

2



Mr. Jacob Wilcox of St. Thomas, Ontario, is one of the best known men in that vicinity. He is now, he says, an old man, but Hood's Sarsaparilla has made him feel young again.

"About a year ago I had a very severe attack of the grip, which resulted in my not having a well day for several months afterwards. I was completely run down and my system was in a

Terrible Condition.

I lost flesh and became depressed in spirits. Finally a friend who had been benefited by Hood's Sarsaparilla advised me to try it and I did so. I continued taking it until I used twelve bottles and today I can honestly say Hood's Sarsaparilla has restored me to my former health." JACOB WILCOX, St. Thomas, Ontario.

Hood's Sarsaparilla

Is the Only

True Blood Purifier

Prominently in the public eye today. It cures when all other preparations fail.

Hood's Pills are the after-dinner pill and family cathartic.

ST. JEROME'S COLLEGE,

BERKIN, ONT.

Complete Classical, Philosophical and Commercial Courses.

And Shorthand and Typewriting.

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

THE PINES URSULINE ACADEMY

CHATHAM, ONT.

The Educational Course comprises every branch suitable for young ladies.

Superior advantages afforded for the cultivation of MUSIC, PAINTING, DRAWING, and the CERAMIC ARTS.

SPECIAL COURSE for pupils preparing for Matriculation, Commercial Diplomas, Stenography and Type-writing.

For particulars address THE LADY SUPERIOR.

ASSUMPTION COLLEGE, SANDWICH

Ont.—The studies embrace the Classics and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to REV. D. OUSINSKI, S. J.

NORTHERN Business College

Owen Sound, Ontario, is the very best place in Canada to get a thorough business education. Take a round trip and visit the Northern Business College; examine everything thoroughly. If you fail to produce a diploma, we will give you a full course FREE. For Annual Announcement, giving full particulars, free, address C. A. FLEMING, President.

THE CAPITAL CITY LEADS,

BOOK-KEEPING, OFFICE TRAINING, B. Short-hand, Penmanship, Type writing, and general commercial subjects, by successful instructors. A night school for those employed during the day. Honesty, work, complete courses, practical methods. Prospectus on application. Call and see us or write for particulars. A. M. GRIMES, Capital City Business College, 93-95 St. 78 Rideau Street, Ottawa.

High-Class Church Windows

Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

TRY THAT MOST DELICIOUS TEA & COFFEE

SOLD ONLY BY James Wilson & Co 368 Richmond Street, London. Telephone 690.

STAINED GLASS FOR CHURCHES.

Best Qualities Only. Prices the Lowest. McCausland & Son 76 King Street West, TORONTO.

TO MOTHERS. WYETH'S MALT EXTRACT

WILL GREATLY HELP YOU WHILE NURSING! The large amount of nutritious matter renders it the most desirable preparation for Nursing Women. In the usual dose of a wineglassful three or four times daily it excites a copious flow of milk, and supplies strength to meet the great drain upon the system experienced during lactation, nourishing the infant and sustaining the mother at the same time.

URIEL; Or, the Chapel of the Holy Angels.

BY THE AUTHOR OF "THE AUSTRALIAN DUKE; OR, THE NEW UTOPIA," ETC.

CHAPTER IV. SWINBURNE PARK.

"Have you really asked Mr. Houghton for this evening, mamma?—it's a heavy price to pay for the pleasure of Cousin Julian's society. Whom can we put to sit next him at dinner? Somebody will do all the talking. He never opens his lips." The speaker was Miss Mabel Holmes Abbott, who, with her younger sister Eugenia, was holding a family conference with Lady Annabel on the programme for the day.

"Resign yourself, my dear Mabel," said Eugenia; "remember that we came to Cornwall with a mission to convert the savages, and the mission would fail entirely if there were no savages to convert."

"The supply is not likely to fail if we invite all the surrounding farmers," said Mabel; "and we shall make a famous beginning to-day. I never see Mr. Houghton without thinking of Tony Lumpkin off the stage."

"A descendant of one of the ancient race of Cornish giants," said Eugenia, "which probably accounts for his connection with the people of Merylin. It must be admitted, Mabel, that he has an attraction for high life, or that high life has an attraction for him."

"Nonsense," said Mabel, who was conscious of a certain tone of sarcasm in her sister's words; "the Pendargones have employed him, I believe, as their bailiff, and a very good bailiff, I dare say, he has made—but I should never dream of there being any other connection between them."

"My dear, you are really mistaken," said Lady Annabel. "Mr. Geoffrey Houghton a bailiff! I never heard anything so absurd. His family has lived at Levantor for generations past—ask your cousin Julian, who respects him immensely."

"With all respect for Cousin Julian," replied Mabel, "I don't think his intimacy would be any guarantee for Mr. Houghton's not being a ploughman. His taste for associates is, as Rodolph Berestord said the other day, somewhat eclectic."

