The Catholic Record. London, Saturday, March 9, 1901.

The Methodist preachers propose to

THE FRIARS IN THE PHIL-LIPINES.

the Phillipines. Now this is not only a charming proof of their modesty, but an unimpeachable proof of their enlightened Christianity. To the lechery and rum drinking that have been foisted upon the natives they want to add the vagaries of religious sentimentality that has produced an abundant crop of infidels wherever it has fourished and a crime that has no horrors to their overwrought imagination. The good gentlemen never stop to think that long before they opened the revival business the Friars were teaching the natives to wear clothes and to know and serve God.

They have been told repeatedly by non Catholics that the Filipinos are hospitable, reverent, pure, not addicted to profanity, of rare ability in the mechanical arts, no strangers to the pleasures of advanced education ; and yet they clamor for the banish. ment of the men who have labored to produce that civilization. Why don't they petition for the banishment of everyone whose sense of justice the infidels of the islands? If they are heralds of anything that can in the remotest way be associated with religion, what possible quarrel can they have with the Friars? If they are not too hopelessly cursed by unreasoning bigotry they must admit that the influences that have made for order and law and God should be respected and retained on the Islands. But we are afraid that the religious bucanneers will not relinquish the Evangelical business until they have given one more proof of their inability to do anything more than distributing Bibles, manufacturing false reports for home societies, living genteely keeping out of the way of danger, and concecting lies about Catholic missionaries. The Filipinos should certainly keep an attentive eye on the gentlemen who see no harm in the expulsion of their teachers and the

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JALIFIED Give par-nce. Den-nonville. 1167-1.

THE CORONATION OATH.

whelesale confiscation of their pro-

We are very pleased to notice that the Catholics of the Empire have resented the gross insults to their faith tamely down under such an insult, contained in the anti-Catholic oath even from their Sovereign. Our leadtaken by King Eiward on the occasion ers should see to it that no English it, hopes that it may be the means of fessor, and millions upon millions, not removing the hateful fanaticism. We only of Englishmen, but of all nations, suppose that a few bigots will object, but both before and since their time, have we are satisfied to believe that the kneeled and do kneel in fervent adormajority of Englishmen who, however ation is "superstitious and idealtrcus." they may be opposed to Catholicity, are not strangers to fundamental ideas of truth and justice. will give the movement their unqualified support.

When we think that our churches have resounded with sermons extolling the virtues of the late Queen, and pledging to her successor the loyalty that finds its best proof on the battlefield and in love and devotion to Eng land's institutions, it is passing strange that so useless an insult should have been proffered to millions of His Majesty's subjects. Why should we be set apart from the myriads of the Empire and branded as idolaters, and the most sacred articles of our creed banned by contumelious epithets? Must the old prejudice and ignorance that prompted this intolerant blasphemy be allowed to have an abiding refuge on the statute books of a Government whose constitutional foundation has been laid by Catholic hands? We are not living in an age in which priests are harried and hunted, and that is disposed to reckon the priest batter as one of the most valuable of public officials. Nor are we subjects by sufferance only, so that any insult, however wanton, can pass unchallenged. We are English subjects, and we claim English rights. If every Englishman's house is his castle, how may our house of faith, dearer to us than are earthly possessions, be, with any show of justice, broken into

and defiled? Is it nothing, said the late Father Bridgett, that so many mayors, magistrates and judges in England and Ireland are Catholies? So many of our

That the Earl-Marshal is a Catholic? That Catholics are Governors in our colonies, ambassadors at foreign courts, members of the Privy Council? Have not our Bishops been more than once thanked by a grateful sovereign for their prayers offered up for the have the Friars banished forever from Royal Family in that very Sacrifice which this declaration stigmatizes as idola trou ?

We have "on the sand-drift and the veldt side" contributed our quota to the upbuilding of the Empire, and deserve to be paid in something better than the coin minted by departed fanatics. And we do not want any priv ileges! We demand immunity from insult, no matter from whence it comes, because we live under a flag that guarantees equal rights to all, irrespective of race or creed.

We expect in justice that a Declaration that holds up our religion to contempt and public execration and that a standing refutation of its claims to a liberal and enlightened policy, but a menace also to the unity of the Empire, shall be relegated forever into oblivion. Let it pass away among the noisome and slimy things that have crawled out of diseased and fanatical minds, and has not been hoplessly impaired will rejoice. As it stands to-lay it is a stench in the nostrils of decent men : a relic of the barbarism that has sullied the pages of history whose perusal bow the head in humiliation. There is not the shadow of an excuse for the retention-not a reason that can be invented by the most astute politician.

We are quite willing to admit that His Majesty, who has been ever distinguished for his good taste, deems the scurrilous and calumnious Declaration unworthy of a place on any gentleman's lips. We believe that he would not affront the humblest menial as grossly and cruelly as an act of Parliament has caused him to affront the thousands who have fought and bled for him -- the millions of Catholics who in the lands that own his kinship spare no sacrifice of muscle and brain in their desire to add to the brilliancy of the crown he has inherited. But still an insult has the same meaning even when uttered by rova lips, and we should make it clear to all men that Catholies will not sit ruler will be forced to swear that the

A LENTEN SUGGESTION.

To most people, especially the young, the seven weeks of Lent seem intermin able. The season of merry making, theater-going, and general amuse ments which came in with such a rush after Christmas is now brought to a standstill for all who are worthy of the name of Catholic.

Even what is called society is forced by common decency to conform, at least exteriorily, to the penitential

Now every one, the young and the old, should bear in mind that some thing is required of them during the season—all, in imitation of our Lord, must make some sacrifice. So few there are who think themselves obliged to fast or abstain that the great majority are obliged to invent some means of mortification which, while it will not injure their health or prevent them from fulfilling their duties will at least make them feel the spirit of this holy time.

"I don't see any harm in going to a theater during Lent; it isn't a mortal sin," says some young simpleton. No, it is not a mortal sin; but it shows that you have very little love of God in your heart-for you are likely one of those who maintain that you cannot fast. Would you also persuade yourself that you are capable of no practices of mor tification, even so slight a denial as

Lent is the time of self-denial, penance and prayer, and therefore parties, ball, public amusements are all out of place. Your evenings should be spent at home with your families. nt rest yourself in good reading or in

days of Lent.

THE CHURCH AND THE FUTURE. between

one Church is truly the Church of the whole people, of whom the great majority are and ever will be wagegroung man there was nothing farther from his thoughts than to imagine that anything of good could come from the Nazareth of the Catholic Church. borers in his town, and it never dawned on him that there was any intellectual trammels of the orthodox creeds. My mind was not tied to any definite form had any dignified thinker for its exthey came. Some of them held me for a few years, but they readily palled on me. Finally my intellectual life came to a state of hopeless agnosticism. It was then the consideration of the Cath olic system was forced on me by a pe cuitar congeries of circumstance present hour I have found peace for

tury, and I find in the PUBLIC SENTIMENT OF THE DAY some strongly marked phases, each of which well merits careful consideration as a potent factor in the present and the future of the race. They may be viewed conjointly in what may easily be a more or less veiled correlation. These phases of current thought are: The comparatively new attitude of non Catholics towards Catholicism; the conserver of law and order will be the spirit of unrest regarding the sat. the ancient and mighty Church of isfactory solution of certain grave so - Rome. With her undisputed and beciologic problems; the apparently unreserved acceptance and enjoyment of the purely material side of things, as the best that life can offer; and, in its relation to this practical materialism, role in which she has so often shone the seemingly contradictory and high outside the domain of matter.

After noting the marked change among non Catholics in regard to the Church, namely, where Catholicism and all thereby implied has been re Catholicism in the matter. garded with suspicion and hostility, here now obtains, throughout almost

Considered simply in its human asthan the observation of operative Cathbe largely ascribed also to that tendand investigation which has made such her part; not only by displaying, in a clique. In fact, such an attitude the lives of her ever-increasing members and in their works the spectacle bers and in their works the spectacle of gospel teaching in practice, but also neither respect for riches nor contempt by supplying a vast fund of informa for poverty. Her aim is the saving of tion, oral and other, regarding her souls; not, as some non-Catholics seem easily available for the honest in- power. The answer given by the

CHURCH. Is it, then, to be wondered at that, with an increased knowledge of Catho licism, the watchers on the heights and far-seeing thinkers are beginning to teaching Church: What doth it profit teaching Church: What doth it profit teaching Church: What doth it profit to the whole world and to teaching of the gospel.

the Church's views on the great ques- spirit of the time. we ks of charity. Try to be home every evening in time to join in with the family in the recitation of the recitation of the reserve swill prepare your soul for a happy Easter. No one is worthy to rise with Christ at Easter who has not in the Church's views on the great questions of the great questions of the time, with an accompany with the time, with an accompany with the tribust of the time, with an accompany with the tribust of the time, with an accompany with the tribust of the time, with an accompany with the tribust of the time, with an accompany with the tribust of the time, with an accompany with the tribust of the time, with an accompany with the recitation of the great questions of the time, with an accompany will be that the growing eagerness of inquiry touching a possible disembodied existence, which the writer product of the race is onward inquiry touching a possible disembodied existence, which the writer product of the race is onward inquiry touching a possible disembodied existence, which the writer product of the race is onward inquiry touching a possible disembodied existence, which the writer product of the race is onward inquiry touching a possible disembodied existence, which the writer product of the race is onward inquiry touching a possible disembodied existence, which the writer product of the race is onward inquiry touching a possible disembodied existence, which the writer product of the race is onward inquiry touching a possible disembodied existence, which the writer product of the race is onward inquiry touching a possible disembodied existence, which the writer product of the race is onward inquiry touching a possible disembodied existence, which the writer product of the race is onward inquiry touching a possible disembodied existence, which the writer product of the race is onward inquiry touching a possible disembodied existence, which the writer product of the race is onward inquiry touching a possible disembodied existence, which the writer product of the race is onward inqu

bravest officers in the army and navy? suffered with Him during the forty eminent economists of Europe and and favorable influence on the future LEAVES FROM A MISSIONARY'S America, of the present illustrious Pon-tiff's encyclical on the proper relations of investigation exists almost wholly ably the most striking example of such obvious reasons. The Church, speak The Thoughtful Views of a Converted testimony in recent years. If other ing with divine authority as the sole proofs of the Church's care for the repository of the whole truth in re-Hon. Judge Cortright contributes to telests of the "plain people," and, solved for her members every question the Catholic World Magazine for Feb therefore, of the whole community, ruary an able article on "The Catho" were lacking—and they were not lie Church and the Future." Judge THE POPE'S PROPOSITION

stock, in the early half of the century, and to make suitable provision for our stock, in the early half of the century, age, sickness and death, this showed the workers of the world that the Catherine in the control of the century, and to make suitable provision for our stock, in the early half of the century, and to make suitable provision for our stock, in the early half of the century, and to make suitable provision for our stock, in the early half of the century, and to make suitable provision for our stock, in the early half of the century, and to make suitable provision for our stock, in the early half of the century, and to make suitable provision for our stock, in the early half of the century, and to make suitable provision for our stock, in the early half of the century, and to make suitable provision for our stock, in the early half of the century, and the workers and death, this showed the workers of the world that the Catherine is the control of the century is the control of the century. tures, hoping to find the truth, he came olic Church is truly the Church of the

Again, when Catholicism inculcates Nazareth of the Catholic Church. It was the Church of a few wandering lathose exercising authority, except in cases where resistance is clearly sanclife there that could satisfy the longings for truth that were then the very all human legislation should fundabreath of a New Englander's life. It mentally coincide, it has an enormous is not only a reproach to England and was my privilege, he writes, early in advantage over any other form of orlife to cut away from the narrowing ganized Christianity in dealing with such matters. The Church can point of religion, and consequently it was in all the walks of life, and in all ages free to investigate any new system that and nations, have voluntarily chosen poverty and devotion to the needs of One by one I took them up as the poor for their lot, in order to more closely imitate their divine Model; and regarding submission to all lawful au thority which is directly derived from the source of all law and order - God Himself. Protestantism, on the other hand, can point to few if any voiuntary renunciations of worldly wealth The Confessions of St. Augustine feil and comforts; and recognizing the into my hands, and from the day that I entered the Catholic Church to this nullifies in advance any deliverance made on vexed questions of submission my heart as well as rest for my mind. to the powers that be when, under cer-My overlook is, then, of a half a cen tain conditions, opinions are divided touching the obedience due them. The latitudinarianism or belief which can exist conjointly with the most or thodox Protestantism, heavily discounts the value of the latter's teach ing on any subject. So that, as in

> IN A POSSIBLE FUTURE SOCIAL UPneficient sway over more than 200 000,

timated, even non-Catholics are be-

ginning to realize that

resplendent since the foundation of Christianity. Protestants themselves ouching intelligent existence wholly most loudly complain that Protestant ism does discriminate against the poor man in dealing with him and his wealthy brother, and they point to the true and unostentatious democracy of

And it is Protestants who most loudly complain of the conspicuous lack of the entire non Catholic community, a high moral principle, and the subserv willingness to judge fairly such mat- lency of right to mere expediency, of his accession to the throne. Catholic peers have made a strong protest, Holy Sacrifice of the Mass, at which to day obtain to a dangerous ez number of Protestants find themselves which to day obtain to a dangerous ez number of Protestants find themselves which to day obtain to a dangerous ez number of Protestants find themselves which to day obtain to a dangerous ez number of Protestants find themselves which to day obtain to a dangerous ez number of Protestants find themselves which to day obtain to a dangerous ez number of Protestants find themselves which to day obtain to a dangerous ez number of Protestants find themselves of the Mass, at which to day obtain to a dangerous ez number of Protestants find themselves of the Mass, at which to day obtain to a dangerous ez number of Protestants find themselves obtain the society salon, the who would learn the truth, who are olic peers have made a strong protest, and Edward the Consultation for operative Catholicism, and Cardinal Vaughan commending Alfred the Great and Edward the Consultation for operative Catholicism, theatre, the ball, the latest novel and there is a rapidly growing belief that Sunday recreation from the Catholic too seldom have an opportunity of a true Catholic holding some great rather then from the Protestant standpect, what is the cause of this great public trust and called on to choose bechange in non-Catholic sentiment other tween right and mere expediency would almost certainly act in the spirit olicism? The cause is undoubtedly to of the Pope's memorable pronounce ment, Non possumus, when deciding ency towards independent thinking against the divorce sought by the brutal Henry VIII. of England. are themselves largely results of modern education and its methods. Of course, as intimated, the Church, ever course, as intimated, the Church, ever would remember he was the servant mindful of her divine mission, has done of all the people, and not of a class or

doctrine and practices, in forms always to think, the acquisition of world-wide CHANGED ATTITUDE TOWARDS THE SUPERIOR GENERAL OF THE JESUITS to Cavour, when pressed by the latter

discover, even if a little late in the a man to gain the whole world and to day, that the only satisfactory solution lose his soul? To day the belief that of such great questions as the mainten- this does express the true aim and ance of the marriage tie and the pres spirit of Catholicism is rapidly making ervation of the family, the nucleus of way among the great mass of the non the life of the nation, the proper relations between labor and capital, and tions point to its continuous growth. the better distribution of wealth, can- The twentieth century will see a far not be obtained except by a more or wider recognition of the Church's less practical recognition of doctrine priceless service to all humanity; her that is essentially identical with the hold on the respect and confidence of even non-Catholies will grow and Even if the growing spirit of independent inquiry, and of fairness towards the ancient Church of their be, that it is her teaching alone, which fathers, did not in themselves lead to can furnish an enduring and satisfacthe conclusion just mentioned, it would tory solution of the great sociologic not be easy for the thinker to escape problems of the day. So much for the from it. During the last decade more relation between Catholicism and the than one non Catholic of note has unrest regarding the future of the race borne testimony to the scundness of which so strongly characterize the

labor and capital was prob among non-Catholies, and for very material as well as for the spiritual in- vealed religion, has, once and for all, regarding another state of existence where a solution was either necessary or advisable. And as the properly in-Corright has had more than ordinary opportunities for studying the trend of the great intellectual movements of the day. He was born of old Puritan to make suitable provision for old to make suitable provision for old to make suitable provision for old the capture. Giver, as thus fittingly recognizing God's authority exercised through His Church, but also in a manner which can be proved to be eminently in accord with the claims of reason, even when the latter is considered wholly apart from its divine origin. But as every rule has its exceptions, so occasionally a Catholic of more or less intellectual prominence refuses to sub-mit his reason to the Church's authority ; and, blinded by the pride of intellect, may even temporarily with-draw from her fold. However, the rarity of such defections, and their usual termination by a proper submis-

> But with the non Catholic the case is very different. When pressed by the demands of his higher nature, and indifferent to or doubtful regarding ecclesiastical dicta, he ventures forth

> sion, serve to emphasize the rule it-

into the vast, and to him, SHORELESS OCEAN OF INQUIRY outside material existence, he most truly resembles the ill fated voyager without chart or compass, to whom he has been so often compared. His wanderings almost invariably terminate in one of three ways. Finding him-self confronted on all sides by conditions which either obstinately refuse to accord with his theories at all, or else accord with these latter only in part while still baffling the earnest search for a satisfactory answer to his inquiries, he gradually drifts into a species of agnosticism, almost inevitably accompanied by a resolve to live for the pleasures of the present alone; he becomes a downright atheist, still with the same resolve; or he gradually finds his way into the fold of the one true Church. Judge Cortright shows that Catholi

cism is the best spiritualism, and that even the materialism of the present day is exercising an influence not holly unfavorable to Catholicism. Unlike Protestantism, he says, the Catholic Church does not, on the one hand, injudiciously repel the mere worldling by ultra Paritanical denunciations of even those pleasures of nor, on the other hand, does she re frain from vigorously teaching, regardless of who may hear, that all men are strictly accountable to God for the use or abuse of the good things of life, and that, at best, the riches, honors and pleasures of this world are but poor things to engage the eager pursuit of beings with immortal souls. So that to day a large and increasing God's grace, 1 became a Catholic. number of Protestants find themselve point. They find that, touching all such matters, the attitude of Church is eminently that of common sense; and that while she teaches rigid adherence to right principles, she is far less concerned with the letter of the law than with its spirit. Retion, especially, a large and growing cally indorsing the Church's view that ' the Sabbath was made for man, and

not man for the Sabbath." Thus, the very materialism of the day, which, again in the last analysis is a misdirected enjoyment of the gifts of God, which lacks many of the coarser features of the materialism of the past, and which, for reasons al ready mentioned in this article, is, as it were, compelled to a quasi recogni tion of spiritual potentialities, very phase of current thought will, in all probability, have its share in the growth of Catholicism and Catholic in-

It is not, then, surprising that many among the more thoughtful of other creeds look forward to a great increase of Cathelic prestige and to large accessions to the Church, during the coming century. While, in the strict est sense, in the world but not of it, her profound and God given in sight into the needs and aspira tions of humanity; her Christ-like sympathy with the upward struggle of poor, fallen, blundering man; her divinely modelled pity for his errors; and, above all, her great commission from above, as the guide and teacher of the nations; all these, necessarily, bring her very close, in one form or another, to the human heart. So that, in the very nature of things, the rapprochement between Catholicism and the spirit of the times will grow and deepen with the march of time; not because of any vital and impossible concession from the Church, out because, in the main, the progress of the race is onward and upward : and because God is over all, marking the coming of the day of the final res

n the Southland-The Objections of Hardest (ases.

By Rev. A. P. Doyle, C. S. P.

The Paulist Fathers gave a mission in the Cathedral of Richmond, Va., last fall, and so awakened the non Catholic people to a desire for the truth that forty-two were converted.

They went back to the same city again last week to give a mission at St. Patrick's, and a dozen more were received into the Church. ginia, which was ploughed and planted by such good missionaries as Cardinal Gibbons and Archbishop Keane, when they were younger, is now ripening

Some twenty years ago a book called "Romanism," by a Rev. Witherspoon, was circulated very largely through-out the Southland. It had a very bad influence, and to-day it constitutes the origin of the "queries" which the missionary is obliged to answer from the question box. The book has done its foul work, and to-day there is a re-ac-

action from its lies. The missionary in his work of bringing non Catholics to the Church is confronted by all sorts of Protestant objections, but perhaps the hardest opposition he meets with, the most diffi-cult cases for affecting conversions, is a certain class of Episcopalians. These people call themselves variously Ritualists, High-Churchmen, Anglo Catho-lies, and the point of difficulty with them lies in the fact that they pretend to possess Catholic truth. They themselves form the Church. One such said recently to a missionary: "Why recently to a missionary: "Why should I come to the R man Church Here I have valid sacraments, and a valid priesthood. What more can you give me?" The missionary tried to such persons have some perverted ideas valid priesthood really are, and that no amount of talking can disabuse them of their error. The sad thing is the real effort many of these make especially devout women—to attain spirituality. The writer has known of such who every day attended the Communion service of the Episcopalian Church and received the bread and wine, really believing that they received the Blessed Sacrament. Sometimes, however, such people are being prepared by God in this way for embracing His truth when it is shown them. One such good woman, who for years had lived a simple and devoted life according to her light, was induced to meet a Catholic missionary. At first she refused pointblank ; she had no wish to know such a man

conversation with a missionary. Then there are others whom the missionary meets with who prefer no religion, and yet practice virtue to a high degree. "I have always tried," high degree. "I have always tr serve God, to be honest and pure, but I never could bring myself to join one of the Churches because they were so divided among themselves. kept away; but when I heard the description of your Church, Father, I Why, that is the Church I have said. been looking for all these years; that is the Church for me, and new I want you to instruct me and give me bap

finally, however, she allowed herself

the woman said, when telling of her

experience, "so kirdly so gently, he seemed to guess at difficulties which

was trying to conceal even from my.

seif, that my heart went out to him

I said, 'Here is a real priest,' and I

told him all. The result was that, by

" He spoke to me,

to be persuaded.

There are many such instances. Every missionary knows of themmen whom God has instructed, and whom the missionary finds ready. The more missionaries that can be sent out, the more of such converts can be made, for of the seventy million people in the United States a very large proportion are like this one earnest, honest men, who need only one thing to become Catholies; that is, that the missionary should place

the truth before them.

The Jesuit Fathers in New York appounce that during the past year they have received forty converts into the Church in their Church on Sixteenth street.

ECONOMICAL.

Did you ever notice how religiously conomical some Catholics (?) are? They always practice the economy on he Church. They give up their sittings and are not well enough to go to Mass on collection Sunday. too pious in Church to see an invitation to contribute; more fixed in adoration than the statues. Anyhow, the Church asks too much. amusements, luxurious living, theatres -Ah, well, one must be up with the fashion. And they do tell their children how much grandfather mother's side used to do for the Church. And woe betide the priest that won't take a short cut to the house when they send for him. - Catholic Citizen. BY CHRISTIAN FABRE.

XLVI.-CONTINUED. But he had taken his wonted direction, and as he rode through the fresh, blooming country, somehow there stole into his troubled thoughts the reminiscences which Ned had told him of her child-life, when she talked to the trees; and then there came conjectures about her present life, what she was doing, how she emlife, what she was doing, how she employed her days, whether Dyke did refrain, as he had said he would do, from visiting her, and whether her heart had become really as cold to him as her last brief note would indicate; and lastly, he felt such a wild, uncontrollable yearning to ascertain something about her, that he actually turned about and rode straight to C——again, where he put up at the hotel, and dispatched a messenger to Macgillivray to request the latter to take home his horse.

