarch sent out the ma that he alone was supreme head Church of England. His main a ments were the axe, the gibbet the stake, and his chief upholders a band of truckling minions a and as cruel as any that ever in the earth. These words may strong, but they are a Chesterfic utterance when compared to of the unscrupulous Littledale calls them utterly unredeemed vi Henceforward things spiritual to be controlled by the King. I to be the pillar of fire to guide h jects through the night; and eve