Then he took the train up the river, sed to Sangerties, found a better place freshment than Ned had discovered, and the next morning sallied forth, hardly knowing what the object of his journey had been, nor what he now intended to

The village, though quite worthy of the The village, though quite worthy of the name then, was not so populous nor so well-built as in these progressive days, nor did the people have such a smart, half-city look. And everybody stared at him; so elegant a looking gentleman had not greeted the eyes of many of them before, and all unconscious of any rudeness upon their part, they continued to look from the well-brushed nap of his hat to his brightly-polished, snug-fitting boots. Finding that staring seemed to be in perfect propriety, he did a little of it on his own account, and at length, felt his eyes to rest with unusual curiosity upon a very old man, apparently blind, who was sitting on on a bench in front of a cobbler's shop. His face had that winning serenity which is not infrequently seen in the faces of the blind, and that seems to speak of a peace in their souls unknown to those who are in possession of their eyesight.

of a peace in their souls unknown to those who are in possession of their eyesight. His attire was poor but scrapulously clean, and his small hands and attenuated fingers showed that they had never been employed in much rude labor.

He was quite alone on the bench, and Carnew, impelled he scarcely knew how or why, seated himself beside him; at the same time three pair of round eyes looked at him from the cobbler's window, and three little, round, strawberry mouths were opened wide in childish astonishment at the stranger.

"Excuse my speaking to you," said Carnew kindly, "but I am a stranger here, and would like to ask a few questions."

The old man turned his slightless eyes on the speaker, with that singularly in-telligent way that the blind occasionally have, and answered in a voice that evinced education and natural refinement:

"There is no apology needed for speak-ing to me, sir: and ask as many questions choose, I shall be happy to an swer them.
"Have you lived long here? Do you

"Have you lived long here? Do you know most of the people about?"
"I have lived here forty years, and I know everybody within a reach of ten miles, and everybody knows me. I came here from Edinburgh, where I was educated in the university; I came here because I had failed to get along at home. I fancied that I had a turn for farm labor, and that in a new country I'd make a good hand. I was mistaken; my taste for books was too strong, and I threatened to be as great a malar-do-weal hare and for books was too strong, and I threatened to be as great a ne'er-do-weel here as a home. But Providence was good to me From one and the other of the neighbors though there weren't near as many then I got something to do in the way of teach ing the children. As my own wants were small, and as I never married to increase them, I managed to eke out enough for my support.

Since you know the people within

"Since you know any one by the name of Dutton?"
"Dutton!" the sightless face kindled with delighted animation. "Do you mean Dyke Datton, that lives out here on

the mountains?"
"Yes, I think that must be the same. I know him?" returned the old "It was I who educated him, and man. "It was I who educated him, and a pleasure it was to me to do so, he was so quick to learn, and so grateful, and so so quick to learn, and noble; yes sir;" placing, in his enthusiasm, his hand on Carnew's arm, "noble is the word to apply to him. Why, he Others that I have done is the word to apply to him. Whenever forgot me. Others that I have more for grew up, and got rich, and wouldn't know me if they saw me; but he, even in his adversity, didn't forget me. My Christmas and Easter present of money came to me just the same. He of money came to me just the same. He he was in, when that scoundrel Patten, to whom he trusted the getting of his patent, deceived and robbed him, but there's not much like that can be concealed in these parts, sir. The whole village somehow got hold of it, and if that scoundrel Patten was to show his face here, he wouldn't have life enough left in him to get back to where he came from. But, speaking of Dyke's goodness, sir, one day, about six eeks ago, when he was in a great hurry going down, he said, to Barrytown, he going down, he said, to Barrytown, he stopped for a minute to see how I was getting along, because he said it might be a good while before he would be up here again. I knew by the tone of his voice that he was troubled; but as he said nothing about it, I didn't like to ask him. Afterwards, however, when they got it here in the village that letters had come in his care for Mrs. Carnew, and when farmer Dean, who lives just a couple of miles from Dyke, brought the news that Mrs. Carnew was staying there with old Mrs. Carnew was staying there with old Meg, I couldn't get it out of my mind that he was troubled about her. You see, sir, she was raised with him, and only went away to go to school; but afterwards she made a grand marriage, and perhaps she im't happy. But, excuse me, sir, for talking so much; I am so fond of Dyke that I can't stop myself when his name is mentioned; and then maybe you knew all that I have told you. You see, if it is mentioned; and then mayor you asculate is that I have told you. You see, if it wasn't for his kind presents," going again into the subject of Dyke's goodness, "I'd have to be more beholden to these good people," motioning back to the cobbler's what I am. And now, sir, what people," motioning back to the cobbler's shop, "than I am. And now, sir, what did you wish to know about Mr. Dutton?" forgetting in his childish simplicity that he had imparted pretty much his whole stock of information.

Carnew was a little puzzled what to an-

swer, in order to pretend that he knew very little of Mr. Dutton, and seizing on the first idea that presented itself, he an-

"I have heard that his home is situate in a very picturesque spot, and I thought as I was in this part of the country I should like to see it."

"Well, about its situation," responded the old many in the store that indicated

"Well, about its situation," responded the old man, in a tone that indicated a little of his disappointment at not being asked something directly relative to Dyke's self, "that depends on individual taste; before I lost my sight, ten years ago this very month, I thought it was a pretty, romantic spot, but I have heard since that some people think the scenery is too wild. As to seeing it for yourself, sir, there will be no difficulty about that; at the very next corner you will ind people glad to let you have a conveyance and a driver to guide you."

"Do you think I should find Mr. Dutton at home?"
"Oh! no, sir; whenever he is at home,

"Oh! no, sir; whenever he is at home somebody down here knows it; for every time the hired man comes down for letters, or anything else, he is always asked about Dyke. Last time he was down, he said Dyke was back to his business in New York."

"Wall than whom do you think I

"Well, then, whom do you think I shall find at home." "You'll find old Meg; she's a sort of

daft now, they say; has what the doctors call softening of the brain, and so doesn't remember what happened last week. And you'll find Mrs. Carnew there, and a hired woman."

week. And you'll find Mrs. Carnew there, and a hired woman."
"Have you ever seen Mrs. Carnew?"
"When she was a little girl, but now since; she was as handsome as a picture then; and how Dyke loved her! They say she has grown up beautiful."
By this time, the owners of the three pair of round eyes and the three strawberry-months had become so venturesome that they dared to get into exceedingly close proximity to Mr. Carnew, and were even about to lay rather familiar hands upon his clothes. Within doors, the honest cobbler and his good-natured helpmate had been holding a whispered conversation about the stranger.

Alan smiled, as he noticed the encroaches of the little ones, and while he felt in his purse for a coin spiece for them, he asked the old man for his name.

"Peter Patterson," was the reply.
"Wall. Peter." said Carnew, shaking

he asked the old man for his hame.

"Peter Patterson," was the reply.

"Well, Peter," said Carnew, shaking the old man's hand, and leaving in it a golden douceur, "I have quite enjoyed listening to you, and now, I shall go to the corner and hire a conveyance to take me out to Mr. Dutton's home."

out to Mr. Dutton's home."
The conveyance was soon procured, and the driver, being a voluble fellow and well acquainted with the topography, not alone of his own village, but seemingly of all Ulster County, entertained his passenger with the history of the occupants of every farm house they passed, an account of the last new road that had been projected and partly made through the mountains, with last new road that had been projected and parily made through the mountains, with a view to building a sort of hotel on one of the most accessible peaks for summer tourists. That capitalists from New York were already on the ground, and that both road and hotel would be completed in another season. other season.

other season.
"The place is just four miles beyond
Mr. Dutton's, sir; if you'd like to see it,
I'll drive on, and you can stop at Mr.
Dutton's coming back." Dutton's coming back."
"I do not want to stop at all at Mr.
Dutton's; I only wish to drive by his place

"Well then, shall I drive you the four

miles beyond?"
Carnew assented, and the driver continued his communicative strain, until they came in sight of Ned's home.
"That's Mr. Datton's house," said the driver, pointing with his whip to the little mottled dwelling, and Carnew leaned forward, his heart beating violentiated this cheaks flushing. The smake

leaned forward, his near beating violent-ly, and his cheeks flushing. The smoke was carling in a lively, home-like way up from the chimney; a fat, speeched cow was grazing in a field near-by; and a man was working at something just outside the barn. The door of the little house itself was open, and some one, at the sound of the wheels passing, came to the door-way to look out. Carnew shrank behind his companion and pulled his hat over his eyes; but it was not Ned, it was only his companion and pulled his hat over his eyes; but it was not Ned, it was only a stout, middle-aged working woman. He wondered if she were Meg, about whom he had heard so much; but he thought not, for Meg had been described as quite old. So, reassured that Ned was not in sight, he pushed his hat back again, resumed his first position, and once more looked about him. There were the woods, her woods, about which she had told him such quaint tales of her childish fancies; and beyond were the grand, old mountain peaks, looking in the sunlight of the summer-day like gilded. grand, old mountain peaks, looking in the sunlight of the summer-day like gilded monuments of a primeval age. What peace there was about it all! A peace that seemed to make Carnew more tired than ever of his own unsatisfactory life, and of the hollow, heartless people who made up the society of Rahandabed.

The additional four miles lay through scenes as pictureeque, but wilder than those they had passed, and late in the afternoon they came upon a perfect hive

afternoon they came upon a perfect hive of laborers. A temporary structure had already been erected in the doorway of which stood what were a couple of evidently city gentlemen, though dressed in the easy costume that bespeaks men who have renounced all the restraints of fash-They looked with a good deal of sity at Carnew, who, tired of his curiosity at Carnew, who, tired of his somewhat cramped position in the wagon, had alighted to stretch his limbs.

He bowed to the gentlemen, and then advancing, told how he had heard of their undertaking, and had come to gratheir undertainty, and had come to gra-tify his curiosity by seeing it; after which he presented his card.
"What? Carnew is it?" exclaimed the

younger of the two gentlemen, with de-lighted surprise. "Are you, my dear fel-low, the Alan Carnew of some place along the Hudson—some place with an odd

The very same," replied Alan laughing.
"Well, I am Charles Brekbellew, cousing of that poor idiot, Harry Brekbellew, who made a long visit at your place with the odd name, and who ended by marrying a great beauty and an heiress. Now, if you have formed any personal and private opinion of that same weak devil, Harry Brekbellew, who, like other devils of the same ilk, get the best plums from fortune, don't let that opinion extend to your humble servant. I am his first cousin, son of his father's brother, and shipped son of his father's brother, and shipped from England here, six years ago, because I wouldn't truckle to a rich old uncle, a banker in London, and another Brekbellew. Harry used to write to me once in a while about his times in—well, in that place with the odd name; and that's how I came to hear about you. He said you were a good sort of chap, but not much for mingling with the rest of them, which course on your part, if the rest of them course on your part, if the rest of them were like my cousin, did you much

honor. He didn't have the grace to ask me to his wedding—but here I am rattling on and forgetting all the courtesies. Mr. Carnew, allow me to present to you my friend and partner, Mr. McArthur."

As Mr. McArthur was an Irishman of the type whose hearts entirely rule their heads, it is needless to say that he responded to the introduction by giving Alan's hand a most cordial shake, and then he followed up his cordiality by Alan's hand a most cordial stage, and then he followed up his cordiality by wanting to know if Mr. Carnew wouldn't step within and join them in a bit of lunch, to which Mr. Brekbellew responded by taking Carnew's arm, and insisting that he should do so, saying as he led

that he should do so, saying as he led Alan within:

"Now that you are with us on the mountains, why not make a stay of a week? We have everything you need in the way of dress, and I am sure our manner of living will be a pleasant novelty to you. Come, say you will, and let me dismiss this man of yours. One of us will drive you down to Saugerties at the end of the week."

of the week."

Carnew's heart leaped at the offer; to be for a whole week in the very vicinity of Ned; to have, perhaps, opportunities of making, in the gloaming of the day, surreptitions visits to the immediate neighborhood of her home, and to catch the properties of her perhaps, were neighborhood of her home, and to extense secret glimpses of her, perchance, were enough of themselves to make him inclined to accept the invitation, even if his companions had been less sincere and genial than they were. And then both pressed him so earnestly, tempting him with all the wild, novel pleasures of the place, that he found it difficult to resist. So the driver was dismissed, and Carnew remained with Mr. McArthur and Mr.

XLVIII.

Brekbellew.

Carnew found his new abode to be one of pleasant novelty; life there seemed to be something like what he used to read when a boy of the life of the people in the backwoods; everything was done simply, in a manner almost primitive, and there was such a genial glow shed over it all by his two pleasant companions. The very second day he found himself entering into all their ways with a zest that was refreshing to himself, and most agreeable to his friends. They took him quite into their confidence.

to his friends. They would have determined their confidence.
"You see, Mr. Carnew," said Brekbellew, who in neither countenance, voice, nor manner resembled his cousin, and who, while he could not lay the slightest claim to physical beauty, bore that evi-dence of manhood which wins involuntary favor. "You see," he repeated, we haven't undertaken this enterprise so much to make money ont of it as to give ourselves a new object of interest. If it just pays the expense, we shall be satis-fied; if it does not, McArthur there will lose pretty heavily, but he won't mind for he is pretty rich, and hasn't any wife for he is pretty rich, and has it any whe to call him to account. As for me, I'm a poor devil anyhow, and the little I sunk in the enterprise won't beggar me. There is no one to call me to account except that old uncle on the other side, and as I told you, he washed his hands of me cir years ago because I dared to hold some opinions of my own. My cousin Harry will come in for all that fortune."

"You are better without it, Charlie,' said McArthur, in his rich Irish voice carve your own way in the world as

Carnew looked at the last speaker, Carnew looked at the last speaker, thinking he was rather young to have carved his own way to the wealth he was said to possess; but he also thought, as he continued to look, it was hardly to be wondered at when one noticed the physiognomy of the man. Perception, judgment, observation, memory were all most strikingly developed, while benevolence shadowed all, and mirth, the true, Irish, witty mirth, stood out as strongly as the other qualities. It was a face, like Brekbellew's, not possessing the beauty that goes to silly women's hearts, but a face to delight the physiognomist, and the to delight the physiognomist, and form which it surmounted was somewhat slender, but well-knit and compact.

ned Brek-"We came up here," pursued Brek-bellew, "last summer, Dan and I, and we stayed a forthnight tenting it. Don't you think we are pioneers? Well, that was the way the idea came first, the idea of building a sort of summer-house up among these mountains, and running it for tourists like ourselves. It came to McArthur who was rusting for something to do, and he broached it to me, allowing to do, and he broached it to the, showing me, just to say that I had some money in it, to put in the magnificent sum of one hundred dollars. Yes, sir; that is the extent of my share in this great enter-

And the speaker affected to swell with

and the speaker anceted to swell with most laughable importance.

"Of course," he continued, "the hardest job would be making the road, and getting the materials up here for our building. We looked about us for awhile, and finally hit on that place of Dutton's".

—Carnew started slightly, but he was not observed.—"four miles below here; it was much a pratty agot, and not quite so high such a pretty spot, and not quite so high as this, and instead of having any new road made, we could have improved the old one. But Dutton wouldn't sell; it was an old homestead, and he couldn't York, at his place of business, and I never was so much taken with a stranger in my life. There was such an air o simple honesty about the man. I was se impressed by him, I had to take Mc Arthur to see him on the pretence of busi

ness, of course, and he came away with the same feeling; didn't you, Dan?" Dan nodded his head. Carnew bit his lip with secret vexa-tion. This was the second time within two days that Dyke's praises had been

ressed upon him.
"It would have been a desirable site," he answered, in order to get the conver-sation out of the channel of encomiums "I noticed it as I was driven here. And

would you object to my becoming a partner in this undertaking? I also, like Mr. McArthur, have some spare funds—" "Couldn't think of it, my dear fellow," interrupted McArthur; "I cannot share the honors of this enterprise any further than I have done; the success or the fail-ure must be ours alone, must it not,

To which Cherlie responded an empha-

"Certainly."

That was the honest-hearted Irishman's way of refusing to entrap even a rich friend into what might prove a failure. That evening Carnew took a walk, a solitary walk that led him down the mountain in the direction of Mr. Dutton's house. It was a brilliant sunset when he started, but it was moonlight when he had traversed the four miles which inter vened. The little mottled, well-remembered house was in sight, with the light

from a lamp shining through one of the windows. Like a culprit trying to escape from justice, he stole nearer and nearer to the little dwelling. If he could only get one sight of her, he would be satisfied, he would be happy.

Every wooden shutter was thrown back, so that if the lamplight would not expose him he might steal in turn to each of the windows that were situated at accessible heights from the ground, and perhaps a kind Providence would reward him. He did so, and through one of the open winkind Providence would reward him. He
did so, and through one of the open windows near which he stood, he beheld
with a great throb of his heart the object
of his search. She was seated by a little
table in the centre of the room, on which
stood the lamp that sent its rays so far,
and she seemed to be reading a letter to

an aged woman by her side.

As only her profile was toward him, he could not see what ravages separation from her husband had made in her counfrom her husband had made in her countenance; he could only see the clear, chiseled profile, the low, coiling mass of soft, abundant hair, and the slender, graceful figure. Then the tones of her clear, sweet voice floated out to him, and he caught that she was reading a letter from Dyke. He strained his ears, but that was scarcely necessary, for her words came to him distinctly:

him distinctly:
"You will not mind, dear Ned, that I "You will not mind, dear took, seen still remain away. And, perhaps, even you will be comforted a little by knowing that I am relieved of so much anxiety in feeling that your gentle care is about dear old Meg. Surely He who forgets nothing that is done for His name's sake will re-

that is done for His name's sake will reward you for your unselfish affection, will reward you by proving your innocence, and restoring to you your husband's love and trust. Have courage and hope a little longer, and this night of trouble will be followed by a clear and perfect day."

At this juncture, whether by that magnetic pressure which makes us feel that eyes we do not directly see are looking at us, or whether Alan, in his eagerness, forget himself so far as to incautiously shift his position, Mrs. Carnew stopped her reading abruptly, and turning so that she faced the window, she saw her husband's countenance.

band's countenance.

The suddenness of the sight, the seeming impracticability and impossibility of his being in such a place at such an hour, and in such a manner, all combined to make her think it was an apparition, an apparition that boded some evil to him, according to the old superstitious legends of her shidhed and with an aponized of her childhood, and with an agonized scream she attempted to stand, but reeled, and fell back fainting to her chair

Alan fled; though a moment before he was softened, and touched even in Dyke's favor, by the hearing of that letter, which had not one harsh word of himself, now old pride had returned. He would not be caught thus surreptitiously look-ing at his wife, for the world, and he fairly dashed along the mountain road by which he had come, not relaxing his speed uni he had come, not relaxing his speed until he had run a mile or more.

When Mrs. Carnew recovered, knowing that old Meg would not understand her, and Anne McCabe would be unable to help her to any solution of the neip her to any solution of the mystery, she decided not to say a word of what had caused her swoon, and she satisfied the sympathizing inquiries of the woman by answers which, while they were truth-ful, still did not betray what she wished to conceal. Poor old Meg asked nothing; only put her arms around Nad. only put her arms around Ned, and pillowed her head on her breast as she nsed to do when she was a strong and comparatively young woman, and Ned was a little, helpless child. But Mrs. Carnew thought about the

strange cause of her fainting fit all the more because of her silence upon it, and when she replied to Dyke's letter, which when she replied to Dyke's letter, which she did that very night, she begged him to find out something about her husband's health. She did not tell him why she made such a request, further than to say it was owing to a sudden and strange anxiety, because she felt that Dyke would think what she saw was only an hallucination of her own disturbed brain, and that he would deem her weak and not she weak and not she would deem her weak and not she would deem her weak and not she weak a that he would deem her weak and un-

womanly for yielding to it.

And Dyke did smile a little when he read her request, but he loved the writer none the less for it, and as he slipped the other letters—he kept them all together now—he resolved to go to Rahandabed, now—he resolved to go to Rahandabed, that he might ascertain in person the inthat he might ascertain in post-formation desired by Ned.

Alan had regained his mountain quar-

Alan had regained his mountain ters in such a state of breathlessness his companions wanted to know if he had met a bear, and if the killing of it had thrown him into such a panting con-

dition.

"No; but I've had a long quick walk up your mountain, equal in exertion to an encounter with a bear," answered Carnew langhing, and then he fell to the late supper which had been delayed for him, and took his own animated part in the bright, genial conversation of his companions as if his heart and his head ware ions, as if his heart and his head were not on fire with thoughts of his wife. At midnight, when his friends had re-

tired, he stole out to walk and think. If but one message would come from her; one little word of wifely love, or re-membrance, he felt he would be willing to condone everything, and implore her to return to him. But this wilful obstinacy and pride upon her part, made hin equally determined and proud, and as h looked up to the clear, mosalit above. equally determined an production and as he should be sho turned in at last to sleep, his fitful slum-ber was beset by visions of Ned as he saw

her that evening, reading Dyke's letter. He remained with his mountain friends a week as he had promised to do, and every evening he rambled in the direction of Ned's home; but only far enough to be in sight of the house; he was afraid to risk again a nearer view, for, though on the first occasion he had fied so quickly that he was certain he had not been recognized, he might not be so fortunate again. Sometimes one or both of his friends accompanied him, and though

friends accompanied him, and though they remarked the lingering look with which he turned from Dutton's place, they little dreamed, not knowing that Carnew was married, of the dear, dear object under Dutton's roof.

On the day of his departure, Brekbellew drove him to Saugerties, and obtained from him a promise to revisit the mountain quarters before the setting in of cold weather.

ather.
"And next season, Mr. Carnew," he "And next season, Mr. Carnew," he said, as he shook Alan's hand, "we'll be able to give you the welcome of a prince," to which Alan responded, by reminding him of the promise he and McArthur had given to visit Rahandabed during the

winter.
As Carnew neared C——, his last inter-

view with his aunt—when she had attempted to read Ordotte's letter through the keyhole, and had failed so disastronsly—came to his mind for the first time since he had dashed away so frantically, and filled as his thoughts were with disturbing and weighty matters, the ludicronsness of the scene struck him as it did not do at the time of its occurrence. He laughed to himself, laughed even after he had reached C——, and had taken his seat in the conveyance he taken his seat in the conveyance he hired to take him to Rahandabed.

It was evening when the vehicle turned into the broad, admirably kept road which led to the house, and the wonted feativity was produced.

which led to the house, and the workers to the facetivity was under way.

Scarcely looking at the flashing lights, and the gaily dressed ladies flitting past the open windows, he directed the man to drive to the side of the house, and having paid and dismissed him, he went quietly to his own apartments. He had nardly entered when a servant knocked for admission.

"Mrs. Doloran desired to know the moment you returned home, sir, and having been told that you are here, she
wants to know if you will go to her, or if
she will come to you."

Carnew frowned, thinking, that perhaps

he meant to renew her attempt at reading Ordotte's letter, and he concluded, that he had better consent to the interview in order to prevent a repetition of the

keyhole scene.
"Tell Mrs. Doloran that I will see her here

He had no desire to traverse the gay house as he would have to do to reach any place of interview appointed by her. In an incredibly short space of time, as if she might have been waiting in the next passage for the servant's answer, Mrs. Doloran presented herself. Her very dress, devoid as it was of taste, or becoming color, was an eye-sore to her nephew, and the way in which she rustled and rattled her ample silken skirts, caused an aching in his ears; but he saluted her respectfully, and waited for the announcement of her errand.

"Alan Carnew," she had evidently worked herself up to the pitch of anger at which hysterics usually supervened, but He had no desire to traverse the gay

which hysterics usually supervened, but for some purpose of her own she seemed determined to waive the hysterics for the determined to waive the hysterics for the present, if not indefinitely. "I demand this instant from you an explanation of your conduct; what do you mean by shutting yourself up with a strange man for a whole hour early in the morning, going off after that for a week, nobody knows where, and having during your absence that same strange man coming here asking for you, and when you're not to be had, asking for me, just to know how your health is, and when I told him that you had the health of all fools, without a pain or an ache that disturb people of pain or an ache that disturb people of brains, he just bowed and thanked me, with the air of one of the rajaha that Or dotte talks about? Now, sir, I demand a full and instant explanation of all this."

Carnew pursed up his eye-brows to indicate a surprise, which he certainly felt, since he that Mr. Dutton—of course it was he, was thegentleman who had been closeted with him, though not for an hour, on the morning of his departure—should have come again to Rahandabed, and only for such a purpose as his annt stated. Cauld such a purpose as his aunt stated. Could it be that he had brought a message from Ned? But no, in that case he would not no to that he had brought a message from Ned? But no, in that case he would not have asked for Mrs. Doloran; so, with his eyebrows still pursed, and his whole man-ner indicative of grave wonder, he re-plied:

"I am as much astonished as you are madam, that information of my health should be the single object of any person's visit to Rahandah

TO BE CONTINUED.

KNOWLEDGE OF LITURGY.

Prof. W. F. P. Stockley Makes a Plea for Closer Adherence to Ritual Hymns and Practices of the Church W. F. P. Stockly, a convert, and

professor at the university at Freder ickton, New Brunswick, makes a most powerful plea in an article in the Catholic World Magazine for Bebruary for a closer adherence to the ritual hymns and practices in the Catholic Church. He would place the grand old hymns of the Church in the hands of the laity. We do not undertand him to advocate the use of the venac ular in the liturgical services. His Catholic sense is far to strong for that. He seems to have acquired a deep love for the Church's liturgical life and the deepest veneration for the divine guidance even in the details of rubric al observances. With such a man the hallowed customs of the Church are safe, and we listen with respect to his plea for a better knowledge of the life of the liturgy among our Catholic people.

As an humble-minded Sister of Char ity said-who for long was in an An. glican sisterhood: 'Of course I know the Church's hymns' (the hymns of God's own Church) 'far better than the nuns here.' Except whom? The converts. And why? Because it was a Protestants they inherited as Catholics "Catholics are disinherited. D) not

let us forget it, in as far as it is true.
"I like its intelligible services,' said -concerning Anglicanism-one who did not heed God's invitation to please Him rather than self. But when we are looking at men as they are, and at the religion that uses natural means for reaching their souls (and means so noble), the religion whose great priest said he made himself all things to all men, it is not to be thought of much and long that so little is done to make God's service intelligible even down to its very smallest details? A good priest writes to Catholics

of the holy words used for the feast of the Most Holy Redeemer. But the people probably never heard before of the feast, nor of the words; certainly they never heard them ; and certainly they have no means offered them of seeing them again. The proper of the Mass is omitted by our Catholic choirs, so astounding in themselves, indeed, but more astounding still in the license accorded them, notwithstanding Rome's binding laws. The prayer books not containing the proper s to have vogue, and to have little check put on their circulation, notwithstanding episcopal sanction of a liturgical to usurp the functions of their secular

book, and notwithstanding the many protests against new inventions in de votions, things that 'breed like ver. min,' as one distinguished and devoted author priest does not hesitate to say

LEAGUE OF THE SACRED HEART.

GENERAL INTENTION FOR MARCH. 1901.

Religious Congregations in France. Recommended to our prayers by His Holiness Leo XIII.

merican Messenger of the Sacred Heart.
The bill against Religious Congregations, now under consideration in the French Chamber of Deputies, may be very tedious reading; but without reading it and noting the admissions of its framers as the parliamentary discussion of it proceeds section by sec-tion, no one could believe it possible that such a measure against liberty of conscience, of lawful association and religion generally, could be introduced to day into the legislative hall of any civilized nation. We shall accordingly append it to this article in its latest form, as reported by M. Trouillot, by whose name it commonly goes, togeth er with some of the amendments which the Socialists insist on inserting in certain of its articles.

What strikes one as strange in the terms of this bill is that all mention of Religious Congregations is excluded. One would imagine that it has been introduced to regulate all associations not organized for financial purposes. As first proposed by M. Brisson as far back as 1882, and again as late as November 1899 it contained certain phrases which betrayed too plainly its real ani-mus against the Congregations. It declared null and void associations whose members would renounce rights that are inalienable," i. e., the right to own property, to marry and to do as one pleases—rights which are sacrificed (not altenated) by religious vows. The government dare not manifest its purpose so frankly; and besides the oaths taken by certain secret societies which flourish in France, the oath of the Masonic Grand Orient for instance, and of the Universal Jewish Ailiance, really make the members swear away rights which no man, Christian or pagan, can honorably yield. Hence the obnoxious clause must not appear in the first draft of the bill, though the Socialists have announced their intention of introducing it as an amendment to Article 11. To M. Trouillot was imparted the task of framing the bill in its present form, and by suppressing the true purpose of it, he has so far surely proved himself a master of the practice of mental reservation of which he accused Religious in general in the Chamber a few weeks ago, in the course of a speech which made self respecting women leave the galleries. Should the Deputies ever reach the consideration of Article 11, the Socialists will no doubt

force their amendment on the Government, just as they succeeded in forcing M. Waldeck Rousseau to adopt their amendment to Article 4 exempting all but Religious Congregations from its requirements, and should M. Rousseau's dipiomatic illness permit him to push his bill, they will likely again the further amendment they propose, to prevent anyone who has er of a Religious Congregation from being admitted to teach in any school until he shall have ceased to be a mem-

The duplicity of the Government in tion of the Religious Congregations while determining to drive them out of existence, has been made so plain not only by the express declaration of their allies, the Socialists, but also by the admissions forced from their own spokesmen, that Catholic France has begun at last to realize the amazing dishonesty of the clever free thinkers, Masons and Socialists to whom it has too long entrusted its government. The specious declaration of policy made by Waldeck-Rousseau last October in Toulouse diverted the attention of too many Frenchmen from his real pur-His plea for state education for state functionaries, as he adroitly calls all employes of the government-secretaries, teachers, messengers and gen-darmes—satisfied them that he intended to deprive the congregation of a portion only of their pupils; his alarm at the ever growing wealth of the Religious was manifested by citing statistics gathered by his henchmen for months, so that no one could discredit them without laborious investigation; his audacious public charge that the Congregations were usurping the funcions of the secular clergy, and his private hints that he had information to this effect from several Bishops, shocked the simple faithful who had been receiving impartial intention from both. The time was ripe, the country seemed well disposed; with the Socialists and other men of no country with whom he has formed a suicidal alliance, he could count on a majority of votes : the Catholic press o the country, whose most active he had attempted to suppress in his action against the Assumptionists last Spring, were vainly, it would seem, striving to arouse the people to a sense of the danger, but little was done; the masses of the people were themselves too honest and confiding to conceive it possible that their rulers intended

deceive them. One might ask here, why could no the bishops and priests of France have enlightened the faithful about the evil intentions of the Government? did they not deny the insinuation of Waldeck Rousseau that they were

Endists, the Good Sheph vill recall stirring che published in So long as individuals tacked the I of State mes functions, it the hierarc their behal became na announced tion agains individual hierarchy i priety mai the Concor the Holy S everywhere the Govern religion a ertain tor as he migh ferring a Church in they are b he wrote to and throug and alread bishops of are vacan their indig action of th sympathy aries, the last April sonic and ously, the threatenin

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ment in every petty way, many of them seized every occasion to show their sympathy with the Religious—notably st year, when the Government was persecuting the Assumptionists, the Eudists, the Picpus Fathers and the Good Shepherd Sisters. Our readers will recall Cardinal Langenieux's stirring challenge to the Government blished in these pages last April. o long as this or that party only or duals in the Government, attacked the Religious, and so long as it was merely rumored that the Ministers of State meant to limit their rights and functions, it was proper for members of the hierarchy in France to speak in their behalf; but when the question became national, when the Premier announced his programme of persecution against the Religious Orders, no individual Bishop, nor even the whole hierarchy in France, could with propriety make public protest. Since there is a binding compact or treaty. the Concordat, between France and the Holy See, it rests with the Pope, the Head of the Church in France as everywhere else in the world, to tell the Government and the Bishops of that country his mind as to the interests of religion and its citizens Pope Leo spoke, and spoke quickly, in no un-certain tones, not to his Nuncio nor directly to the Head of the Republic as he might have done had the French Cabinet observed the propriety of re-ferring a matter which concerns the Church in France to the one to whom they are bound by solemn treatyhe wrote to Cardinal Richard of Paris. and through him to the French Bishops and already fully seventy of the eighty bishops of France-about eight sees are vacant-have publicly expressed their indignation at the anti religious action of the Government and their full sympathy with their threatened auxili-aries, the Congregations.

as Cardinal Langenieux wrote last April, Frenchmen did not take either the Government or their ma sonic and socialistic supporters seriously, the Holy Father's letter has made them appreciate the disaster threatening them. He wrote "to prevent as far as possible, any irreparable misfortune befalling the Church and France;" to save from destruction "a chosen portion of the insane, strangers, infirm, incurable, flock of Jesus Christ." He is anxious of the aged poor and abandoned in flock of Jesus Christ." He is anxious of the aged poor and abandoned in for society in France as well as for its fants; innumerable works of relief, The disappearance of these champions of Christian charity would, it is evident, bring on the country an irreparable loss ;" he warns free or at next to no cost, because they the French Government that to sup press the Religious at home would be lose the prestige won for their nation by the labors of their mission aries in their colonies, that it will not do to spare the missionary congrega tions, since these depend for recruits on the religious who preach and teach; and finally denounces the measure as "an assault on the liberty of the Church, which is in France guaranteed by a solemn treaty, for everything that hinders her from lead ouls to perfection injures the free

M. Waldeck Rousseau's speech an nouncing the intention of the Govern ment to frame a new law of associa tion, which would regulate religious as well as secular congregations was to-day, to apply the socialistic principle scarcely in circulation when M Rousse, formerly president of the bar and advocates, the State will have to asmember of the French Academy, wrote member of the French Academy, wrote condomning the proposed measure as an attack on the whole priesthood, on the monastic system and to speak and dumb—250,000 in all—all of the monastic system and to speak and dumb—250,000 in all—all of whom are cared for by the Congrega people known by this what to think of whom are cared for by the Congrega people known by this what to think of resign, modify the bill or protract or plainly "on the very existence of Catholicity and of religion; to put it all in one word, they want to do away with the very idea of these things." At the second session, in which the bill was discussed, M. Viviani, socialist deputy, made, among other plain admissions, these two, that the bill include land, buildings, salaries of missions, these two, that the Catholic Church," and that "it is only a cost of teaching nearly 2000,000 to person and the cost of teaching nearly 2000,000 to person are included and buildings. Salaries of cost of teaching nearly 2000,000 to the light nearly 2000,000 to person, are included and buildings. Salaries of cost of teaching nearly 2000,000 to the light nearly 2000,000 menting on the introduction of the bill, said it was : " Not only the first blow of the pick in the structure of the Con cordat, but the first step in the radical extirpation of the religious spirit, or, as it is said, in the dechristianization of France.

It is in admissions of this kind that we find the true motive of this iniquitous bill. All the other alleged mo tives—the excessive wealth of the Con gregations, their usurpation of the duties of the secular clergy, and their revolutionary tendencies are only pretexts used to justify this attack on liberty, and to conciliate Frenchmen in its favor. Even were they founded on fact, they are clearly insufficient to prompt a Government, which has a morbid dread of being overthrown to commit itself to the project of depriving its most law-abiding and beneficient citizens of proper civil recognition and liberty. The Catholic Church then, is the real point of attack, and in France the

Church means religion. This alone explains the audacity of the bill against the congregations. For well nigh thirty years they have considered an easy prey, and bill after bill has been framed against them; they have been taxed almost out of existence. and in suffering they have borne the burden alone, denying themselves, and consenting to live more meagrely and austerely, so that they might meet the exactions of the Government, with-out reducing their allowance for char the exactions of the Government, without reducing their allowance for charout reducin

clergy? They were by no means idle. improved and unimproved; for every by estimates which, the agents were Annoyed themselves by the govern door and window, as if they were shop warned, would not be made the basis door and window, as if they were shop or hotelkeepers; for personal effects, as if they had made no vow of poverty for license permitting them to teach, care for the sick and other works of charity for the inheritance they are supposed to receive from their brath ren who died penniless. Since 1872 business corporations in France have it. They had no means, as the Gov been obliged to pay 40 per cent. on ernment had, of estimating the value the net profit of their business, of 5 per cent. on their original capital, establishments conducted by the Conbeing exempt from all tax if they could gregations in France They are no show they had made no profits: the Congregations are reputed to derive personal effects and real estate, whether possessed or rented A Congrega tion renting a house for \$1 000 mus pay 4 per cent. on this amount, as them if gaining instead of spending it. It C unt is liable for the inheritance tax of \$2.70 for each \$100 of the share of the community possessions which the state attributes to each member.

It would be tedious to pursue the subject in detail; suffice it to say, with P. Belanger, who treats it at length in his book, Les Meconnus, that the Congregations are taxed eight \$6 000 000 annually, in return for the times as much as ordinary business 1 000 000 000 francs taxes they would corporations, and that it is only a question of time when for lack of means they must cease to exist.

the Church is the real point of attack. The State is already assured of the death of the Congregations, and, from an economic point of view, has much to gain by taxing so heavily the citizens whose works of charity relieve it of the burden of millions of dollars yearly. There are in France 100 different congregations of men with membership of 35,000 living in 874 communities, and about 873 congregations of women, numbering about 185 000 residing in 2 888 numbering communities; these 3 757 communities have charge of about 18 000 establish ments, schools, hospitals, asylums, re-formatories Their work and devotion are well known. According to M Taine, they are "by their very insti tutes, benefactors of humanity, volun tary servants, vowed by their own choice to dangerous, repugnant and all sorts of ungrateful tasks " are the tasks? Missions among sav ages and barbarians, care of the sick. education, primary instruction, orphanages, asylums, workhouses, re fuces and prisons And all this is have reduced their own needs and per sonal expense to the minimum. very many communities of men and women the personal expanse of eac momber does not exceed \$60 Among the Trappists this is the maximum.

"If one estimates the value of the work of each at 1,000 francs (\$200) which is below the mark, the total done by 160 000 R-ligious is 160,000, 000 france (\$32 000 000); even if one values it at 500 france (\$100) the total is 80 000,000 francs (\$16,000,000) a

year.
"Nat profit for the public 80 000-

000 of francs, (\$16 000 000) a year."
This was in M. Taine's day, and as he says, his computation is below the mark. To replace the Congregations sume charge of 110,000 sick, infirm. missions, these two, that the bill include land, buildings, salaries of "brings us face to face with the Catholic Church," and that "it is only a skirmish in the series of battles of the past and future! an engagement, in fact," quoting the words of Count de Mun, "between society as founded by the will of man and society as founded on the will of God." The Temps, commenting on the introduction of the bill. of children, 1,600 000 of whom are in the 135 000 religious women—Little the primary schools and the others in the secondary schools and colleges ters and the other 2 880 communities will have to pay \$20 000 000 more, besides supplying buildings and pay-ing to officials and teachers the usual salarieswhich Religious do not receive. salaries which Religious do not receive. In other words, to suppress the Religious will cost the State \$45 000 000 annually, and if we compute salaries, for 170 000 persons, officials and others, the average of \$500 a year, at least \$85,000,000 more. To this must be added the initial expense of buildings, and the color for senting the work. and the cutlay for sustaining the work now done gratis by 9,000 priests, 4000 brothers and 84,000 sisters working in foreign missions to extend French civil instion and influence. To do the work the Religious are now doing gratui tously, the S ate would need to expend fully \$200,000 000 annually.

This again only emphasizes the folly of the French Government and impresses on us the conviction that there is something more in view than the extinction of the Religious Congrega tions in France. With a deficit of 65,000,000 france in the Budget of the year, and the threatened financial depression in Europe, the French Government might prudently hesitate to add an annual item approaching \$200, add an annual item approaching \$200, 000,000 or 1,000,000 of francs. Nothing less than the revenues of the

of taxation, he would not be questioned in court, it foots the sonorous total of 1.000 000 000 francs ! No doubt the people to whom all this, or what will be left of it, has been pro-

mised for a superannuation fund,

thought the Religious really owned it. They had no means, as the Gov of the property of the 18,000 or more accustomed to calculate, and they could not be expected to perceive that even per cent. on the gross value of according to the Bill nine tenths of the property really owned by the Con-gregations, if not all of it, would revert to its original owners and not to them They could not suspect, as C unt de Mun pointed out in his roble speech against the bill that the Gov ernment is throwing this sop to them to win their favor and keep th To the French ear a milliard sounds so imposing that we cannot blame the mass of the people, if they fail to reckon that at most the interest on this sum would be 30 million francs, or \$6 000 000 annually, in return for the have to pay annually; so that in real ity, instead of receiving the milliard of the Religious, or any part of it, th All this only makes it clearer that Government really means to exact a he Church is the real point of attack. milliard from them, and that yearly. M Waldeck-Rousseau and his allies may easily promise the people a prize that does not exist; he and his colleagues have in view the real prize of the revenues of the Church itself. The Religious Congregations out of

the way, the confiscation of Church property will be an easy task It is worth much more than the milliard of the Religious, and the Government could then release itself from the expense of 50,000 000 francs (\$10 000 000) yearly which it now pays as indemuity for its spoliation of Church property a century ago.

It is clear from what has been said

above that the property of the Congregations in France has been rated far beyond its real value. The Govern ment values it at the suspicious round number of 1 000 000 000 francs, unde the catch word milliard; the Congre gations themselves reckon their prop erties as worth close to half that sum 486 000 000 francs; of this sum a care ful economist, M. Beauregard, in the Monde Economique, computes that the rented property is 123 403 320 francs, and the mortgaged, 206 835 802, so that in reality the clear titles of the Congregations are worth only 156 096 973 francs. Comte de Mun showed so clearly that the Government had exaggerated the value of the property held by the Religious that M. Waldeck-Rousseau dared not meet him on this The Count found, for instance, one of his own houses, which was oc cepied by the Sisters of Providence. enumerated as one of their houses; the Grand Chartreux, which was confiscated by the Government during the Revolution, and never restored to them, was counted as worth 1,768 000 francs ; the Hotel de Lorgues, in rue de Sèvres, Paris, rented by the Lazar ists, is credited to them for 2 900 000 francs; the Christian Brothers are ac credited as owning the property they rent from the city of Paris in Rue Oudinet. P. A. Belanger, of the Ecole Polytechnique, in his book Les Meconnus, mentions a house of the Ur sulines, which M. Brisson valued at 700,000 france, the Religious them-

of women had nothing to do but plot against the Government-women who are too absorbed in their works of charity to know that their rulers are plotting their suppression It is false to proclaim as traitors 35 000 religious men of whom all but 5,000 dwell in the cloister heedless of the machinations of Socialism, Masonry and Protestantism, while these 5 000 are busy teaching and preaching the word of God, all too busy, we should say, to attend to their own interests. It is an audacious libel on secular and religioue clergy alike to intimate as M. Waldeck Rousseau is constantly doing, either that the 50,-000 secular priests of France are so inefficient as to permit the 5 000 religious priests who are engaged in the ministry to usurp their places, or that these 5 000, most of whom are employed in teaching or missionary work, are so unfaithful to their religious rule as to desert their communities to go abroad seeking worldly favor, influence and preference to their brethren in the

priesthood. The more one studies this question the more one is amazed at the situa-tion of affairs in France. How is it possible that in a nation of 38,500,000 people, of whom all but a million are Catholies, the Government should dare to make such an attack on civil and Nothing less than the revenues of the Church itself could tempt them to face this new burden. It is true, they claim that the Religious in France possess a billion of francs, but this is not an annual revenue, nor is it an honest estimate of what they own. In 1890 the property of the Congregations was computed by the Government clery. Bishops as well as priests, and

annoying faithful Catholics is let pass; now an order to the navy forbidding their time honored observance of Good Friday, and then an order to the Seminarians in the army not to visit their seminaries during their time of ser vice; then all civil employes are for bidden to figure in church services, school teachers must not sing in the choir, and priests must not walk through the streets in their cassocks; one Bishop is cited to court for refus ing to admit Masonic flags into the church during a requiem, and another it fined for insisting on having a cus tomary religious procession All this the people tolerate, nay, indirectly, at support by their apathy, and directly also by entrusting with power men who are sworn enemies of relig-

ion. Some explanation, if not excuse for this apathy and connivance is found in the activity with which the enemies of the Church are working against her. Father Belanger tells us: "Every morning unblushing lies crowd the columns of the newspapers like a swarming of the ancient harpies. They tell honest men that the Congregations are scandalously rich, bent on control

ling everything, enemies of the repub lic. They falsely impute crimes to the members, ignore their virtues and services or even attribute them to bad motives. At the outset one scarcely or lieves them; a secret instinct makes one discern the falsehood of calumny in these denunciations; but daily the baneful swarm returns screaming its incessant refrain, piercing the ear and then the mind. At length, honest men are troubled at heart and, howso ever fond of justice and graticude, on is overcome and dispirited by this deluge of lies." We need not go to France, nor read French newspapers, to realize that the modern newspaper press, like the history so often writ ten about the Church, is a conspiracy against truth. The present crisis in France makes this very clear; but it has also made clear the diabolical pur pose of this conspiracy of falsehood 'iniquity hath hed unto itself ;" and before the world, as well as before the better classes of Frenchmen to day, the members of the French Government and of the majority supporting them are pilloried as masters of duplicity as enemies of all religion, as despoiler of private property, destroyers of lib erty of conscience, and oppressors of the poor whom they are preparing to tax beyond endurance while deluding them with the hope of a share in their spoils. Even should the bill pass this result of its discussion is precious be youd reckoning. It has brought out clearly the fact that the attack on the Religious Congregations is only the first skirmish in a war on the Church

Will the bill pass? Will the Gov-

itself.

ernment vield to the pressure brought to bear upon it by the Holy See? Will the Socialists prove inexorable in demanding the passage of Article XI of the bill forbidding association with foreign members or superiors, and the insertion of a clause against the religious vows, hereby implying that Bishops are wrong in obeying the Pope and making "unlawful" even the secular priest's vow of chastity? It is idle to speculate on these and similar Good News comes from those who take to bear upon it by the Holy See idle to speculate on these and similar questions. Thus far four articles of the bili have been passed, the fourth with an odious discrimination against Religious Congregations, which the Socialists passed in spite of the Premostpone the discussion of its crucial Article XI. until autumn In any case, the Congregations which, over-taxed as they are, have little to lose by suppression, have already gained by the noble vindications of the Holy Father, MM. Morliere, Piou, Comte de Mun and the Abbe Gayraud, as well as by the letters of the Bishops who have espoused their cause. In no even will the Government make it difficult for purely charitable and missionary Congregations to reorganize under it patronage; the Pope's letter has had this effect and his threat to deprive France of her missionary protectorate has brought her Ministers to terms Still, it would seem that the teaching orders must go, and none of their mem bers may exercise his profession of teaching until he shall have forsworn his vows. While following this legislation, and praying for France and for the bishops and priests who are threat-ened with the loss of their best auxilaries, as well as for the Religious, men and women who may soon be impover ished and driven out of home and country, it will not be amiss for us to consider our own affairs and try to realize that quite as much as our French brethren we need to shake off our apathy and unconcern about our religious interests in our own country, and prepare ourselves to resist the ag gression of too many of our Protestant fellow-citizens, if not the oppression of

HISTORIC LANDMARKS.

our Government, at home as well as in

our new possessions

The partial destruction of a noted Canadian landmark a few weeks ago. the house at one time occupied by the Irish poet-" the loved of all circles, the pride of his own"- Tom Moore at Lachine Que, has been quickly fol-lowed by the total disappearance of another and still more ancient edifice, or witness the following :

One of the oldest, if not the very oldest house in Three Rivers, Quantum of the control of the c

massive, thick walls and vaulted. It was originally occupied by the French, but after the captulation became occupied by General Amherst, where he signed many of the bistorical documents of the times. Up to a few years ago it was used as a private residence, its latest occupant being Mr. Thomas Malone, and on his leaving it, it was con verted into a club house, the St. Louis Ciub, and was so occupied at the time of its destruction. It was in this house also that Colonel B. C. A Sugy, a prominent character in the old Province of Lower Canada, in his day, was born in 1795.

THE LENTEN SEASON

Lent is the sour's accounting-time. As the man of business at stated times sets his affairs in order, so during Lent the practical Catholic turns his attention more closely to the things which concern his eternal salvation. quires more diligently into his relations with God; and he endeavors to place himself in his true position of creature towards his Creator. how we may, we are so imperfect and surrounded with temporal concerns that we lose sight of our spiritual affairs almost unconsciously. The anairs almost unconsciously. The holy season of Lent, with its solemn reminders of religious truths and religious duties, helps to awaken in us a sense of our dependence upon God, and to inflame us with a desire to serve Him more faithfully. Begin ning with Ash Wednesday, with its significant reminder that we are but dust after all, despite our riches, honors, titles, hopes and ambitions, and that, be our time on earth long or short, we must finally return to the dust whence we sprang, the Church day by day, and week by week, con stantly calls upon us to remember God and the things of God; to remember death, and to bear in mind the eternal consequences of mortal sin. Every Catholic should listen to the voice of the Church especially during Lent, and so live according to its spirit that the sea son may be to him truly a holy season so that he may rejoice at Easter in the Resurrection of Our Lord. - Sacred Heart Review.

MARCH AND THE LION.

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The saying about the lion and the lamb in March often proves false, but there is another and a better one which is literally true. When March comes in and finds you taking Hood's Sarsaparilla to purity, enrich and vitalize your blood, you may expect, when it goes out, that it will leave you free from that tired feeling and with none of the boils, pimples and eruptions which manifest themselves because of impure blood in the spring. If you have not already begun taking Hood's Sarssparilla for your spring medicine, we advise you to begin to day. We assure you it will make you feel better all through the coming summer.

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

Arrears must be paid in full before the paper and be stopped. san be stopped.

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

LETTER OF RECOMMENDATION.

LETTER OF RECOMMENDATION.

Ottawa, Canada, March 7th, 1900.

The Editor of The Catholic Record.

London, Ont.:

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

Its matter and form are both good; and a s matter and form are both good; and a y Catholic spirit pervades the whole, herefore, with pleasure, I can recommend the taithful.

ne faithful.

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

London, Saturday, March 9, 1901.

BLOODTHIRSTY MINISTERS.

The Washington correspondent of the Chicago Record has telegraphed to that journal to the effect that the only bloodthirsty communications received at the White House and the Department of State on the Chinese question come from ministers, and especially from returned missionaries. These gentlemen insist persistently on the punishment of the Chinese to the ful extent of the Mosaic law of "an eye for an eye, and a tooth for a tooth. They ask for the " utter destruction of the cities in which the crimes have been committed. They demand that the Emperor and Empress, and all the members of the Court, and all the offictals of the Government be slaughtered wholesale. Many of them demand that Pekin be burned to the ground, and the site sown with salt."

It is scarcely necessary to add that the missionaries who make these demands are Protestants. The Catholic missionaries have made no such de mands. It is easy to see from these facts with what truth certain ministers accused the Catholic missionaries of China with having been the cause of the recent persecution there owing to their arrogance. They were merely trying to throw the responsibility of their own arrogance and bloodthirstiness upon other shoulders.

MR. CHURCHILL

At a public meeting in London, (Eng.), Mr. Winston Spencer Church ill, we are told by a Press despatch, related a story making fun of the Irish. whereupon a workingman mounted the platform and told him that the meeting was called for the discussion of municipal affairs, and asked him why he took occasion to insult the people of Ireland.

We are not at all surprised at Mr. Churchill's conduct on the occasion We have had some experience with that young man in Canada. He went to the war as a correspondent and did a little fighting. He was taken prisoner and escaped. As soon as he returned to England he conceived the idea of let ting the perple of the world, at so much per head, know what he thought about the war. If he come to this country again, his reception will be a very cold one, as he proved himself any thing but a loveable character.

Were there fewer Winston Church hills in the British army there would not have occurred so many regrettable incidents to connection with the South African war.

A DISCOURAGING OUTLOOK.

The Austrian Reichsrath had a stormy session on Feb. 28th. The Czech delegate Herr Silenz taunted the Germans with squinting toward Germany, whereupon Herr Stein, a German member cried out: "We do the doctrine of the Immaculate Concepnot squint, wo look. We wish to go over to Germany, as you do to Russia."

To this Herr Silenz replied;—"That is why the German Emperor recently asid he keped to establish a great northern kingdom on the Eibe."

on the Elbe."

Herr Stein retorted re-"The German Emperor is right. I declare openly that we wish to join the German Empire."

Herr Silenz—"Austria has not gained any advantage by her alliance with Germany, but she might profit much by a rapproche with Brasia." with Russia.

Herr Stein—"Say open, to belong to Rusisa." to belong to Rusisa." We remain good Austri-

ans."
Herr Stein—"Anybody remaining a good patriot now a days in Austria is a fool."

The Ministers allowed this discussion assumption. It is true that original Liberatore.

to go on without attempting to check it, from which it may reasonably be inferred that with such racial antipathies existing, the Austrian Empire is in a fair way to fall to pieces, and the matter looks all the worse as the Ministry were not able to put a check on such disorder. We should be sorry to see such a result from these dissensions, but the outlook is certainly discouraging.

CARDINAL VAUGHAN ON THE " CORONATION OATH."

Cardinal Vaughan, Archbishop of Westminster, has issued a pastora letter which was read in all the Catholie Churches of London on Sunday, Feb. 24th, dealing with the oath taken by King Edward VII. at the opening of Parliament, and which has been frequently styled the "Coronation Oath," but which is not necessarily taken at the Coronation if it be taken, as was the case with King Edward VII., at the opening of Parliament.

His Eminence urges Catholics at home and abroad to take such constitutional steps as will bring about the repeal of the objectionable part of the oath, and directs that a general Communion should be held in every Cath olic church within his jurisdiction in reparation for the insult offered to God. and to the recitation of the divine praises after Benediction of the Most Blessed Sacrament, the words "in re-

paration " are to be prefixed. The Cardinal states that he brough the matter to the attention of a Cabinet Minister three years ago, who told him the Government would not take up the subject. He has now brought the matter before the King in a letter in which he showed the injustice and insulting nature of the oath.

THE CORONATION OATH IN PARLIAMENT.

On Friday last the Hon. John Costi ran introduced into the Canadian House of Commons a resolution respecting the Coronation Oath taken by the King of Great Britain. There has been much discussion in regard to this oath in almost every part of the British Empire, and it is generally conceded, even by the majority of Protestants. that it is time the insulting reference to the Catholic faith should be eliminated therefrom.

Mr. Costigan introduced his resolution in a very able and temperate speech. It was seconded by Mr. Arthur S. Kendall of Cape Breton, in a manly and forcible address. The speeches of the Hon. Sir Wilfred Laur ier, leader of the Government, and Mr. Borden, the Opposition leader, were far above the ordinary. They are well worthy of perusal. These gentlemen proved conclusively that the time has come to petition the British Government to remov from the Coronation Oath a clause which is not only uncalled for, but highly insulting to the loyal Catholic subjects of the empire.

As was to be expected, Mr. Clarke Wallace, the Orange champion, as sumed his customary role. The debate had been carried on in a temper ate and judical spirit, but Mr. Wal lace donned his 12th July war paint and endeavored to raise the race and

On the vote being taken, it was found that Mr. Costigan's resolution was carried by 125 to 19. Of the ma jority, 95 were Liberals and 80 Conservatives. Of the minority, 18 were Conservatives and one Liberal Below we give their names.

The following Conservatives voted against the motion : Wallace, Sproule, Taylor, Wilmot, Carscallen, Reid (Greaville), Clarke, Wilson, Roche (Marquette), Alcorn, Robinson (Elgin), Sherritt, Johnstone (Cardwell), Tolton, Lavell, Kidd, Blain and Lannox.

Mr. Oliver (Liberal) also voted against the motion.

TO CORRESPONDENTS.

FAIRFAX, Moneton, N. B - Your communication was mislaid, and thus the answer was delayed.

1. The 1st question asked regards tion of the Blessed Virgin Mary and her immunity from sin, as our corres pendent was requested to solve this dif-

ficulty raised by a friend: " If the Blessed Virgin was conceived and If the Biessed Virgin was conceived and born without sin, her parents must also have been born without sin, and their parents likewise, and so to the beginning. A corrupt stream is not purified by beginning at the middle, but we must begin to purify it at the source." at the source.

ANSWER. There is no reason or necessity that sin should descend from parents to their children, and therefore the difficulty is based on a false

not by reasoning, but by revelation ;

"By one man (Adam) sin entered into this world, and by sin death, and so death passed upon all men, in whom all have sinned. But death reigned from Adam unto Moses, even over them that had not sifned after the similarity of the transpression of Adam. similitude of the transgression of Adam, who is a figure of Him that was to come, (Christ.)" (Rom. v. 12-14.)

By this and other passages of Holy Scripture, and by the teaching of the Catholic Church, we know that original sin is transmitted from our first parents. But we learn from the same sources that the power of our Redeemer to redeem and save goes beyond that of Adam to transmit sin ; for,

"Where sin abounded, grace hath abound original, huperperriseusen, through Jesus Christ our Lord." [Rom. v.

Hence, there is no good and valid reason to assert that it is beyond the power of Christ to save the Blessed Virgin from the consequences of Adam's sin at the moment of her conception. In fact, He Who was able to save us during our life, by His passion and death, could save us equally at the moment of our conception or before our hirth, and this is what was done in the Immaculate Conception of the Blessed Virgin.

From the moment of her conception, and from all eternity Christ knew that she was marked out in the designs of the Adorable Trinity as His mother, and we must infer that He loved her as such, and that He could not suffer her to remain under the power of God's enemy, a child of wrath, even for a moment. (See Eph. ii, 3) The Immaculate Conception of Mary is im plied in the title "full of grace," given to her by the Angel Gabriel. (Luke, i, 28, and in other passages of Scrip. ture) The doctrine was also declared to be of Catholic Faith in a decree of Pope Pius IX, issued Dec. 8, 1854.

By this decree it is declared that Mary was preserved from every stain of sin by a special grace and privilege from Almighty God, and by virtue of the merits of her Son. Jesus Christ. Sin would, therefore, have been trans mitted to Mary under the usual law of the transmission of original sin, had it not been that she was specially de livered from it by the grace of God, and the merits of Her Divine Son.

2. The next question is: Is the dragon a real or fabulous creature? And what are we to think of the dragon which Dantel is said in the Bible to have killed?

ANSWER. In Daniel xiv, 22, (Cath. olic version) we read : "There was a great dragon in that place ; (Babylon); and the Babylonians worshipped him." This was the dragon killed by Daniel

The words translated dragon in the Bible are Greek drako and Hebrew tan, in the plural taunim, taunin, Gesenius understands thereby several animals, but it appears to us that it means primarily a huge poisonous serpent, whether of the land or sea. In Daut. xxxii, 83, its gall, equally with the venom of asps, is declared to be incurable. In Jer. li, 37, it is declared that this creature infested Babylon. while in Ps lxxiii, 13, and Isaias, xxvii, 1, it is spoken of as a sea monster. In Apoc. xii, 3, 9, 13, the devil is described as being a great red dragon, and the old serpent.

It is seen from these and other pas sages that the dragon is a real creature, but on account of its subtlety, voracity and venom, and because the devil appeared to our first parents in the form of a serpent, the serpent or dragon is made figuratively to represent the devil.

3. What is a cubit? Also, how much is the talent of Scripture? Answer. The cubit is a little less

than 22 inches; though some reckon it at about 18 inches.

The talent as a weight was 93 lbs. avoirdupols: as a sum of money about \$1700.

4. Where did Professor Starbuck get knowledge of Catholic Theology ? Answer. We cannot tell. Probably by reading standard Catholic works on theology, and by conversation with Catholic priests.

5. What is meant by crocodile tears? And do crocodiles make any noise whatever?

Answer. Crocodiles make a noise. They make a cry very like that of a child, apparently to attract unwary people to come within their reach. Crocodile tears are hypocritical tears, so called because some travellers related the fabulous story that crocodiles make a noise like crying and shed tears when they are devouring their victims.

Wealth arises from nothing else than the union of nature with work .-

AGGRESSIONS.

The now famous Dalpit case was the occasion of a comico serious discussion in the Anglican Synod of Montreal on Feb. 14.

Evidently to give prominence and importance to the decision arrived at, the motion adopted was proposed by the Very Rev. Dean Carmichael and seconded by Rev. Dr. Davidson, as follows :

follows:

"That in view of the public challenge and denial by the Roman Catholic Church of the validity of the maraiage of two Roman Catholics by other than a Roman priest, notwithstanding the authority of the Lieutenant-Governor's licence, produced therefor, and of the questions raised as to marriage between a Protestant and a Romanist under the like authority, the Lord Bishop of the diocese be respectfully requested (with the advice of the chancellor), to issue a letter of direction to the clergy of the diocese regarding the solemnization by them of any such marriage, and for their justification, should they disregard the licence of His Majesty's representative in this province, and also to instruct the clergy as to other cases where they should refuse to solemnize marriage."

We have been so accustomed to the brow-beating tone of pronouncements from the same quarter from which this emanates that we are not surprised at the bullying tone of this resolution, but we are surprised that the Anglican Synod of Montreal, which comprises many gentlemen of refinement and education, should endorse the braggadocio and vulgar use of nicknames found in this resolution; and still more surprising is it that a religious body which usually makes profession of the belief that marriage is a sacred institution, should subject that institution entirely to the control of the State.

The braggadocio of the resolution lies in the fact that it represents the position of the Catholic Church in regard to the Delpit marriage as a public challenge to Protestants, which the Synod takes up, just as a madibull is angered at the sight of a red cloth.

The Catholic law on clandestine marriages existed before Protestantism was known in the Province of Quebec and, therefore, it could not have been intended as an act of defiance, or a public challenge."

The ecclesiastical authorities decided that by the laws of the Cathelic Church the Delpit marriage was null and void. They had nothing to do with the civil judgment, but the judge held that the Catholic law in the matter is also the civil law of the Province, and thus the ecclesiastically invalid marriage is also void under the civil law. It follows that the Protestant minister who professed to marry the two Catholic parties, did not merely set at defiance the law of the Catholic Church, but actually disobeyed the law of the Province by marrying parties whom he was not authorized to marry. And now we have the absurd spectacle of a Church Synod which proclaims that the civil law is always and everywhere supreme, denouncing the civil law in the case, and calling it a public challenge to Protestantism on the part of the Catholic Church.

But here Dan Carmichael tells us of the awful crime which was committed, inasmuch as "the authority of the Lieutenant Governor's licence ' was set at naught by the courts !

On this point the gentleman waxes wrathfully eloquent. In the speech in which he expatiates on his motion, he says:

he says:

"This license was issued by the highest authority in the Province—the Lieutenant-Governor. The Governor-General represents the authority of the King over the whole Dominion: the Lieutenant Governor in a smaller degree, but no less representatively, represents the King in the Province. Reflectively the license came to him (the Protestant minister aforesaid) with the autharity of the King. The license authorized any Protestant minister of the Gospel to join the said A. B. and C. D. in the holy bonds of matrimony, and then to pronounce them man and wife. There was not a word said of the religion of the parties. The license was issued by the Lieutenant Governor. It was to be assumed that all pre requisites had been complied with, and he, as a minister, had nothing to do but to carry out the art which the license warranted him to perform."

This is astounding logic in a coun-

This is astounding logic in a coun try where popular government is in vogue. According to this' reasoning the King's licence overrides all lawall acts of Parliament, and of course the laws of Quebec, and Ontario too. for that matter. With due respect for the authority of his Majesty Edward VII. we do not thus understand the King's prerogatives in this country,

or even in England. The fact is the gentleman who issued the license was not King Edward, nor Queen Victoria, nor even the Lieutenant Governor of Quebec. but the subordinate official who issues marriage licenses; and it will surely be admitted that sometimes subordinates do transcend their authority, even though we take it as certain that;" the King can do no wrong." In the

sin thus descends, but we know this, THE ANGLICAN SYNOD OF It was his duty to observe the law, MONTREAL ON CATHOLIC and not to issue an authorization to a Protestant minister to marry two Cath olics over whom the latter had no ecclestastical jurisdiction, and it was the the man made churches of the sixteenth minister's duty to know that he had and subsequent centuries. no authority in the case. It looks as if these gentlemen, in their anxiety to receive the fees, did not care whether or not they observed the law, and the present trouble comes out of their negligence. It is a cheap way for them now to cover their remissness and gain popularity by throwing the blame on the aggressiveness of the Catholic Church.

"Throw dirt plentifully : some of it will stick," was Voltaire's maxim in attacking Christianity, and Dean Carmichael appears to act on the same principle in his assaults on the Cathoolic Church.

In the resolution proposed by him to and adopted by the Synod, he once calls the Catholic Church Roman Catholic, and once, by implication, Roman. The members of the Church he styles "Romanists." This last is a mere nickname, invented by the enemies of the Catholic Church and it is a sign of vulgarity to use it.

In regard to the proper name of the Church Dr. Davidson, the seconder of the resolution said :

"It is arrogance in the Church of Rome to call itself the Catholic Church. It is a branch of the Catholic Church, but so is the Anglican Church to which I belong. I am a member of one branch of the Catholic Church. I am an Anglican Catholic, and as true a member of the Catholic Church of Christ as any who worships before the chair of St. Peter. The proper title of the Church of which Archbishop Bruchesi is head in this diocese is Holy Roman Church."

Dr. Davidson does not seem to b aware that the Holy Roman Church is the local Church in Rome. It is that part of the Universal or Catholic Church which is in Rome, and is not the distinctive title of the whole Church In the same way the parts of the Cath olic Church which are in France and Spain are often called the French and Spanish Churches. They are not different or distinct Churches, inasmuch as Christ instituted but one Church, which He commands us to hear, under penalty of being "as the heathen and the publican." He built one Church only on the rock Peter, and one Church only, "the Church of the living God," did St. Paul call "the pillar and ground of truth." There is, therefore, only one true Church of Christ, buil upon the rock St. Peter, one Church which teaches Christ's truth, and whose teaching we are bound to hear. The Church which answers to this descrip tion must teach everywhere the same doctrines, and must have one organiz ation and one head, for it could not otherwise teach everywhere the same truths, and issue definite commands which we are bound to obey. Branches which do not derive their life from the same stock must be rotten and dead branches, and in no other sense than this can the Church of England be called a branch. It is not a branch of the Universal or Catholic Church, nor has it been such since it substituted the ruler of the State for its head, instead of the successor of St. Peter, who as their Protestant comrades in arms, alone was appointed by Christ to feed His lambs and His sheep-His whole flock. They who do not recognize St. Peter's successor as head of the Church. cannot be members of His flock, because they do not partake of the nourishing food of Gospel truth from the one Shep herd who has been divinely ap pointed to guide, guard and feed the flock. By what claim is the Church of

lic because of the commission given to her by Christ to teach all nations all things revealed by Him, and because Christ Himself will remain with her pastors teaching all days to the end of time. The Church is, therefore, Catholie in extent or place, teaching all nations; in doctrine, teaching all that Christ taught; and in time, not ceasing to exist till time shall be no more. These characteristics cannot belong to a Church which was started only three and a half centuries ago, which has several times changed its teachings and its creed, which even now does not teach any set of doctrines definitely enough to preserve unity of faith among its members and especially its clergy, and which is a purely local institution, having for its head a local or national monarch. Only the Catholic Church in communion with the successor of St. Peter possesses the characteristics of Catholicity. In fact, only one Church can be truly Catholic; and as Dr. Dayidson admits that the Roman Catholic Church is at least a branch of the Catholic Church, the Church of Engpresent instance, a gentleman who is land which, has changed or abolished a member of the Montreal Synod and the essential teaching, organization, was present at the discussion of Dean headships, liturgy, sacraments, and Carmichael's motion, admitted that it sacrifice of the Catholic Church, can shown by Herr Windthorst, the leader was he who sessued the Dalpit license. have no claim to its distinctive name of the Centre Party, in his speeches

Christ cailed Catholic? She is Catho.

or title. The tradition which kept up throughout ages the article of the Apostles' Creed : "I believe in the Holy Catholic Church," has no reference to

Another amusing feature of the discussion is the innocent way in which the mover of the resolution brings in the "justification" (of the Anglican clergy) " should they disregard the iicense of His Majesty's representative." while proving, or attempting to prove, that under any circumstances such a license ought not to be disregarded.

O Consistency ! thou art a jewel; but that jewel is but rarely found in the proceedings of an Anglican Synod.

THE GERMAN KULTURKAMPE

Subscriber, Hamilton, Ont., requests us to give some account of the causes which led to the expulsion of the Jesuits from the German Empire ; and this request is supplemented by another from Querist of St. John, N. B., asking for a brief account of the German Kulturkampf. As the two matters are so intimately connected we will answer them together here.

It is somewhat difficult to discover by what motives the Emperor William I. and his Chancellor, Prince Bismarck, were influenced in commencing the war upon the Church immediately after the unification of the German Empire. There was not at this time any conflic of jurisdictions between the Catholic Church and the German Government, such as are recorded in history as having occurred in past ages between Popes and Kings, nor was there any excuse offered by the German Government that it had anything to fear from disloyalty on the part of the Catholics of the small States which had been absorbed into the German Empire, making it necessary to oppress or persecute them or the Catholic Church. The laws depriving the Church of its liberty of action appear, therefore, to have been a gratuitous persecution, undertaken solely with the view of separating the Church of Germany from the Pope and creating a schismatical German National Catholic Church, so called, which, being independent of the Pope, and distinct from the Universal Church, should, in time, become as completely the slave of the State, as are the Churches of Russia and England; and the less important states of Servia, Montenegro, etc. It may fair. ly be presumed that the dominating thought which led to this course of action was that a Church which should be the slave of the Emperor would so shape the consciences of the people as to strengthen in the course of time the Emperor's authority, as there is no doubt that the State Churches of Russia and England have done in spite of the spread of socialistic democratic prin-

cipies in modern times. The Catholic soldiers of the divers German States which took the side of Prussia during the Franco German war of 1870 marched under the flag of Prussia with as much determination and numerous decorations were distributed among them when the war was over in acknowledgment of their bravery. Many priests and religious, male and female, were also decorated for heroic services rendered on the fields of battle.

Notwithstanding all this, no sooner was Germany unified, and the war ended, than the Government inspired press of Germany began to point out dangers which menaced the newly constituted German Empire from the fact that the supreme head of the Catholic Church was a foreigner who might be

suspected as being a friend of France. There was not even a pretence that there was any plot among Catholics to overthrow the Empire, with perhaps the exception that the people of Alsace and Lorraine, which provinces had been annexed to the German Empire, having been wrested from France, were faithful to their old love, and were undisguisedly desirous of being

restored to France. The pretexts on which Prince Bismark attacked the Catholic Church may be reduced to two. The first was that the celebrated Syllabus of Pope Pius IX. and the definition of the doctrine of Papal Infallibility at the Vatican Council in 1870, were dangerous to the authority of the State, and opposed to modern progress and civilization. The second was that a Catholic party had been formed in the Imperial Parliament or Reichstag under the name of the Centrum, which Bismarck declared to be a movement

against the Imperial authority. There was no foundation in truth for either of these statements, as was

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Imperial authority. as no foundation in truth f these statements, as was Ierr Windthorst, the leader tre Party, in his speeches in reply to the imperious Chancellor. But the policy of the Government had been decided on, and as the religious orders were the bulwarks of the Church, it was part of the imperial policy to suppress them. Among these orders the Jesuits have always Bridget (or Brigid) that in a dream he been in the front rank in maintaining the right of the Church to govern itself she would appear among them on the full violence of the storm was directed

The Jesuits have been always hated by the enemies of the Catholic Church, because they have labored indefatigably to propagate Catholic truth, and have been uniformly successful Cathclic educators. It is no wonder, therefore, that the May or Falk laws were especially directed against them; and even to the present moment, when all the other laws which were passed by sketch of her history. She was born the Reichstag against the Church have at Faugher, near Dundalk, some time been repealed, the laws by which the Jesuit order was suppressed still remain on the statute books of Germany. The laws remain unrepealed; but in the poor and she gave them all she practice they are not enforced in all their severity, as the Jesuits are now allowed to live in community and even and singular beauty gained for her to conduct colleges, provided they do several suitors. But she had resolved all this as private individuals. Thus the Falk laws of the Kulturkampf have practically been repealed. It is, however, the determination of the Centre Party not to rest satisfied until they shall be entirely repealed in fact.

The Syllabus of Pope Pius IX was a condemnation of eighty current contemporary errors regarding God and man, the human family, civil society, and the Church. Its purpose was to set Catholies on their guard against plausible errors which have been maintained by modern writers under pretence of teaching the true philosophy of man's existence on earth, and his relations to our Creator, to civil society and revealed religion. These errors put man above God, and it was most necessary that they should be clearly and succinctly designated by the Supreme Pontiff so that Catholics should not be deceived into accepting them.

The Syllabus was published in 1864, and it excited no serious alarm either in Germany or any other Protestant country, until Bismarck made it a pretext for anti-Catholic legislation. Thus even from 1864 till 1870 Bismarck exhibited such great friendship for Catholics that the most prominent Protestant papers of Berlin ridiculed him for his anxiety to have the most ultramontane Bishops selected to fill the principal Catholic Sees in Prussia. It was not till after the Franco - Prussian war that the Syllabus was deemed by him a danger to Germany. It is evident, therefore, that it was but a filmsy pretext for his anti Catholic leg-islation.

As the special patroness of the country.

Her relies were enshrined in the

Equally flimsy was the pretext that the formation of a Catholic party in Downpatrick and buried there along the Reichstag was a menace to the Emside the relies of St. Patrick and St. legislation was seriously proposed that the Catholic party was formed, and though that party did not prevent that Ireland, plundered and destroyed the legislation from being enacted by the Reichstag, it did succeed in bringing about its repeal within an almost in credibly short time.

Oa May 14th, 1872, Bismarck de clared that

"The decisions of the Vatican Council had put into the hands of the Pope, the rights of the Bishops whose jurisdiction was now absorbed in the Papal jurisdiction. The Bishops are now but instructions of the Pope who has become, by his intallibility, a monarch more absolute than any monarch in the world."

This was the excuse for the passing of the Falk laws.

By these laws the clergy were bidden to exercise any supervision over Cath olic schools. In them no sacred history spectors were appointed to see that these regulations were enforced, and these inspectors, whose educational qualifications were for the most part that they were dragoon officers, fulfilled their duties as brutally as if, they were enforcing martial law. The old Catholic Schismatics were installed as proprietors of Catholic churches, the Religious orders were suppressed, and even the theological schools were put under control of Government examiners and inspectors. The Bishops also were to be virtually appointed by the Government, inasmuch as no Bishop could take his See without the approbation of Bismarck, and the Government was to administer all vacant dioceses.

These are a few of the laws which were passed during the Kulturkampf, but which were afterwards repealed through the powerful opposition offered by the Centre or Catholic party, which grew in strength the more rapidly as the laws became more and more oppressive.

MARY OUR MODEL.

The Lesson Taught by St. Bridget,

had seen the Blassed Virgin and that the right of the Church to govern itself following day. At that time Bridget without interference from the State, arrived with her companions and the and it is easy to understand that the dreamer exclaimed immediately:
full violence of the storm was directed "There is the Holy Mary whom I saw in my dream." And from that day our saint was called "Altera Maria" likeness said to be only in outward form, but in the interior purity of heart. And this grace, it has been well said, St. Bridget has obtained in wonderful degree for the daughters of

> Her feast is celebrated on the 27th after the arrival of St. Patrick; it is probable that she saw the saint and received his blessing. From infancy she was remarkable for her charity to could lay hands on.

As she grew up her parents intend-

ed to have her married, and her rank to have none but Christ for her Spouse and to rid her of all importunities for an earthly marriage, God was pleased to visit her with a disease that disfigured her countenance and left her free to consecrate herself entirely to God. St. Mel, nephew of St. Patrick, re ceived her vows, whereupon, it is said, she recovered her former beauty and her face shone with the surpassing comeliness of holiness. After conse crating herself to holy virginity to God, she built herself a cell under a large oak tree, which, from the circumstance, was called Kill dara, or the spicuous exponent." Cell of the Oak, whence the town that grew up about Bridget's cell came to be called Kildare, and gave a name to

the entire county.

Her saintly life was not slow in attracting to her numbers of pious maidens, who desired, like her, to consecrate their virginity to God. A con vent spraug up, but the number of holy inmates increasing, foundation after foundation went out from Kildare and studded all Ireland with convents of the order of St. Bridget, the saintly members of which rivaled each other in practising the virtues and imitating

the life of their holy founders. She continued to live on in all "holiness and justice," guiding her spiritual daughters in the way of perfection by word and example, imparting to them a special love for holy purity, which from her it has already been said, has become the precious inheritance of the daughters of Ireland above

every other land. God bestowed upon St. Bridget in a remarkable degree the gifts of miracles bothduring life and after her holy death. Many churches in many countries have been dedicated to God under the invocation of her name; and the name of Kilbride, in so many parts of Ireland, attests how she was always venerated, and she still continues to be venerated,

church of Kildare, whence they were in course of time time transferred to pire It was only when anti - Catholic Columbkill. Here rested in peace the morial remains of Ireland's three tu lar saints, till the reign of Henry VIII. town and cathedral, giving effect to the sacrilegious fury with which the so called Reformation outraged the monuments of God's saints throughout Ireland as well as in England and Scot-

land. S: Bridget, nevertheless, looks down from heaven upon the country which honors her as its patroness, and she ceases not to interest herself in behalf of its inhabitants before the Throne of divine grace, and no doubt we are indebted to her prayers for the legion of holy virgins, who according to her exam ple, turn their backs to the world and its vanities, and, not content with edifying their native land by the sanctity of their lives, go forth with the zeal of the Apostles, to the ends of the earth, carrying forward the Standard of the Cross and enlightening nations yet sitwas to be taught, and Government in- ting in darkness and in the shadow of

LENTEN THOUGHTS.

A custom to be commended is the abstinence from intoxicating drinks during Lant, in honor of the Sacred

Thirst of Our Lord. During the season of Lent we dwell, as it were, in the wilderness, joining, in spirit at least, with our divine Redeemer in His fast of forty days. haps we have chosen, or have had ap-pointed to us, some form of special prayer, some kind of penance. Let us be careful, also, to take some special fault, some special temptation: and try more earnestly than ever before,

by God's grace, to overcome it. We are soldiers by the very fact of our baptism, and we all must meet the tempter. Let us do it practically and bravely. What will give us more courage and hope than the thought that our Great Captain fought that fight before us? What soldier is fight before us? going to shirk the battle, if his king is ahead in the tray? Not leader to me,

that soldierly devotion which rejoice,

to suffer what He suffered, to choose

that is "The Second Mary") and We are bidden not to despise the days "Mary of the Irish." Nor was the of small things; and to conquer well a

her native land, and will never fall to and more crusifixion with Christ.

To show a heart grief-rent,
To starve thy sin,
Not bin,
And that's to keep thy Lent.

GEORGE HERRICK, A. D. 1617.

REV. JOHN O'GARA.

REV. JOHN O'GARA.

The death of the Reverend John O'Gara, son of the late Mr. P. M. O'Gara, Police Magistrate of Ottawa, took place in Springfield, Mass., on Sunday, 2th uit. The deceased reverend gentleman was a native of Ottawa where he received his education in Ottawa College and University For the benefit of his health he moved to the diocess of Springfield, where the Bishop received him most cordially, and after a short time appointed him to the important position of diocesan examiner of schools. His remains were conveyed to Ottawa on Wednesday, and they lay in state till the following morning, when solemn High Mass was chanted by His Grace the Archbishop, assisted by Rev. Fathers George Fluzgerald and Archambault. The church was crowded with friends of the deceased and of his worthy family, and within the altar railing were priests from the University, from the city and from the immediate vicinity of Ottawa. The remains, clothed in priestly robes, lay in state within the sanculary and with the head of the dead priest to wards the altar, with the face towards the congregation. Rev. Father Wrenn, of the Springfield diocese, the most intimate friend of Father O'Gara, delivered an elequent panegyric over the body of his dead friend. He culogized the life of Father O'Gara, saying that he was a quiet soldier following in the footsteps of his Master. The speaker had known deceased for years, and had been with him as student professor and priest. Father O'Gara, lead a noble, generous life, and faced his death in the same steadfast manner. The work of his life so well becau had not been accomplished, but he had now entered the kingdom of heaven, where his labors would be in the vineyard of his Master. He spoke words of consolation to the members of the family of the deceased, and reminded them that while they sorrowed, their departed son, brother and priest had entered into oternal joy.

During the service a most appropriate solo was rendered by Prof. Harrigan. Rev. Father Lambert and Mr. A. Lafontaine also sang M

NEW BOOK.

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ahead in the fray? Not leader to me, but Captain, now!

Cultivate, during Lent especially, that sense of loyalty to Jesus Christ, that scilierly devotion which rejoice, Joseph Ganley.

GOD SAVE THE KING.

to suffer what He suffered, to choose what He chose, to bear the cross that He bore, and to fight where He fought first

Of ourselves we can do nothing; of ourselves, we would surely fall. But with the grace of God, we can do everything; and we have that grace. Fight, then, during Lent especially, as Scripture tells us—labor as a good soldier of Jesus Christ.

What fault shall we take to fight against this Lent—a strong temptation that comes seldom, if ever; or a daily, vexting, seemingly slight temptation that constantly frets our peace? We are bidden not to despise the days of small things; and to conquer well a little things; often helps us to conquer great ones.

Strive earnestly to live holier lives, with more self-denial, more dying to the world, more crutifixlon with Christ.

Strive to conquer resentment, oversensitiveness, coldness, unkind suspicions, harsh words. No one bacomes holy in a day, and on the other hand, no one usually separates from God by a sudden rupture. A somewhat dan no one usually separates from God by a sudden rupture. A somewhat dan of the day dear of the come in brint, and it is never seen in brint, and it is never seen in heroic time greated that the succession is not often seen in brint, and it is never seen in heroic time for the grandest portraits of the Blessed Virgin now extant, but it is also the most can be greated. The superstition of Association of Raphael's masterpiece from the Blessed Virgin and Scripture in all the world. From today's Carnolac Record in the superstition of Scripture in all the world. From today's Carnolac Record in the superstitions and superstitions adoration of the Stripture in all the world. From today's Carnolac Record in the superstitions adoration of the Blessed Virgin in a day, and on the other hand, no one usually separates from God by a sudden rupture. A somewhat dan no one usually separates from God by a sudden rupture. A somewhat dan in Communion with the Church of England as stabilished by law. It is required to the superstitute in all the

THE POPE LEADS

The Church Times of England, a more designed of the control of th

"O all ye fowls of the air. O all ye beasts and extinc, bless the Lord, etc., etc."

"O ye whales, bless the Lord, etc., etc."

Now, if the invocation of the "mountains and hills," "shower, and winds," "anow and ice," "fowls," "cattle" and even "whales" be sanctioned by the Church of England, as the Book of Common Prayer proves it is, then I see no reason under heaven why King Edward, the Supreme Governor of the Church of England, should stand up and solemnly declare that the invocation of the Mother of Christ and the saints in heaven is a "superstitious and tobat trous practice."

Albert McKeon, S. T. L.

Signs plus to extended the interest and the saints in the invocation of the Mother of the color. The members of the choir, assembled at her home to bid her good by e. on the occasion of her leaving troop conditions are the first of the course of the evening they presented her with a ring and a purse of money, account of the course of the evening they presented her with a ring and a purse of money, account of the course of the evening they presented the first of the course of the evening they are the course of the evening the course of the evenin

ALBERT McKeon, S. T. L. Strathroy, March 2nd, 1901.

THE TRANSVAAL.

The victory gained by General French and 3d Plumer over De Wet's forces, mentioned a last week's summary of the movements in the Transvaal, has proved to be a most important of the transvaal, has proved to be a most important of the state tant one, which must, in an probability, oring the present guerilla war to an earlier terminal then than could have been anticipated a few days before. Since that victory was achieved, be Wet's force has been obliged to leave Cape (Colony, and to return to the north of the Orange River. During the engagements one Maxim and one Krupp gun, a ton of dyanmite, 20,000 rounds of ammunition, many rifles horses and cattle were also captured, besides over 500 prisoners taken since the main battle was fought.

Counterbalancing these successes to some extent, 85 of General Kitchaner's scouts were captured after a prolonged fight, in which the scouts lost 20 killed and wounded.

De Wet has joined with General Hertzog, but as it is authentically stated that the troops of the latter had dwindled away to a small band, his ability to do mischief, will a samily be in

Do Wet has joined with General Hertzzg, but as it is authentically stated that the troops of the latter had dwindled away to a small band, his ability to do mischief will scarcely be increased by this junction of forces.

Mr. William St. John Broderick, the British War Secretary of State announced in the House of Commons on Friday that for four months the force in South Africa will be maintained in full strength, after which there will be a gradual diminution as circumstances nermit.

maintained in full strength, after which there will be a gradual diminution as circumstances permit.

The London Times' correspondent in a despatch dated Feb. 27, gives currency to a report that De Wet in his desperation has become demented. It is said "he flogs every body," which may be interpreted as meaning that he uses the lash or sjumbok for the punishment of the most trivial offonces. Another despatch from Bioemfontein says that the Bore burghers assert that if he flods himself so hummed in that he cannot escape capture, he will commit suicide rather than fall into the hands of the British, as he knows he is held responsible for the murder of peace envoys and for other acts of barbarity. These reports may be considered as very doubtful. On the whole authentic news of General De Wolfs movements is secanty. It is believed that now that he has returned to the Orange River State he will find the country devoid of supplies, so that his difficulties and hardships will be greatly increased. The only chance he will have of obtaining supplies will be by the capture of British convoys and supply trains on the railways.

ture of British convoys and supply trains on the railways.

It has been stated in a despatch published in the Daily Chronicle that Lord Kitchener and Genetal Louis Botha have had an interview to arrange terms for Botha's surrender, but the truth of this is doubted. However this may be, it is certain that Botha, be Wet, Steyn and Hertzog are all hardly pressed, and the feeling at the British War Office is very hopeful.

At Warmbaths, north of Pretoria, a commands of Boers succeeded on the 27th of Feb. in cutting the railway line, and took a number of cattle from a farm while they were being shelled by the British. Two days previously a similar effort to blow up the railwaya Edinburg was foiled. The attack was made at mid-

night, but an armored train shelled the assai ants and turned on them a Maximguo, at least 19 of them being killed, as the crew of the train found that number of dead bodies next morn-ing and buried them.

THE STATUS OF IRELAND.

Summary of the Political Case of Erin By an English Paper at the Opening of the Twentieth Century.

The following article appeared in the West-

Ireland. He would be a bold man who would affirm that the result has not been a dreary failure.

The end of the century finds us face to face with the prospect of our "Imperial" Parliament being occupied with an Irish demand concurred in by no fewer than 95 out of 103 Irish members. That demand has reference to the land question, but an even more significant fact is that four out of every five Irish members are Nationalists and Home Rulers, a proportion which has been steadily maintained at every one of the five elections that have taken blues since the Franchise was placed on a really popular basis by Mr. Gladstone in 1884. During the last few years Englishmen have rather hugged the delusion that the Irish question was see completely done with. Ireland has been quite; there has been a happy freedom from crime, argarain or otherwise, the Irish members have seemed more anxious to break concludes the continuous and several complete the same local government that England. Wales and Scottand have for many years past practised and enjoyed. Out of sight is out of mind and there have been many to think that the Nationalist spirit in Ireland was really being extinguished.

We need hardle say that we welcome any signs of a botter attitude towards Ireland, and it is a great step forward that a Tory Govern

Drayton, Feb. 18, 1991.

Dear Lena—We the undereigned, having learned with much regret that you have decided to leave Drayton for a time and seek new friends among strangers, and a temporary home in the far off West, deem it our privilege to approach you in behalf of the choir, pastor and needs of St. Martin's church, and say to you a ford good bye. We assure you that we have loved you much in the past, and shall continue to love you in the future. True love is very elestic. Its cords will stretch from the heights or heaven to earth, and back again from earth to heaven. Death, the indisputable conqueror of all earthly greatness, has never, and hall never be able to burst as mover, and hall never be able to burst as mover, and hall never be able to burst as mover, and that he friendship between you and ourselves is a true and sanctified one, because it was in Gor's holy house that this friendship grew up. There it was we learned to love one another. There, in the choir, you employed your sweet and pious voice to carry our hearts of all. Happ the hand, happy the total rive happy the heart, that labors in season and out of season to convey loving hearts to the awful three of infinite love. The saints have said throse hops the hand, happy the towards of the awful three of infinite love. The saints have said those who assist each other spiritually during life shall have their friendship so sanctified that its bonds shall ne'er be snapped, not even by an eternity.

We then assure you, dear L. na, that our love and prayers shall go with you, and stay with you, until the happy time arrives, in the near future, when they shall accompany you back again to the scene of their first meeting and there from the control of their first meeting and there from the other first meeting and there from the control of season the shall we say all tears from our eye, and death shall be no more, nor mourning, nor weeping shall be any more, for the former things are passed away."

May your deer Guardian Augel and Patron Saint, with the sw Drayton, Feb. 18, 1901. To Miss Fox:
Dear Lena-We, the undersigned, having

Resolution of Condolence

Kinkora, Feb. 25, 1901.

At a regular meeting of Branch No. 175,
Kinkora, held Feb 18 1901, the following recolution was unanimously adopted:
That whereas it has pleased Almighty Godto remove by death Miss Mary Hishen sister
of our worthy and highly respected brother
and president of our branch P. J. Hishen,
Rosslved, that we, the members of Branch
No. 175, hereby express our heartfelt sorrow for
the loss sustained by Brother Hishen and
family, and extend to them our most sincere
sympothy and condolence in their sad affliction.

Also
Also
Resolved, that a copy of this resolution be
Resolved, that a copy of this resolution be
inserted in the minutes of this meeting and
sent to Beother P. J. Hishen and also published
in the official organ, and Carricote Record,
PARKER J. HISHEN, President,
FRANCIS JORDAN, Secretary.

ST. PATRICK'S CONCERT.

On Friday, the 15th mest, there will be given in the Opera House in this city, a grand concert and fecture, the proceeds to be devoted to the Atlan Society of the cathofarl. Rev. Dr. John Taibot. Smith will be the lecturer. As the people of London twee has no opportunity of udging Father Smith's merits in this regards, we have no doubt the mere announcement of his coming here again will be the means of crowding the building. He is indeed one of the most elequent and pleasing of speak-

IN CHINA.

At last the Chinese have shown practically a disposition to yield to the demands of the powers that the chief criminals who took part in the slaughter of foreigners shall be punished.

On February 25, two of the guity officials were publicly decapitated in Pekin; these were Chih Siu or Kin Siu, formerly Grand Secretary of the Empire, and Heu Cheng Yu. The street where the execution took place was guarded by French, German and American troops and the culprits were escorted by Japanese infantry.

While the execution was taking place the foreign ministers held a conference at which several, including the American, British, Japanese, Sparish and Russian ministers expressed the conviction that more bloody atonement should not be demanded. O here believed that China has not yet been sufficiently punished. For the present the demands already made will be ostensibly adhered to, but it is believed that the full quota of death ponalties will not be insisted on if China shows a willings as tecomply with what has hitherto been demanded.

Kih Siu before being beheaded turned to the military attache of the Japanese L gation and said; "I do not know what I have done to make me deserving of death; but if beheading

Kih Siu before being beheaded turned to the military staache of the Japanese L gation and said: 'I do not know what I have done to make me deserving of death; but if beheading me will make the foreign troops evacuate 1's kin and my Emperor return, I am satisfied to die. I will die a patriot.'

The other culprit seemed to be stuperied with optum.

It is now expected, and it has been announced by Li Hung Chang, that the Laperial Court will return to Pekin as soon as it receives due notice that the allied troops are leaving the capital. It is understood that the evacuation will begin nat the end of March by the withdrawal of the German and Russian troops.

troops.
It is expected that it will require six months before all the clauses in the altied demand will be definitely settlet, as it will take some timat to arrange the matter of indemnity.

CATARRH

STOMACH

Commonly Mistaken for

Why Ordinary Doctors and



treats it with the usual routine for creatin acids, sikalis, soda, etc. Ta course is a failure, never any b temporary relief being produced. I ing are the symptoms of catar stomach:

Symptoms of Catarrh of the Ston

Is your tongue coated? Are your bowels irregular? Do you suffer from nausea? Are you drowsy after meals? Is your flesh soft and flabby? Do you suffer with headache? Do you feel bloated after eating? Have you rumbling in your bowels? Have you palpitation of the heart? Do you feel languid in the morning? Do you have pain just after eating? Have you pain in pit of stomach? Do you have chilly and then het flushes? Do you have a desire for improper food? Is there a sour or a sweet taste in the mouth Is there a gnawing sensation in stomach? Do you feel as if you had lead in stomach?
Do you feel faint when stomach is empty?
Do you see specks flusting before your eyes ! Have you feeling of emptiness in morning! Have you a burning in back part of throat called heartburn?

If you have some of the above symptoms, mark them and send them to the Doctor. He will tell you what to do to be PERMANENTLY CURED, and what the proper treatment would cost. He makes no charge for diagnosis or ad vice. Address DR. SPROULE, B. A., (English Catarrh Specialist, Graduate Dublin University, formerly Surgeon Royal British Naval Service), 7 to 13 Doane Street, Boston,

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TEE TRUTH ABOUT THE CATHO LICCHURCH.

BY 'A PROTESTANT THEOLOGIAN

CXXVIII.

Doctor Hodges, speaking of the flight of many Protestant clergymen from England to the continent on Mary's acn, says that Cranmer remained So did Latimer, Ridley, Hooper, and Ferrar. There were five distinctively Protestant bishops; all five remained and all five were burned. The principle noblesse oblige had its full influence with them, as with other leaders. ence with them, as with other leaders If it prevailed with Latimer, who had surrendered his inferior see years besurrendered his interior see years so fore, much more with Cranmer, who was, by papal institution, still un doubted and as yet undeprived Primate and Metropolitan of all England, acknowledged alike as such by the Catholics, who detested him, and by the Protestants, who followed him. But although the sense of his high dignity, combined with the hope that the incom-parable servility and pliancy of temper which had carried him safe through so many shi tings of royal humor would save him now, had restrained him from flight, it unhappily had not strength enough to save him from denying his profound convictions by signing six successive Roman Catholic professions successive Roman Catholic professions of faith, each more pronounced than the preceding. As Archbishop Spald ing remarks, Ridley cannot be compared with him. Ridley, when first thrown into prison, was weak enough to recant. Had he persevered in his recantation, this would undoubtedly have saved his life, for he was generally respected and beloved. But, as the Archbishop remarks, he almost instantly recovered his courage, withstantly recovered his courage, with-drew his recantation, and suffered manfully for his real belief.

Macaulay seems quite in the right in saying (something which worries Froude tremendously, but which he can't deny) that as Cranmer had never failed to sign every profession of faith enjoined by the Crown, under Henry and Edward, so his successive and deepening apostasies from his own inner belief under Mary were simply in a line with his whole career and character. What else than abject and unbounded submission to the reigning monarch could be expected of the man who lamented that the sovereign had thought it necessary to send to the scaffold a servant who "loved the King as much as he loved God ?" haps we may say for him that it was not so much cowardice that governed htm as incurabld stavishness of spirit. As Macaulay says again, had Mary given him his life, he would doubtless have gone on signing as many more recentations as she offered him, and so would have survived until a new reign had given him opportunity to abjure all his abjurations, and by new com-pliances to purchase anew the right hich he had exercised before against Unitarians and Bapaists, of burning men and women more honest than himselt.

How can we, without confounding all differences of character, put him in one class with his four episcopal fellow sufferers, of whom three had remaine firm throughout, and the fourth had wavered but for a moment?

Froude compares Cranmer to Peter. The monstrousness of this comparison will appear if we think of Peter as Christian Church, denied his belief as often as the Roman Enperor required it of him, and having only recovered courage when he saw that he was go ing to be crucified anyhow! Peter fell once under an overpowering mo mentary terror, but he thenceforward was fearless through all the years unto the end. However, the man who has not shrunk from comparing Julius Crear to Jesus Christ, is not likely to shrink from any lesser shamelessnes;

Doctor Hodges, however, declares that Cranmer at the last, honestly be lieving "that his life was safe if he would only a seventh time, and now in public, renew his previous recantations, unexpectedly revoked them all, declared that the hand which had signed them against the truth which he thought in his heart should, as chiefly guilty, be the first to burn, con cluding with the declaration, And as for the Pope, I refuse him as Christ's enemy and anti-Christ, with all his false doctrine.

Now there is no doubt that the de prived Archbishop, in St. Mary's Church, Oxford, being expected by all to renew his profession of submission to the dostrine and jurisdiction of the Church of Rome, did unexpectedly as tound the authorities by revoking his revocations, and rejecting the Pope as anti-Chris'.

The question is: Did he so suddenly renew his profession of Protestantism n renewal of moral courage. in a sudde honestly believing that he was throw ing away a life which a moment be-fore had been safe; or did he only re new it when he perceived, from the whole tenor of the proceedings, that, whether he died Catholic or Protestant. his death was certainly and immedi ately impending?

Now, not to speak of other histories, we have three current accounts of Cranmer's death. One is by Hume, an unbeliever ; one by Lingard, a sincere but candid and moderate Catholic : one by Froude, an uncandid and most im derate Protestant, and an ardent ad mirer of his hero Henry's favorite Archbishop. All three give precisely the same account. The unhappy man, had been previously degraded who had been previously degraded all of from all the hierarchical degrees, was all of make his public declaration of fach before the congregation gathered in St. Mary's, and was thereupen to be at yeu.

once led to the stake. No promise of mercy, throughout all his imprisonment, and after all abjurations, had been made, or even intimated to him, from the Queen. The Council, indeed, advised her that he had been, in his place as Primate too thoroughly involved in the whole auti-Catholic policy of the two preceding reigns, including the inexpiable wrongs done to Catharine of Aragon and her daughter, to make it possible to pardon him, consistently with public policy. He knew this per-fectly, although he still clutched de

spairingly at straws. If he still had a phantom hope of life when he was carried into St. Mary's Church, how can he have kept it dur-Church, how can he have kept it during the sermon that was to precede his
last declaration? Dr. Cole, the
preacher, addressed himself to the
prisoner as to one who was to die im
mediately. He recounted his herestes
his persecutions of the Catholic Church,
presided that for his due! praised God for his final conversion assured him that the Divine grace would temper the fiame, so that he should not feel it, more than did the Hebrew children in the flery furnace, and that memorial Masses should be said for him in all the churches of Ox

ford Now had there been one faintest shadow of a hope in the Archbishop's mind before the sermon, how can w suppose that there was any after it? Cranmer knew himself, and his own history. He knew the Queen, her history, and the severe implacability of her character towards the man who had been her father's chief accomplice in the wrongs done to her mother and And now the final address made to him assured him that he was to die at once. What reason can he have had for supposing that all this was a make believe, and that after he had gratified his enemies, and above all the stern woman of Whitehall, by one more hypocrisy, he was to be safe perhaps not from prison, but certainly from the stake? Of this there is neither proof nor probability. Hume does not warrant it. nor Lingard nor The Britannica speaks Froude. sightly of it as a possibility, but does not urge it. The "Dictionary of National Biography," so careful to give the precise results of the latest inquiry, does not even mention it.

Now what excuse can Dean Hodges give for stating that Cranmer reverted to Protestantis n after Dr. Cole's ser mon, "honestly believing" that one more acknowledgment of the Church would save his life?" Can of Rome ' he say that I have misremembered my authorities? That is possible, al though I am not apt to misremember, especially after having gone carefully over them within a few months. Does he say that the Britannica regards this view as at least possible? Yes, but he himself states it as if, instead of being against the whole complexion of the events, and the general tenor of the authorities, it were a well known fact, which there is no occasion to discuss I do not believe Dr. Hodges to be capable of prevarication, or I should call this, so unlike his general temper, I believe it is a prevarication still, but that it has been taken, in his usual temper of cheerful thoughtless ness, from some one else.

Those of us who view the English Reformation as having been, through Cranmer, saved from running on the rocks of Henry's uncertain moods, are surely not therefore bound to respect the man. Pliancy and servility may having, during twenty years, remain serve a providential end, but assuredly hav are far from being qualities. I am not willing to own that Protestantism is so scant of martyrs as to be obliged to take up this man for a martyr.

CHARLES C. STARBUCK.
Andover, Mass.

THOUGHTS ON THE SACRED HEART.

If all the associates of the League will do their duty during the coming month, what wonderful things will take place! The sinners will be transformed into true Christians, the off cted will be comforted, the intemperate made temperate, and the poor will realize that they have treasures the world cannot take away.

What comfort and consolation the Sacred Heart gives to those who are devoted to It, words cannot express.
Try and see what changes will come over you if you practice this devotion faithfully. Life then will be life in deed; each day you will be able to lay up stores of graces that will strengthen you for all your trials. In a word, you will be able to see what to do, and to

"What festival do we celebrate today, my Father?" asked Father de Ravignan when dying. "The Wound of the Sacred Heart of Jesus," was the reply of his Superior. 'On my Father the Heart of our Lord! What a beautiful gate by which to enter Heaven!'
-Life of Father D. Ravignan.

quires of its friends: Poverty in intention, humility in operation, purity in object. — Biessed Margaret Mary.

Behold what this adorable Heart re-

Thee alone, © my God! Thee alone does my sull desire, and my heart knows no peace unless it rests in Thy Sacred Heart!—St. Catherine of

The Decree of the Sacred Congregation of Rites declares that "the sanc tity of Margaret Mary consisted wholly in the ardent love by which she was consumed for the Heart of Jesus, and in that indefatigable zeal wherewith she strove to excite all hearts to render Him love for love."

Choose for a friend in preference to al others, the amiable Heart of Jesus, Which alore will be faithful in death when all things else will be taken from

FIVE - MINUTES' SERMOR.

Third Sunday of Lent. HUMAN RESPECT.

"He that is not with Me is against Me,"

(Luke 11. 23. "He that is not with me is against Me and he that gathered not with Me scattereth " This is the dictum of our heavenly King. Our Lord wishes to say, he that has not he will and the urage to declare himself openly as My disciple, him will I count among My enemies who fight against Me On another occasion our Lord says:
"For he shall be ashamed of Me, and
of my words . . . the Son of Man
also will be ashamed of him." (Mark
8, 38) You may ask, Has our Lord sufficient cause to pass so severe judgment on those cowards who a ashamed of the faith, and w cowards who are

on account of poor, miserable man despise Almighty God. An honest man is ashamed only of some thing bad, despicable. Is it possible that faith, the holiest and noblest gift which God has given to man, is con sidered as something wicked and des picable? The coward who offends God through human respect, degrades taith. If he does not do so in words, he does so in deed ; for by his action he declares before God and the world that it is a disgrace to be a follower of Christ and a member of the Catholic Church. Is this not a gross insult to Him who has given us this precious gife, who has brought it from Heaven? Who are those who basely insuit our Lord? Are they good and noble? An, no! These are enraged at this im pious conduct. Those by whom our Lord is set aside are the outcasts of a community, the mockers and scoffers of all that is good and holy. For these vile creatures who deserve nothing but scorn, you are ready to become a traitor to Christ! In order not to lose their good will you are willing to lose the love and friendship of God Can a more shameful and disgraceful treatment be offered to God? What causes this fear for which you deny your faith? Have you become as-hamed of its pious practices? Is it be cause you fear to be incarcerated, tor tured, or led to death? If this were the case, although your cowardice would be inexcusable, it could be understood; but no, the terrible mis fortune before which you tremble, consists in a spiteful joke, a sarcastic re mark, or jeering and laughter. And

cowards would be a subject for laughter. What does the recreant gain by his mode of acting? What does the Chris tian gain by his faint heartedness Does he expect to have the honor and esteem of those scoffers whom he fears?
On, no, they may let him alone, but in their hearts they despise him as he deserves. The most wicked sneerer feels nothing but contempt for the one who, through human respect, becomes

for this you are willing to offend God,

by pretending to know Him no longer! Truly, if the matter were not so ter-ribly grave, the absurd fear of such

And

traitor to his convictions. When our Lord was standing before the tribunal of Pilate, the murderer Barabbas was brought from the dun geon and compared with our Lord. Then Pilate, speaking to the people said: "Whom will you that I release to you: Barabbas or Jesus that is called Christ ?" (Matt. 27, 17.) And the rabble with one voice cried out:
"Give us Barabbas" Pilate acked:
"What shall I do then with Jesus?" and they all said: "Away with Him, crucify Him." The Christian who crucify offends God through human resp acts similarly to the Jewish rabble. Whom do you prefer, the devil ask: him. Whom do you wish to please Jesus, or Barabbas? Jesus, your Saviour who has loved you even unto death, unto the death of the cross, or these coffers whose praise will bring you no gain, whose icers can do you no harm And you cry out: Give me Barabbas
But what will you do with
Jesus? I will crucify Him, I
will hold His commandments in contempt, I will scoff at Jesus and at His Holy Church.

Such are the outrages which the cowardly Christian heaps upon his Saviour, and yet this Saviour will be his Judge. What a terrible condition for the poor miserable Christian ! Lord will act as He predicted : "He that shall deny Me before men, I will also deny him before My Father, who is in Heaven." (Matt. 16. 33) If herefore, you expect to find favor be fore your eternal Judge, then away with this pusilianimity and fear of human respect; away with this idel of the world, which competes for the reign of the King of Heaven and earth in ou hearts. Let us be courageous Chris tians, not cowards. Let us be faith ful disciples of our Crucified Lord, wh was not ashamed to die as a malefactor for us on the cross. Let us imitate those holy martyrs who joyfully sacri ficed their lives for the greater honor and glory of God. Let us follow those numberless saints who not only knew of our Lord spoken in the sermon on the mount: "Blessed are ye, when they shall revile you, and persecute you and speak all that is evil against you untruly for My sake: Be glad and rejoice, for your reward is very great in Heaven." (Matt. 5, 13) Amen.

EDUCATION AND UTILITY.

"Intellectual culture is its own end: what has its end in itself has its use it self also. A healthy body is good in itself; so is a healthy intellect. If a college of Physicians is a useful insti tution because it contemplates bodily health, why is not an Academic Body, though it were simply and solely en-

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gaged in imparting vigour and beauty and grasp to the intellectual portion of

The Edinburgh Reviewers, (Jeffrey, Smith, etc..) in one passage speaks of a useful education as one that cultivates the 'understanding,' gives a 'talent for speculation and original enquiry,' and a 'babit of pushing things up to their first principles': this is what I have called a good or lib eral education."- Newman.

THE CORONATION OATH.

English Catholic Objection to its Juration by Edward VII.

(From the London Tablet.) The Archbishops and Bishops are ordered "by the King to make certain changes in the Prayer Book They are routine changes, of course, but there is the "supremacy" principle at work. In the impending cor onation service also further expression will be given to the inviolable Protestantism of the Establish nent. But on that coronation serv ice we must be permitted a word of our own. With the internecine strite within the Established Church we are c ncerned only as observers, though as deeply-often painfully-interested But the form of corons tion oath does much more than show its preference for the "low" rather than the "high" in Anglicanism. I goes out of its way to make the sovereign not merely the abjurer of this or that "high" tenet, but the open insulter of the faith of his Catholic sub ects, whose sacred beliefs are branded

as idolatry and superstition. "I do not believe," Edward VII will be expected to declare, "that in the Sacrament of the Lord's Supper there is any transubstantiation, and that the invocation and 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." As if this were not enough to enforce on

the King, who has knelt time and again at nuptial and at Requiem Mass before our alters, the alters of God, a passage is thrust upon his tongue which causes him to impugn by im-plication the personal honor of Catho-lics as men of truth and plain speakers - and this in the very presence of his Earl Marchal.

The theory is that a Catholic would take the oath with reservations. He would have his crown and his Mass, too. So the King must stand up and say: "I do solemnly declare I make this declaration, and every part there of, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants (the irony of it to day !) with out any evasion, equivocation of mental reservation whatsoever and without any dispensation already Pope, or any authority or person whatsoever, or without any hope of any other such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before man, or absolved of this declaration or any part thereof although the Pope, or any other per should dispense with, or annul the same or declare that it was null and

void from the beginning. Such language from the mouth of the ruler of ten millions of loyal Catholics, we must plainly say, is intolerable. It is an insult to the Pontiff and to the Catholic world ; it is an insult to the King himself, and to nobody, we are certain, will its terms be more obnutious. In this respect the King is bound while his subjects are emanci Until 1829 this very same oath had to be taken by members of Parila ment. It was then abrogated for sub jects of the Crown except in the case of the Lord Chancel tors of England and Ireland and a few the other high offices of state. In 1867 a bill abolished the oath for these in Eng

land with one single exception. The Conservative party, with its great majority in both Houses of Par ament has time and power to follow this precedent and to free the King rom the obligation of imposing an in dignity upon an immense body of those who to day acclaim his rule

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OUR BOYS AND GIRLS.

The Monarch of St. Elias.

There were three of us in '94 -Low There were three of us in 94-Low-den from Seattle, Eustach, the French Canadian, and myself. We were not exactly in the Klondike region that season, but in the southwestern portion—the Mount St. Elias district, says the third member of this little party. the third member of this little party, Frank L. Pollock, describing his adventure in the February St. Nicholas. We had prospected that section in July and August, and finding the richest signs on an unknown creek between the head of the Chittyna river and Lake Kiushne, we built a dug-out cabin and applied ourselves to "burning out" our claim. Snow flew in October, but we kept it out of the diggings, and exhumed large quantities of dirt from the "pay streak" in readiness for the spring wash up. We were not too abundantly supplied with provisions, and as our stock diminished we became more dependent upon what game we could shoot in the hills. This method of provi-oning took time, and we disliked it on that account, for hunting weather is mining weather; but it was on these expeditions that we heard of the "Monarch of St. Eilas."

The Indians told us of it, and nobody knew exactly what it was. Their accounts seemed to indicate a sort of pear, but of a weird and novel species. tic size and terrible ferocity, exceeding in these particulars even the northern grizzly. More than that, it was able to climb trees with facility, and did not sleep through the winter, but continued its awful career regardless of season. Few of them had ever seen the beast, and those few had not stayed to examine its peculiarities. Their fear of it was extreme, and not a savage of them would hunt in the region which it had taken for its own.

About the middle of January, on my way back from an eighty miles' trip in quest of provisions, I camped out close under the central peak of Mount St. Elias. . . I was awakened sharply by a nervous sensation-that night mare feeling of peril that becomes an instinct with frontiersmen accustomed to sleep in danger. The bag was close around my head and I could see nothing; but I felt cold. I had an impression that the fire had become low; then I heard a faint underground rumble, and I unfastened the flap of

the bag and looked out.

The fire had burned very low, and had sunk almost out of sight in a hollow of its own making. The heat had laid bare a portion of the neighboring rock wall, and for the first time I observed what appeared to be the upper end of a large crack, or crevice, in the rock. It seemed about three feet wide and the lower part was still concealed by the snow, and from this opening came again the deadened rumble I had

Vague ideas of an earthquake entered my drowsy mind, but I had no time given me for speculation. A huge dark mass seemed to project it-self from the cave. There was a snarl, a powerful wild-beast odor, and the faint light gave me a horrible glimpse of cavernous jaws, gleaming tusks, and a wrinkled, hairy face, about three

feet from my own.
With a startled shout, I executed a wild roll and somersault backward, sleeping bag and all, into the deep snow behind me. I went completely out of sight, I suppose, into the fluffy drifts, and continued to wallow, panic-

conscious that I was not pursued, and paused to look cautiously back. My visitant still stood in the camp, gazing fixedly in my direction. But what was it? In the twilight it loomed as big as an ox-a long, thin flanked, tailless body, with almost the shape of a panther and the attitude of a bear I could not clearly make out its color which was probably a dark gray or

Up to this moment I had not thought of the mysterious beast of the Indians, but at sight of this gigantic unknown creature I recalled the savage stories with a thrill of superstitious Its appearance had been so sudden that my nerves were badly shaken. I endeavored to collect myself, and lay breathing heavily, with my eyes fixed upon the strange animal, that stood still, swinging its head with a sinuous and yet bear-like movement.

I was so involved in the drifts that I suppose I was almost invisible, and after a few curious snorts the beast turned away and walked slowly around my camp. In this promenade it came upon something which it investigated with loud sniffs, and which I afterward ascertained to have been the flour sack.
In a moment more I heard the strong cloth go rrrp. Next it lighted upon the sugar bag, and I immediately heard a piggish sound of feeding.

The action of the beast affected me with an amazing sense of relief; it was so very natural, so very bearish. The gloom and impressiveness of the surroundings, and the dramatic effect and mystery of the animal's appear-

But my fire was in the possession of the adversary, and so were my matches, and, worst of all, my rifle. In spite of my numerous wrappings, I began to shiver, partly with cold and partly with excitement, as I tried to think of some plan for circumventing the beast, which was still guzzling its

vantage in the deep snow. But at present I had little doubt that it could would return to its cave. I did not wish it to do this, in fact, for I became

camp space. The animal ceased its operations at my approach, and bristled up, standing tensely on guard and snarling victously. In desperate resolution, I packed a large snowball as well as I could from the dry snow, and the private private resolution. and threw it at the animal. The snow

hit the animal on the ear. With a savage roar it rushed at me.
The moment it left the camp it plunged over its back, and I floundered aside from its charge. In the instant thus gained I struggled into the camp, and had time to seize the gun and draw it from its backskin cover before the beast turned. The plunge into the light snow seemed to bewilder it for a made at me, coming through the drifts like a snow plow; and as it came I shot full at its breast.

shot full at its breast.

There was a long streak of dazzling flame, and a crashing report that mingled with a coughing roar.

Through the smoke I hazlly perceived be first in it. There is room at the top the brute still plunging toward me, blood streaming down its chest and past me for a few feet, and then drop-

It lay quite still for a few moments, a range of ten feet I fired again, aiming at a fatal spot at the base of the ear; but my hand shook as I pulled.

The shot acted like magic. At the report, the animal sprang bodily into the air, horrible with extended claws and wide, gory jaws. Blood and snow flew in every direction. Without knowing how it happened, I found myself plunging into the snow again with huge strides, frantically wrenching at the level of my rifle, which had for a moment jammed. But when I looked back the foe had not followed. It had started, as if dazed, in the opposite direction, and was plowing through the snow, leaving a trail as if a team of horses had passed.

I hastened to put on my snowshoes and follow; but in the few moments thus lost the beast gained several rods, and was already out of sight in the gloom. I had some idea of what was going to happen, and shuffled over the snow at a run. When I had the ani-After several moments of frenzied endeavor to efface myself, I became conscious that I was not nursed.

After several moments of frenzied endeavor to efface myself, I became other instant over it went. I heard a conscious that I was not nursed. projecting crag, and then there was silence. I might listen long before I would hear the sound of its fall from the bottom of that deep abyss.

The mystery had eluded me to the last.

IMITATION OF CHRIST. Of the Fervent Amendment of Our

A religious man, who exerciseth himself seriously and devoutly in the

most holy life and passion of our Lord, will find there abundantly all things profitable and necessary for him; nor need he seek any better model than that of Jesus. Oh, if our crucified Jesus did but

come into our heart, how quickly and sufficiently learned should we be! A fervent religious man beareth and aketh all things well that are com-

manded him. A negligent and luke warm religious man hath trouble upon trouble, and on every side suffereth anguish; because he hath no comfort within, and is hindered from seeking any without. A religious man, who lives not in discipline, lieth open to dreadful ruin He who seeketh to be more loose and

remiss will always be uneasy, for one thing or other will displease him. How do so many other religious do, who live under strict monastic discip-

They seldom go abroad, they live very retired, their diet is very poor, their habit coarse, they labour much, they speak little, they watch long, they rise early, they spend much time in prayer, they read often, and keep themselves in all kinds of discipline.

CHATS WITH YOUNG MEN. organs it draws away the excess of

An old man, whose hair is gray and whose days are numbered, was asked yesterday to give the young men who read this department the benefit of some of his experience of life. He

-or rather our - sweets.

If I could only get the brute away from the camp long enough for me to get my Winchester and put on my snowshoes, I would have it at a disadwith foul disease, or struck with in-sanity, or sent to early graves, through incontience! They need the fear of God and grit, to fly from the occasions

would return to its cave. I did not wish it to do this, in fact, for I became determined to solve the mys.ery while I had the opportunity, since I had no doubt that this creature was the Indian's legendary terror.

Several minutes passed which I considered the situation and grew numb. Finally I disengaged myself from sleeping bag and blankets, and waded up close to the edge of the trampled camp space. The animal ceased its teaching the sacredness of the life giv-

eaching the sacredness of the life giving power and the fearful vengeance that God takes on those who malicious-ly abuse that function, should be prepared by some sane father and be put in the hands of all adolescents.

"Moreover, young men should be trained to think of matrimony as a sacrament. Some make sport of marriage and talk obscenely of those who enter upon it. I would have them think of it as honorable, as participating in the fatherhood of God.

"Let them respect women for their own mother's sake.
"They should look forward to their

own marriage from the time that they ond. It wheeled, however, and have passed the age of puberty, and de at me, coming through the drifts take the means to keep themselves pure, and make themselves worthy of

> everywhere. "In the third place, bid them be

shoulders, and its little wicked eyes thrifty. They can save and yet not be fairly blazing in the gloom. I fired again as it came on, and leaped aside to avoid the rush. It went blindly "Warn them not to make mistakes,

not to do anything that will, if known, ped, bleeding profusely, upon the injure their reputation, because they snow.

don't know when it will come back at them, and they should be so that they and I approached the possible corpse can aspire to anything honorable with with considerable circumspection. At out fear of any skeleton coming out to haunt them.

"Lastly, tell them never to lose sight of the fact that they must die. best success must be such as they can take with them—a noble soul, a kind heart, a pure body, and a long list of good deeds. There's riches for you that will last. There's success that is eternal."—Catholic Columbian.

To Improve a Bad Memory.

You can cultivate your memory just as you can cultivate your muscle, and it will improve steadily up to a certain point. The science of mnemonics, as it is called, has recently been studied anew in Europe, where some surpris-ing results have been achieved in the experiments that were tried. It has been found for instance, that

a man who had a poor memory from youth was enabled to so strengthen his mind by assiduous cultivation that he could, without the slightest apparent trouble, recall minute facts giving

A French scientist, however, has pointed out that this is done at the exand that the whole of the man's mental energy had been diverted to a single channel. He was so busy remember ing dates and names in history that he

forgot his dinner.

It has also been claimed that a memory for minute facts is cultivated at the expense of the judgment, and that a due sense of proportion of large events rarely accompanies the recollection of

names and dates.

Here are four fundamental facts to e borne in mind by those who would improve a bad memory :

That our remembrance of any-

thing depends principally on the force, duration or iteration of attention we devote to it. 2 That the habit of attention de-

creases with acts of attention.

3 That ideas are recalled by ideas which, by likeness, contrast or other-wise, are adapted to suggest them.

4. That the faculty of remembering is strengthened by efforts of remember-

Some men have a remarkable memory for names. Others can readily re-call dates or numbers. There are others who can neither recall names or dates, but who never forget a face.

The Best Stimulant.

Mr. Roberts, the expert physical trainer, says: "I have coaxed many a man who looked half-dead-and-alive as he stood around with his store-clothes on wondering whether he had better get into his gymnasinm suit or go home, to take off his clothes and tense cold. I cannot even attempt to convey to a southerner how cold it was. The air seemed fairly to crackle with the frost. The wind had gone down; so had the moon; and the silence in that ghastly desert was like death itself, and death I knew it would be if I remained long motionless in that temperature without a fire.

**Tree in seemed fairly to crackle with the frost. The wind had gone down; so had the moon; and the silence in that ghastly desert was like death itself, and death I knew it would be if I remained long motionless in that temperature without a fire.

**Tree in seemed fairly to crackle with the frost. The wind had gone down; so had the moon; and the silence in the body into play, therefore all nevous headache had left him. There is no one occupation that calls all parts of the body into play, therefore all nevous headache had left him. There is no one occupation that calls all parts of the body into play, therefore all nevous headache had left him. There is no one occupation that calls all parts of the body into play, therefore all nevous headache had left him. There is no one occupation that calls all parts of the body into play, therefore all nevous headache had left him. There is no one occupation that the body building work to symmetrically develop those parts of the body that the day's work has failed to reach. We use some parts too little in the body that the day's work has failed to reach. We use some parts too little in the body that the day's work has failed to reach. We use some parts too little in the body that the full never all the firm of the body into play, therefore all never beautiful to convey to a southerner how cold it was.

It would to cherish their friendship as some that the full one day in the following the body building work to symmetrically develop those parts of the body that the day's work has failed to reach. We use some parts too little in the body into play, therefore all never beautiful to chart the full of the body into play, therefore all never beautiful to cha over used parts and think we are tired better, moreover, for him. I have all over. By working the unused known thousands of young men, of

blood that is crowding the brain or some other portion of the body and this rest to these parts, by a change of ac-tion to other unused regions of the body, rests the over-used organs; strengthens the ones used; and the result is re-invigoration to the whole physical, mental and spiritual man.

I have known many a man who has worked hard, physically, all day to have been benefited by taking an hour's active class exercise and a little special work to correct weak or de-formed parts of the body. Every oc-cupation tends to over-work and de-form the most used portions of the body. move with much more facility than I could. Thus I felt a natural reluctance to attract its attention, and at the same time I had no idea that it would return to its cave. I did not would return to its cave. I d ercise. Then rest in a supine position is what you need. But one who works so hard as that, will live only about half his life out. Live too fast and die too soon is as bad as to live too easy and die too soon. Often over-eating and too little sleep may take all the life and snap out of you, or living in too hot or ill ventilated rooms. Or the use of tobacco or strong tea or coffee or dressing too tightly or over using the mental or spiritual nature, or some other thing, right enough when used temperately, but wrong when overdone, has devitalized you so that even the thought of taking off your clothes makes you feel tired, or even in the days that are past you have over-done in your gymnasium exercise and so have worked yourself stale.

upon how much you take. A little more exercise than a little, for you, is all you need to keep you feeling as frisky as a colt all the time; if you do too much it will act as a destroyer and not as a savior. Don't let a day pass over your head till you have exercised, not abused, every part of your body over which your brain has control, and if you don't feel like exercising find out where the screw is loose before it is too late and the casket of your body falls all to pieces and lets out the imprisoned soul before the nat-ural time (somewhere about one hundred years of age one should pass pain-lessly out of this world). Daily hygienic exercise is the safest stimu lant in the world to wake up the powers of body, mind and soul. Use it every day of your life.

The Glass Case Young Man.

Some time, every young man must go out and gather experience for himself. It is well, then, to consider those things most likely to help him in hours of trial. First of all is religion. If he has that, why, let the world shoot its arrows at his soul from dawn till dusk; he will lie down unscathed. God will belp him in every sorrow and struggle and temptation, because his heart will always turn to God and his torture and agony and come forth un-harmed. He will return, moreover, bearing the shield of right wisdom wrested from experience; and possession of it will greatly help him in com-ing hours of conflict. Therefore my faith is strong that if a Catholic young man be truly Catholic we need not fear for his future. He will not need the counsel of men; consciously he will have the counsel of Christ, speaking through the voice of the Church. Bacause his heart is Catholic he will hear that voice and heed; and that voice is Medicine Co., Brockville, Ont.

Most to religion as a safeguard in hours of peril, I would place proper association. Many a man has been made or marred by the company kept by him in youth. It is true there are natures so strong they remain unaffected in the presence of every danger—natures.

Keep Yourself Strong

And you will ward off colds, pneumonia, fevers and other diseases. You need to have pure, rich blood and good digestion. Hood's Sarsaparilla makes the blood rich and pure and the balance on call of the Directors, subject to twenty days' written the whole system. You will keep you strong and well.

Reep Yourself Strong

Ontario.

Terms of Payment.—25 per cent. on subscription; 25 per cent in one month and the balance on call of the Directors, subject to twenty days' written notice.

PROFESSIONAL. tures, indeed, so noble that they uplift those about them instead of sinking to their level. But such natures are rare. In a varied experience I have met, perhaps, a half dozen young men gift ed with a singularly magnetic power. able, either consciously or unconscious ly, to kindle a flame of loftiest purpose whitest hope, intensest truth in soul, however sinful or wretched, that touched theirs. They were character builders - warm hearted, generous cheerful-and God's grace was with them. Such young men, it may be, have nothing to fear from association with baser natures; yet, for the vast mass of young people I am sure it is

est to keep far removed from dangerous associates. Personally, I think every young man is greatly helped — uplifted morally and anchored spiritually—who spends his evenings in the company of pure, Catholic young women. I do not beleve in a forward voung man : neither do I very greatly trust the young man who avoids the society of upright young women, on any pretence. I every young man who has won honor-able distinction in any walk of life, must admit that good women have lifted him all the way up. wife, it may be a mother, it may be one who is neither ; yet it is a woman who consoles, re-shapes, uplifts, urges forward in nearly every crisis in man's ife. Because this is so I would advise every young man not in Holy Ocder,

course; yet I have never known a young man, who was kept in a glass case and lectured and warned, and continually "bewared," until thirty or thereabout, that ever amounted to much, or had much practical wisdom, After Church and parents and school acter. I believe God must be trusted to protect those who go out to battle.— Charles J. O'Maliey, in (Young Men's Dept.) Catholic Celumbian.

NOSTALGIA.

BY RICHARD BURTON.

All through their lives men build or dream them homes, Longing for peace and quiet and household love; All through their lives—though offering heca-

tombs
To worldly pleasures and the shows thereof.

And at the last, life sick, with still the same Unconquerable desire within their breast, They yearn for Heaven, and murmur its dear Deeming it, more than mortal homes are

A GIRL'S PERIL.

A Brief Story of Interest to all Young

PALLOR, HEADACHES DIZZINESS AND A FELLING OF CONSTANT LANGUOR OVERCOME - HOPE FOR CIMILAR SUF

There are thousands of young girls

health, if not life itself, to the timely use of Dr. William's Pink Pills for Pal People. Among these is Miss Maud Patterson, whose home is in the vicinity of Strathroy, Ont. To a reporter who interviewed her Miss Patterson said: "Several years ago I began to suffer from headaches, was easily tired out, and could see that my health was not what it had been, At first I did not think there was anything serious the matter, and thought the trouble would pass away. In this, however, I was mistaken, for as time went on l became weaker. The headaches at-tacked me more frequently, my appe tite failed. If I stooped I would grow so dizzy that I would almost fall over. I became very pale, and always felt tired and worn out. I was advised to try Dr. Williams' Pink Pills, and I have reason to rejoice that I followed the advice, and as I continued their use, it seemed as though day by day they were imparting new life to me. My appetite improved, the headaches disappeared, the pallor left my face the dizziness that bothered me so much also disappeared, and I felt altogether like a different person. I feel that I owe my renewed health entirely to Dr. Williams' Pink Pills, and as I know that there are many girls who suffer as I did I would urge them to lose no

time in giving this medicine a fair trial." The case of Miss Patterson certainly soul remain faithful. Like Galahad carries with it a lesson to others who the Pure, he will ride down the lists of torture and agony and come forth un subject to headaches, or the other distressing symptoms that mark the onward progress of anaemia. In cases of this kind Dr. Williams' Pink Pills will give more certain and speedy results than any other medicine. They act promptly and directly, making new, rich red blood, and strengthen the nerves, and correct all the irregularities incident to this critical period

Sold by all dealers or sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams'

Keep Yourself Strong

Hood's Pills are non-irritating. Price 25

sents.

Severe colds are easily cured by the use of Bickle's Anti Consumptive Syrup, a medicine of extraordinary penetrating and healing properties. It is acknowledged by those who have used it as being the best medicine sold for coughs, colds, inflammation of the lungs, and all affections of the throat and ichest. Its agreeableness to the taste makes it a favorite with ladies and children.

it a favorite with ladies and children.

Mrs. Celeste Coon, Syracuse, N. Y. writes:

"For years I could not eat many kinds of
food without producing a burning, excruciating pain in my stomach. I took Parmelee's Pills according to directions under the
head of 'Dyspepsia or Indigestion.' One
box entirely cured me. I can now eat anything I choose, without distressing me in the
least." These Pills do not cause pain or
griping, and should be used when a cathartic
is required.

Cholera and all summer complaints are so quick in their action that the cold hand of death is upon the victims before they are aware that danger is near. If attacked do not delay in getting the proper medicine. Try a dose of Dr. J. D. Kellogg's Dysentery Cordial, and you will get immediate relief. It acts with wonderful rapidity and never fails to effect a cure.

Safe. Certain. Prompt. Economic—These few adjectives apply with peculiar force to Dr. THOMAS' ECLECTRIC OIL—a standard external and internal remedy, adapted to the relief and cure of coughs, sore throat, hoarseness and all affections of the breathing organs, kidney trouble, excertations, sores, lameness and physical pain.

Salt rheum, with its burning, stinging sensation, is due to poor blood and is cured by Hood's Sarsaparilla, the great blood parifier.

It wors children are troubled with worms.

fier.

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your child.

Ill-fitting boots and shoes cause corns, Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.

WHEN YOU are feeling tired and out of sorts you will find Hood's Sarsaparilla will do you wonderful good. Be sure to GET HOOD'S. you won HOOD'S.

> BROWN'S BRONCHIAL TROCHES "The best preparation for colds, coughs, and asthma."
> MRS. S. A. WATSON, Temperance Lecturer. "Pre-eminently the best."
> REV. HENRY WARD BEECHER.



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and will use SURPRISE Soap for this reason.

QUALITY is the essential element in the make up of SURPRISE Soap. QUALITY is the secret of the great success of SURPRISE Soap. QUALITY means pure hard scap with remarkable and peculiar qualities for washing clothes.

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OF LONDON (Limited).

CAPITAL, - - \$100,000

Divided into Shares of \$10 each.

PRESIDENT, DR. C. S. MOORE. VICE-PRESIDENT, T. B. MILLER. (Manager of the Thames Dairy Co., late Dairy Government Instructor and Inspector,

DIRECTORS : W. M. Spencer, P. W. D. Brodrick, Banker; George Hodge, M. D.; C. Norman Spencer, and Chas. H.

The object of the Company is to enable the citizens of London to have their milk supplied under thoroughly sanitary conditions. The Company will take over the property and assets of the milk supply business of the pro-moters on the 15th April next, including building, machinery, plant, bottles, real estate, stables, horses, wagons, cans, etc., together with milk routes purchased from milk dealers amounting to not less than 4,000 quarts daily

delivery.

A block of stock amounting to \$30,-000, placed on the market has all been taken up. The Directors have, however, induced the promoters to offer a further lot of \$20 000 at par. Those who could not get the number of shares required, and others who wish shares in the Company, may secure the same by applying promptly either person-ally or by written application, at the office of Hellmuth & Ivey, corner Dun-

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WINDOWS

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> LITTLE FOLKS' ANNUAL-1901. FIVE CENTS

With a frontispiece "First Steps"—The Infant Jesus, surrounded by ministering angels—with the Cross and the instruments of His coming sorrow in the distance—the Little Folks Annual for 1901 comes to us in even a more attractive and pleasing form than its predecessors. Besides numerous pretty lituatrations, it also contains many interesting stories and a number of games, tricks and puzzles.

Sent anywhere on receipt of FIVE CENTS. Address Thos. Coffey, CATHOLIC RECORD. London.
We have still a number of these Annals for 1900, which are well worth the price, 5 cents.

ARCHDIOCESE OF TORONTO.

PRATIL OF HRY. MICHAEL MUNGOVAN, C. S. B.
The prayers of our renders are requested for the repose of the soul of the late Rev. Michael Mungovan, C. S. B. The Rev. Father's death 100k place at St. Michael's Hospital, Toronto.

1230 p. m. on Saturday, March 2nd. His ill. 1230 p. m. on Saturday, March 2nd. His ill. 1230 p. m. on Saturday, March 2nd. His ill. 1230 p. m. on Saturday, March 2nd. His ill. 1230 p. m. on Saturday, March 2nd. His ill. 1230 p. m. on Saturday, March 2nd. His ill. 1230 p. m. on Saturday, March 2nd. His ill. 1230 p. m. on Saturday, March 2nd. His ill. 1230 p. m. on Saturday, March 2nd. His ill. 1230 p. m. on Saturday, March 2nd. His ill. 1230 p. m. on Saturday, S

ARCHDIOCESE OF OTTAWA.

ARCHDIUCESE OF OTTAWA.

A series of Lenten sermons are being preached in St. Patrick's church in this city, as follows: Sandays, "Thee have I known by Name;" 'I know Thy works; "All these have I known by Name;" 'I know Thy works; "All these have I kept from Youth, What is yet Wanting to me;" 'He that hath received the one, going his way digged into the earth, and hid his Lora mone; " He that hath received the one, going his way digged into the earth, and hid his Lora mone; " Yednesdays: "Self examination: " Contrition;" "Confession: " Forgiveness;" "Amendment." Fridays: The Way Union says: Various press rumors have transfer of His Excellency Mgr. Falomio. "Appl Delegate to Conada, from Strawa of Washington, as successor to Mgr. Martinelli, Delegate to the United States. We are permitted to state positively that no knowledge of such changes has reached the Canadian Delegation.

ARCHDIOCESE OF KINGSTON.

The Forty Hours' Devotion opened in St. Michael's Church, Belleville, on Monday, 25th inst. The following clergy assisted: Right Rev. Monsignor Farrelly, Rev. Fathers O'Rrien. Madoe: Sprait. Wolf Island: Twohey, Picton; McDonough, Read: Hogan, Napanee. Large numbers attended the devotions and received holy Communion. Rev. Mother Provincial, of the Sisters of St. Joseph, Troy, New York, and Mother Mary Joseph. Superior of the Convent at Binghampton, N. Y., syent two weeks visiting their friends and relatives in Belleville. Read and the County of Hastings. They kindly visited the families of those Sisters from the parishes of Read and Marysville who belong to their community. Mother Mary Josep. a sister of Mr. J. M. Hurley, ex. M. P., and as been thirty-three years a un, and had not visited Ganada for ten years.

community. Mother Mary Josep' a sister of Mr. J. M. Hurley, ex M. P., and ans been thirty-three years a uun, and had not visited Ganada for ten year of Rev. Father Dowdall, of The many friends of Rev. Father Dowdall, of Fanville, and the second of Rev. Father Dowdall, of Father Mr. State of Rev. Father Dowdall, of Father Mr. State of Rev. Father Dowdall, of Father Mrs. D. Father has been in poor health for being marked in the hopes shortly to return to his parish. Father has been staying in Montreal.

Mrs. D. Father has presented a beautiful set of Stations of the Holy Way of the Cross to St. Edwards Church. Westport. They are being painted in New York and it is hoped that they will be leave at Easter.

Mrs. Genry Kelly has presented a beautiful station of the Anthony to the church.

St. Edward's Hall last week.

Rev. Father Kehoe has been laid up with a severe attack of the prevailing epidemic la grippe, but we are glad to say that he is now convalescent.

A mission will be held in St. Francis Navier church, Brockville, beginning on Low Sunday, 11th April.

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON.

PATHER REHOE ON THE LIQUOR QUESTION.

Last Sunday Father Kehoe, in the course of an instructive sermon on the necessity of Christians being animated with the spirit of self denial sepecially during this senson of Lent, told his congregation that self denial is necessary to alvation; that temperance in all these as well as in eating and drinking, is necessary for advantage, the time temperance in all these as well as in eating and drinking, is necessary for advantage. Referring to the question of inoxicating drinks, he stated that there is an element of society who ligher the true temperance cause by continually asking change of legislation, he said, will not better the condition. Laws are only useful in so far as they are utilized. Many good and earnest persons become disgusted at the centinual cry for liquor legislation, while they observe that little or nothing is done for the enforcement of the laws after they have been granted. Our liquor laws, the continued, are most admirable; they are God-given laws. They prohibit the sale of liquor to a drunkard. They provide that no Reguor be sold to persons under twenty one. Ho buy or sell liquor on Sunday, the one day out of seven that is consecrated to God is strictly forbidden by our laws. The lawfu sale of liquors is restricted to certain hours every day. If the treating system were abolished, he lieve our laws would be as restrictive in hematers as justice toward individual rights of liquors is restricted to certain hours every day. If the treating system were abolished, he lieve our laws would be as restrictive in the native as justice toward individual rights of the country to observement of laws, then ado not till marrantee, he said. But remembering system yet, I advocate at present the observance of existing laws. When they have succeeded in the sufference of the law of our country continually violated, by the sale of liquor at forbidden times to abuse of the law. That idea is a false one. The father who sees that his child is in danger PATHER KEHOE ON THE LIQUOR QUESTION

DICCESE OF ST. ALBERT.

NOTES.

Right Rev. Bishop transfin seems to be decidedly on the way to recovery; which proves once more, that human anticipations are some times false. Thank God!

The retreat preached by Rev. Fr. Lacasse, O. M. J. has been a real triumph. Every one has been taithful to profit by it. Those among our fugilish—speaking people who understand Fr. neh did not fail to assist at the lively and one urerque, enlightening and moving instructions of the Rev. Father. A similar course of

extraordinary instructions and lectures is now being delivered in Edmonton, The Rev. Father will spend the Lenten season in the diocese. He is not expected to be through before the second Sunday after Easter.

As a token of their gratifude for the Jubilee Retreat, and as a sign of their good will, several prominent farmers of Saint Albert intend to give up all their surplus, next fall, towards the Cathedral building fund. A noble example that should be followed every where!

Right Rev Bishep Legal is now engaged on a pastoral visit in the South of Alberta.

Saint Albert, Feb. 25th, 1901.

A GIRL'S A GIRL FOR A'THAT. Is there a lady in the land
That boasts her rank and a'that
With scoroful eye we pass her by,
And little care for a'that;
For nature's charm shall bear the palmA girl's a girl for a'that.

What though her neck with gems she deck.
With folly's glare and a 'that,
And gaily ide in pomp and pride:
We can dispense with a 'that
An honest heart acts no such part—
A girl's a girl for a 'that.

The nobly born may proudly scorn A lowly lass and a that; A pretty face has far more grace Than haughty looks and a that A bonny maid needs no such aid—A girl's a girl for a' that.

Then let us trust that come it must, And sure it will for a' that, When faith and love, all hearts above, Shall reign supreme and a'that— And every youth confess the truth— A girl's a girl for a' that.

I. C. B. U. The concert committee for Ireland's National Anniversary have made final arrangements for the Feis ceoil (old Irish singing feast) by the Irish Musical Art Society under the auspices of the combined branches of the Irish Cathellic Benevolent Union of Toronto in the Massey Music Hall on St. Patrick Eve, which by the grant of tickets will be a grand success. The programme arranged by the conductor, Mrs. Elsa Macpherson, is as follows:

The chours, which consists of one hundred and eighty voices, assisted by Miss. Josephiae Sullivan, Harpest, (of Dublin Ireland) will sing only old Irish Melodies.

PART I.

Let Erin Remember..... Miss Annie Foley.

Bass solo ... Mr. Frank Fulton.
"Has Sorrow thy Young Day Shaded."Chours
"The Young May Moon"... Chours Miss Josephine Sullivan.

Mr. Corney Meehan. "Shule agra"....."
"Cruiskeen Lawn". PART II.

The Harp That Once Through Tara Hall

"Harp solo".

Miss Josephine Sullivan.
Contralto solo.

"Tho the Last Giympse of Erin".
"Oft in the Stilly Night".

Harp solo.

Miss Josephine Sullivan.

Miss Josephine Sullivan Miss Josephine Sunive
Soprano solo,

Miss Annie Foley,

"The Minstrel Boy".....
"God Save Ireland"....

MARRIAGES

DIEMERT -- HAWKINS

prippe, but we are glad to say that he is now convalescent.

A mission will be held in St. Francis Navier church. Brockville, beginning on Low Sunday, 14th April.

A Bolemn Requiem Mass was celebrated in St. Mary's Cathedral on Tuesday 27th uit, for the repose of the soul of the late Archbishop Cherry, this being the third anniversary of the death of this distinguished and illustrious prelate.

The contract for the new St. Patrick's church at Landsdowne, in the parish of Rev. Father O'Gorman of Gananoque, has been awarded to Mr. Caspat Speagle, contractor of Westport. The building will be of sandstone, trimmed with cut Himestone, end will cost \$6000. Mr. Thomas Hanley of Belle ville is the architect.

The many friends of Rev. Father McCarthy, now sejourning at Hot Springs, Arkansas, for the benefit of his better and hopes to returned to his parish at Read at Easter.

I has Greace Archbishop Gauthier at present in the South is improving in health, and hopes to returned to his parish at Read at Easter.

Last Friday being the Gauthier at present in the South is improving in health, and hopes to returned to his parish at Read at Easter.

Last Friday being the fields, in the mouth there were Masses in St Mary's Cathe drai at 6:15 and 7:15 a. m. and exposition of the music. Vocal and instrume at least of Sacrament, and evening devotions were heid at 7:45.

DIOCESE OF HAMILTON.

skilful manner, as the bridai party entered the church.

After the ceremony they repaired to the residence of Mrs. Doyle, aunt of the bride, where a sumptuous wedding dinner awaited them; there being only the intimate friends and relatives of the bride and groom present.

Mr. Diemert is one of the town's most popular and properous young business men, while the bride is a most charming, highly esteemed and accomplished young lady. We therefore are glad to see Mr. and Mrs. Diemert take up their residence in Ayton, and they have the best wishes of the community for every happiness.

nines.

The many beautiful and costly presents be-stowed upon the bride are only a slight token of the esteem in which the bride and groom are held.

Prese Melly press.

RYAN-MeILHARGEY.

bride were a dainty gown of white whip-

ord, with black hat, and was attended by hencice, Miss M. McIlhargey of Biddulph, while Mr. Jose ph Ryan of Deuroit performed a like service for the groom. The marriage ceremony was performed by Rev. Father Noonan of Biddulph, hand was followed by High Mass, after which the bridal party drove to the nome of the bride's brother in-law, Mr. F. Carlin, Staffa, where dinner was partaken of. The happy couple left on the afternoon train for the east, to spend a short honeymoon in Toronto.

Mogratii-Devereux.

On Wednesday, Feb. 18th, a large congregation was present at \$L.1 ames' Church. Seaforth, the occasion being the marriage of Mr. Patrick Mr. Grath of Hibbert and Miss Mary Devereux of Tuckersmith. The bride wore a navy blue travelling suit, and was attended by her sister Miss Maggle, while Mr. John McGrath acted as groomeman. The marriage ceremony was performed by Rev, Father McCabe. Nuprial High Mass being over, the bridal party, to the number of about thirty, drove to the residence of the bride's farther. Mr. Robert Devereux, where an excellent dinner awaited them, to which ample justice was done.

Father McCabe also graced the occasion with his presence. A reception was tendered to the young friends of the bride and groom in the evening, about one hundred being present. McGrath-Devereux.

LEAVEY-HYLAND.

LEAVEY-HYLAND.

On Tuesday, Fob 19th, St. Ann's Church, Waipple, was the scene of a very pretty wedding. The contracting parties Were Mr. M. J. Leavey and Miss Celia M. Hyland, youngest daughter of Mr. Hugh Hyland, Miss Aggie O'Hara, cousin of the bride, ushered in the bridel party with the beautiful strains of Mendelsshons Wedding March. The marriage ceremony was impressively performed by the Rev. Father Walters, the bride was becomingly attired in her travelling gown of mist of Island beloth and hat to match. She was assisted by her cousin, Miss Tessie O'Hara, who was attired in a suit of brown with large black velvet hat and carried a muff trimmed with violets and rose buds. Mr. D. Leavey, brother

of the groom, acted as groomsman. A wedding breakfast was served at 12 o'clock at the home of the bride. Only the immediate families of the couple were invited. The happy couple left in the atternoon on a trip West to spend their honeymon, followed by the good wishes of their many friends.

MR. HUGH CAMERON. MCCORMICK.

We announce with regret the death of High Cameron of McCormick, which occurred Sinday evening, Feb. 10, at his home there. Mr. Cameron who was about twenty five years of ago, had spent several years in the North West. farming, and had met with considerable success. Less than a year ago he suffered from a serve cold, which finally developed into lung disease. Mr. Cameron re turned home last fall, and, in spite of skilful treatment, his early demise could not be averied. There a surviving of his immediate family as mother, two sisters and six brothers. The functal took place last Tuceday morning to St Finnan's Cathedral and was very largely attended. Rev. Father Foley efficiated. The pall bearers were Messra. Dunean Ameron, D. Cameron, John McCormick Red McCormick, Jas. Cameron and Sam McDonaid.—Cornwall Glengarrian.

MISS J. M. FARLEY, CARDINAL. MR. HUGH CAMERON, McCORMICK.

Dinners Cameron. D. Cameron. Son McCormick Rod McCormick, Jas. Cameron and
Sam McDonald.—Cornwall Glengarrian.

Miss J. M. Farley, Carbinal

The Angel of Death sgain visited our midst,
on the evening of Saturday, Fob. 23rd, claiming for its victim Miss Julia M. Farley, eldest
daughter of Mr. and Mrs C. Farley.

A short time ago few would have supposed,
that this young lady of but twenty four sum
mers, was so soon to retire forever, from the
ranks and associations of this life.

Her illness was borne with great patience
and resignation, and the end came peacefully.
The sad news of her death comes as a great
shock to her many friends and relatives, and
will cause sincere regret. She was loved and
esteemed by all who knew her, and her early
demise causes wid-spread sympathy for the
boreaved family Though of a retiring disposition her genial and loving manner, together
with her many Caristian virtues, made for her
many friends. She was a devoted member
and promoter of the League of the Sacred
Heart of Jesus.

The deceased leaves to mourn her loss, a loving father and mother, two sisters and a
brother, to whom their large circle of frienes
extend deep and heartfelt sympathy.

In four her father's resid nee, to the
Oatholie church, where Mass was celebrated
by the Rev. J. Masterson V. G.

Two handsome floral designs were placed on
the casket—one, a cross of white roses and
smilax, from the Promoters of the League of
the Sacred Heart, and the other a magniticent
bouquet of pink carnations from her young
friends.

The oath Parker Merchant and J. Con-

The pair of the property of the pair of th

MR. JOIN DONOGHUE, READ.

MR. JOIN DONOGHUE, READ.

We regret to be called on to record the death of Mr. John Donoghue, a life long re sident of the Township of Tyendinaga, who died at his residence on Sih concession on the 23rd ult., after a brief liness of six days, leaving a widow, two sons and two daughters to mourn his loss. He was and two daughters to mourn his loss. He was and two daughters to mourn his loss. He was art few days before his death appeared in health and strength. He took cold and was attended by Dr. Burrow's of Maribank, and all that medical skill and loving care could was done to prolong a valuable and useful life, but such was not God's will, and returned by his family and fortified by the rites of holy Mother Church he passed to his element was the eldest son of Mr. Denis Donoghue of Lime Lake, and brother of the late Denis Donoghue, and leaves his aged father discassed was the eldest son of Mr. Denis Donoghue of Lime Lake, and brother of the late Denis Donoghue, and leaves his aged father discassed eighty nine) and two sisters. Michael Carrigan and Mies Kate Donaghue. He was a man well known and universall respected. His funeral took place on Sunday, 24th, and was a large and representative one, bring me of the largest funerals seen la many years. St. Charles congregation all his life. Father McDonagh, in the absence of Rey. Pather McCarthy, pastor. The sudden and unexpected death of the late Mr. Donaghue remides once more of the uncertainity of life and that he he midst of life we are in death without ions girt about and our lamps burning ready, waiting for Our Lord. Where shall we die? When shall we die? How shall we die? When shall we die? How shall we die? The night draws on we mustaway, Let hallelujahs close the day:

The night as a side western skies.

"The night draws on we must away.
Let hallelujah's close the day:
The sun has set in western skies,
We never more may see it rise."

Requiescat in pace

MRS. BRADLEY, CHICAGO, ILL.

Death again visited the home of the late lamonted Dr. Charles D Bradley, of Chicago, whose demise was noted in the RECORD some months ago, in the person of his venerable mother, who had attained her eighty-seventh birthday on the lst of January. The deceased lady had been suffering from la grippe, which developed into pneumovia. On the Thursday preceding her death she became completely paralyzed, and on Sunday evening, 24m ult. are rendered her soul into the hands of her Creator. Her death bed was surrounded by her devoted daughter in law, her grandchilden, and Sisters from all the religious communities in the city, who took this means of testifying their gratitude to her deceased son, who in his lifetime had been their devoted hor soul into the deceased son, who in his lifetime had been their devoted hor soul and benefactor. During her liness she was visited by a number of he priests of the city who, also, had been the rivests of the city who, also, had been the rivest of the city who, also, had been the rivest of the city who, also, had been the rivest of the city who, also, had been the rivest of the city who, also, had been the rivest of the city who, also, had been the rivest of the city and part of the late. Doctor Bradley, and also by hosts of the late Doctor Bradley, and also by hosts of did-time friends who had known her worth in the good oid City of Quebec. Her funcral, although announced to be private, yet became almost a public demonstration of respect. It book blace at the church of St. Jorovia, 10 c'clock, on the morning of Thesday, Previous to the Solemn High Mass of Requeen, which was sung by the pastor, Rev. Fathers Finn and Scanlan, Rev. John Dorr acting as master of ceremonate or the city churches. The services of her city churches. The services of her in which we would not refrain from offering a few remarks on the victues of her 'who had been the mother of one of nature's noblemn.' The service conclude with the rectation of the Lisany for the MRS. BRADLEY, CHICAGO, ILL.

THE DEAD.

BY J. A. E.

Under the pure light of the stars, The dead sleep, Wrapped about in a silence unutterable. The ages come and go, like a tale that is told Time stretches out to the golden, unbarred

The moon goes out in the starry vault of night The earth dies and returns to her mother sun New stars wink in the immeasurable distance New stars wink in the immeasurable distance of space;
New systems spring from the womb of Infinity But the dead sleep on, sleep on.

The spirit of God broods over the Cosmos; And under the potent spell life springs like a flower. There is life in a million forms on a million worlds.
Forever progressing from old shells unto the We say that death has smitten the shells left And the dead sleep on, sleep on.

C. M. B. A.

Resolution of Condolence.

Resolution of Condolence.

At the last regular meeting of Branch No. 311, of Phelpston, the following resolution was proposed and adopted:
Whereas we have learned with deep regret of the death of the beloved mother of our estremed Spiritual Adviser Father Gearin.
Resolved/that we, the members of this branch, do deeply sympathize with our beloved Spiritual Adviser in his sad bereavement.
Resolved that a copy of this resolution be sent to our Spiritual Adviser, a copy entered on the minute book and one sent to the CATHOLIC RECORD for publication.

J. LOFTUS, Rec. Sec.

LONDON MUTUAL FIRE INSUR-ANCE CO.

The Annual Meeting of the shareholders and members of the London Mutual Fire Insurance Company of Canada was held at the head office on Wednesday, the 20 inst, at 20 clock p. m. There was a fair attendance present, including the Hon. John Dryden, Messrs, George Gillies, James Gunn, John Blacklock, David Kemp, Rev G. I Taylor, Dr. Shiell, William Munns, J. C. Gardner, of Toronto; Mr. Sheriff Brown, of St. Thomas; Mr. Henry Blatchford, of Montreal; Mr. M. Black, of Soringfield: Gilbert Roche, St. Th-mas; Messrs, D. McKenzie, Robt. Boston, William Patrick J. P., and others, of London.

The chair was taken at 2 o'clock by the President, and the report of the Directors and Inspectors and the financial accounts of the Company for the year just passed were submitted to the meeting. The report is as follows:

To the Shareholders and Members of the London Mutual Fire Insurance Company of Canada:

don Mutual Fire Insurance Company of Canada:
Gentlemen—The directors herewith submit the forty first Annual report and Balance Sheet of the Company.
Since the last Annual Meeting our predecessors in office too advantage of the amendment to the Company's Act of Incorporation passed 1859, and instituted a share capital, as provided for in the amending act. The surforced Capital is now \$509.000, and of this sum \$100,000 has been subseried for an deliotted, and 10 per During the year just close d we have issued new politics and renewals aggregating 18,817, covering properties of different kinds to the Your Directors have to report that a careful Your Directors have to report that a careful

as compared with previous years, is being lessened.

It being desirous from an insurance standjoint to have the risks scattered over a large area, your Board recently made arrangements to open up for business in several of the provinces outside of Ontario. General Agents have been appointed for the Provinces of Quebec, Manitobs and the North West Territories and British Columbia, and in addition several new agencies have been opened in our own province. The gentlemen appointed to these positions are men of tried experience and thoroughly conversant with overy branch of the business. In addition to that, they control a large volume of insurance, of which we are able to get our full share, this being shows by the largely increasing revenue of the Company.

pany.
It is with regret that we have to record the
toach of the company's late manager, Mr. D.
C. Macdonald, who had been connected with
the institution ever since its inception.

C. Macdonald, who had been connected with the institution ever since its inception.

The report of the inspectors appended hereto show in detail the losses together with the causes, as far as known. The members of the company are to be congratulated on the show ing made under this head. With the exception of the Hull-Ottawa fire (the net loss of which to the company was \$9,98.8.6), we have suffered very little by the large conflagrations that have occurred during the past year.

The directors take pleasure in acknowledging the very satisfactory manner in which the agents attend to their duties, and take this opportunity of tendering the thanks of the head office to the company's representatives.

From an examination of the balance sheet, it will be seen that the security for the policy holders has been materially added to. The amount now stands at the sum of \$500.633 0t.

Of the directors three, namely, Hon. John Dryden, Rev. G. I. Taylor and Mr. James Gunn, now retire.

Respectfully submitted.

Joins Dryden, President.

FIRE INSPECTORS' REPORT.

To the President and Board of Directors of the
London Mutual Fire Insurance Company of
Canada:

Canada:
Gentleme—Your inspectors have inspected and reported on 616 claims which have been passed by the Board up to the 31st day of December, 1900 amounting to \$119,169 46. The actual amount of the above claims which occurred in the year 1900 was \$110,383 38, the balance being \$5,263 48 of 1899, and \$5,313 69 to John Eaton loss of 1897. Of the amount passed we find:

79 From unknown causes.......... \$35,898 85 contents. 146 From lightning to animals in fields fields
124 From stoves, furnaces, chimneys and sparks.
9 From Ottawa and Hull fires.
12 From incendiary causes.
31 From other burning buildings.
6 From steam threshers,
26 From lamps and lanterns.
3 From trapus. 26 From lamps and lanterns.
3 From tramps.
3 From matural gas.
3 From anning fires.
17 From careless use of matches.
1 From careless use of matches.
1 From bake oven.
1 From bake oven.
1 From electric wire.
1 From electric wire.
1 From orick kiln.
2 From gas iets. From gas jets

1 From a cigar.

1 From spontaneous combustion.

year.
All of which is respectfully submitted. Assets— Amount available of pre-mium notes

Amount available of premium notes ... \$205,728.70
Due on assessment No. 38. ... 1142.89
Due on assessment No. 39. ... 28,993.41
Due on assessment No. 40. ... 14961.23
Agents' balances ... 9.005.64
Office furniture, plans, etc. 2,000.00
Bills receivable ... 904.59
City of St. Thomas debentures ... 23,956.00
Town of Tilsonburg debentures ... 7,182.50 Ontario Loan and Deben-ture Company deben-

Liabilities— Capital stock paid up...... \$10,000 00 Losses adjusted but not due 3 015 50

London, February 20th, 1901.

The revenue account of the company showed receipts aggregating \$236 234 5t while the expenditure showed 237 709 40; this latter sum included the purchase of a large number of new agencies, the business from which is daily increasing, and from which it is anticipated that the income of the company will be increased during the current year to the extent of at least \$100,000.

The three retiring directors were re-elected. Hon John Dryden taking his sear to represent the policy holders, and Rev. G. I. Taylor and Mr. James Gunn to represent the shareholders.

ers. At a subsequent meeting of the Board the Hon. John Dryden was re-elected president, Mr. George Gillies vice-president, and Mr. H. Waddington managing director for the present year.

The Best Things To Eat

ARE MADE WITH

ROYAL Baking Powder

Hot-breads biscuit, cake, rolls, muffins, crusts, puddings, and the various pastries requiring a leavening or raising agent.

Risen with Royal Baking Powder, all these foods are superlatively light, sweet, tender, delicious and wholesome.

Royal Baking Powder is the greatest of time and labor savers to the pastry cook. Besides, it economizes flour, butter and eggs, and, best of all, makes the food more digestible and healthful,

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

There are cheap baking pow-ders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

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

MARKET REPORTS.

London, March 7.—Grain, per cental—Wheat 1.10: oats, 85 to 88c.; peas, 96c to \$1.00: bar 7.75 to 89c.; rye, 70c. to 89c. orn, 75 to 89c.; rye, 70c. to 80c. orn, 75 to 89c.; rye, 70c. to 81.00: bans, per bushel, 85 to 90 : beans, per bushel, 85 to 90 : beans, per bushel, 85 to \$1.50 to \$6.60: closel, 85 to \$7. Live Stock—Live hogs, \$6.25; pige. pair 3.50 to \$5.50; export cattle, \$4.25 to \$4.75. Farm Produce—Hay \$8.00 to \$9.00; straw, er load, \$3.00 to \$3.50; straw, per ton, \$5.00 to \$5.60; oxport cattle, \$6.00.

ber 1980, \$5.00 to \$5.50; straw, per ton, \$5.00 to \$6.00.

Dairy Produce — Eggs, fresh laid 17 to 19c eggs, baskets lots 15 to 16c butter, best roll 20 to 22c; butter, best crock 18 to 20;; butter, store lots 17 to 19c; butter, creamery, 23 to 25c; cheese, pound, wholesale, 10 to 11c; cheese, pound, retail, 12 to 14c; honey, per pound, 12 to 15c; lard, per pound, wholesale, 9 to 10c; lard, per pound, retail, 10 to 11c.

Meat—Pork, per cwt., \$8.00 to \$8.50; beef, \$5.00 to \$6.00; veal, by the carcass, \$6 to \$7; mutton, by the carcass, \$5 to \$5.50; lamb, by the carcass, \$5 to \$5.50; lamb, by the carcass, \$5 to \$6.50; lamb, by the carcass, \$5 to \$6.50; lamb, by the carcass, \$6 to \$7;

Bjc. Poultry—Spring chickens, (dressed) 50 to 90c; ive chickens. 45 to 65c.; geese, per lb., 6 to 74c.; geese, each, 60 to 60c.; iturkeys, per lb. 9 to 11c.

live chickens. 15 To 55c.; geese. per ib., 6 to 74c.; geese, each, 69 to e6c.; iturkeys, per ib. 9 to 11c.

Toronto. March 7.— Flour— Quiet: prices easier; 90 per cent. patents soid at \$2.55 in buyers' bags middle freights and barrels quoted at \$2.75 to \$2.89; choice brands worth 15 to 20c more. Manitoba patents, \$4.25, and strong bakers \$4 bags included Bran steady; lots, \$1.50 west, whole and red, 63c, middle freights, and 65; lower freights; No. 2 goose, 65; to 65c east; soring, 63;c. east; No. 1 Manitoba hard 95c, Toronto and west; 93c, f. t., and 82jc. Forc William, No. 2 hard 92jc. Toronto and west; No. 3, 79 to 80c. Oats unchanged; No. 1, white 29jc. east; No. 2, 83jc. middle freights, and 285, north and west. Peas quiet and steady, \$4c, east; Corn in fair demand; Canadian 37½ to 38c, west; American yellow, 45jc to 46c, at Toronto. Barley quiet. No. 2, sold at 42c, middle freights, and 43c, east; No. 3 extra, 42c, east; Ity esteady, 45jc. middle freights, and 19jc, cast. Buckwheat firm; sales at 55c east, and 52-c, west. Oatmeal unchanged; cars on track, \$3.35 in wood and \$3.25 in bags; small lots 20c additional.

MONTREAL

Montreal, March 7.—The grain market con-

unchanged; cars on track, \$3.35 in wood and \$3.25 in bags; small lots 20c additional.

Montreal, March 7.—The grain market continues unchanged; cats, ex-store, at 31½ to 33c; west freights, 28;c; peas, west freights, 28;c; peas, west freights, 28;c; peas, west freights, 51c; wheat, red and white, 68c; spring wheat, 63c; wheat, red and white, 68c; spring wheat, 63d; There continues to be a fair jobbing demand for flour, and prices are steady; Manitoba patents, \$4.50; strong bakers, \$4.65 to \$4.2c; and straight rollers, \$3.30 to \$4.65; in bags at \$1.60 to \$1.70; winter patents, \$3.75 to \$4.25. Manitoba bran, \$17, in bags; shorts, \$18. Ontario bran, \$16.50 to \$17, in bulk; shorts, \$17.50 to \$18 per ton. Dressed hogs are quoted at \$3.50 to \$9, according to weight and size of order; bacon, 14 to 15c; hams, 12½ to 14c; heavy Canadian short cut mess pork, at \$20 per bbl; pure Canadian land, 10½ to 11c; per 1b; compound refined, 7½ to 8c per 1b. But ter is practically unchanged and prices are steady, choice creamery 22 to 224c rolled dairy, 18 to 186c. Cheese is unchanged and prices are steady, choice creamery 22 to 224c rolled dairy, 18 to 18c. Cheese is unchanged and prices are steady, choice creamery 22 to 224c rolled dairy, 18 to 18c. Cheese is unchanged and prices are steady, choice creamery 22 to 224c rolled dairy, 18 to 18c. Cheese is unchanged and prices are steady, choice creamery 22 to 24c rolled sairy, 18 to 18c. Cheese is unchanged and prices are steady, choice creamery 22 to 24c rolled sairy, 18 to 18c. Cheese is unchanged at 9t to 10c. Honey continues quiet; white clover comb 18 to 14½c and white extracted, \$1 to 16c; buckwheat in comba, 19c, to 12c and extracted, 7 to 8c. Exgra are steady; est order; Montreal immed 15½ to 16. Potatoes are unchanged at 45 to 4½c per base.

Lateet Live Stock Markets
Toronto.**

Toronto.**

Toronto.**

Toronto.**

Toronto.**

TORONTO.
Toronto, March 7.—Following is the range of quotations: at Western cattle market this Toronto, March 7.—Following is the range of quotations: at Western cattle imarkst this morning:
Cattle — Shippers, per cwt., \$4.00 to \$4,75 butcher choice, do., \$3.75 to \$4.00; butcher, common to good. \$3.50 to \$3.60; butcher, inferior \$2.75 to \$3.00; stockers, per cwt., \$2.75 to \$3.00; export bulls, per cwt., \$3.75 to \$4.00.
Sheep and lambs—Export ewes, per cwt, \$3.00 to \$3.50; bu cher sheep, each, \$2.50 to \$4.00; lambs, (grain fed), per cwt. \$4.25 to \$4.00; lambs, (grain fed), per cwt. \$4.25 to \$4.50; do., (barnyards.), per cwt. \$3.75 to 4.25; bucks, \$2.50 to \$3.00.

Milkers and Calves,—Cows, each, \$20 to \$50; calves, each, \$2 to \$8.00.
Hogs—Choice bogs, per cwt., \$6.60 to \$6.75; light hogs, per cwt., \$6.25 to \$6.50; heavy hogs, per cwt., \$6.25 to \$6.50; heavy hogs, per cwt., \$6.25 to \$6.50; sows, \$3.50 to \$4.00; stags, \$2.00; to \$2.26.

stags, \$2.00, to \$2.25.

East Buffalo, N. Y. March 7-.
Caives were in good demand; moderate supply and sold a little stronger; choice to extra. \$6.75 to \$7; good to choice. \$6.50 to \$6.75.
Sheep and lambs - Forty loads; choice to extra. \$5.50 to \$5.65; good to choice. \$5.25 to \$5.50; common to fair, \$4.25 to \$5.50; western lambs, light demand. \$5.25 to \$5.50; western lambs, sight demand. \$5.25 to \$5.50; steep, choice to extra. \$4.50 to \$4.75; good to choice, \$1.25 to \$4.50. Hope.—Offerings, 35.60 is to \$6.73; pigs. \$5.60; roughs, \$5.10 to \$5.25; stags, \$5.73; to \$4.25; closed steady; medium, \$5.65; Yorkers, \$5.65; mixed, \$5.674; pigs. \$5.65.

C. M. B A .- Branch No. 4, London,

MONTH'S MIND FOR THE LATE MRS. O'CONNOR.

MRS. O'CONNOR.

On Tuesday last Requiem Masses for the repose of the soul of the late Mrs. D. O'Connor, of Pickering, were celebrated in the different churches at which members of the family altended:—St. Francis of Sales, Pickering; the parish church. Albion; St. Joseph's convent, fort William; Mount Carmel. Ont; and the chapels of the Loretto convents.

The late Mrs. O'Connor was about seventy-seven years of age. Her maidenhood was spent in Albion, Ont., where her parents sothed in the early '30's. Two brothers, Messrs. W. and D. Callahan, and two sisters still reside there.

It was there, under the guidance of a truly Catholic father and mother, she had implanted in her heart those seeds of sincere plety which made her whole life a model for ket family and an example tor her friends. She was ever devoted to duty, and all her life long was a nost charitable woman, both in word and deed. She will be missed by many a kind word and deed, and it could truly be sain of her that her left hand knew not what her right hand did, so thoroughly did she hide her virtues, being of a most modest and retiring disposition.

But though Mrs. O'Connor has passed away, she has left an enduring monument, for in the members of her family can be seen redected those traits of character which were so marked a feature of her own life.

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CATHOLIC DIRECTORY.

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