"Well, anyhow, on the present occasion, it may enable poor Mr. Houghton to pass muster to-night," said Eugenia. "Even Tony Lumpkin himself might be tolerated if introduced by the bearer of sixteen quarterings."

"I hope the sixteen quarterings will teach him good manners, then," said Mabel; "but really, mamma, if he is not their bailiff, what has Mr. Houghton to do with the Merylin family?"

"It is a long story," replied Lady Annabel, "and I never heard it very correctly. It all took place before we came to Swinburne: dreadful family troubles which almost turned the old man's brain, and threw them quite out of society; and Mr. Houghton acted as their friend, I believe, and took care of the estate."

"I have often wondered why they kept so completely out of everything," said Mabel. "Is it a romance, do you suppose? It would be charming to make Tony Lumpkin relate it."

"Something for you to try your hand on, this evening," said Eugenia; "it would be grand to watch your tele-a-tele together in a conversational corner. I shall keep at a discreet

distance when I see you fairly launched on the legend of Merylin."

"How did Cousin Julian come to make his acquaintance?" said Mabel; "that is another point I have never understood."

"It was after he returned from abroad," said Lady Annabel. "He came down to Cornwall on a painting tour, caught a chill, and was laid up with fever in the little inn at Tremadoc. Mr. Houghton found him out there. Thinking he was a poor wandering artist, he brought him home to Levantor, and nursed him there till he was well. It was just the sort of adventure to suit Julian's taste; and, good simpton that he is, Mr. Houghton never found out he had been entertaining an earl's grandson, till after he had returned to London. After that they remained great friends, and Julian declares he is the most genuine man in the compass of the British Isles."

"How excessively like Julian, to pass himself off for a wandering artist!" said Mabel.

"And how excessively like the Good Samaritan on the part of Mr. Houghton, to carry him to Levantor, and take care of him!" suggested Eugenia. "It was a romantic beginning of a romantic friendship, only who would ever dream of Tony Lumpkin figuring in a romance!"

"Well, I hope you understand now that there is nothing against his figuring at our dinner-table," said Lady Annabel—"thought, I grant, he is not ornamental—more solid than shiny, there is no doubt of that—but still a most respectable person, and one to whom your father particularly wishes us to be civil for electioneering reasons."

Mabel replied by a comic expression of resignation, and the remark that there could be no question to Mr. Houghton's *solidity*, at any rate; and Eugenia entreated her mother to let her volunteer for the post of next door neighbor to Mr. Houghton during dinner, that the night have more ample opportunities of studying his originalities—a proposal to which Lady Annabel gladly assented, feeling, as she expressed it, that Mr. Houghton would be safe in her younger daughter's hands.

We must claim the privilege of a story-teller to pass over some intervening hours, and pray to be excused from chronicling too exactly the opening of that evening's entertainment at Swinburne, the progress of the dinner, or the relative position of the guests. They were a mixed assortment, some being of that distinguished character anticipated in Geoffrey's forebodings, and others neighbors and acquaintances, invited, like himself, to sun themselves for a while in the superior atmosphere thus provided for their benefit and edification. There were all members of the family: sons gathered in from various professional out-posts, with gentleman friends invited with a view to pleasant shooting; and there was Holmes Abbot himself, a good-natured, bald-headed man, who gave a cheery welcome to all his guests, the selection of whom was left entirely in the hands of his better half. As there are but few of the company with whom our readers will have to make any close acquaintance, this general review will be sufficient for our present purpose; and, passing over the cumbersome duties of the dinner hour, we prefer introducing ourselves somewhat later, when the whole party had re-assembled in the drawing room, having made some sort of mutual acquaintance.

During the previous course of the evening two games of skill had been in progress: the efforts of Mabel Abbott to attack Mr. Houghton, and amuse herself at his expense had been so far successfully parried by Eugenia; and Lady Annabel's attempts at introducing her cousin, Julian Wyvern, to her guests (in the position of a lion, had proved equally abortive, owing to the obstinate resistance of that eccentric gentleman to assume the character chosen for him. He would neither talk politics with Count Gleichen, the German ambassador, nor aesthetics with Mr. Paxton, the popular poet of the day.

He might have been wholly uninterested in the existence of life-boats, to judge from the poverty of his remarks when that subject was introduced, and he was at this moment concealed in a corner at a safe distance from all other celebrities, and engaged with old Miss Abbott, Holmes Abbott's venerable aunt, in a discussion on the relative merits, as parlor pets, of pug dogs, or terriers. Geoffrey, meanwhile, had provided himself with a volume of prints, chiefly for the purpose of giving safe employment to his hands, and trusted to be allowed to get through the remainder of the evening in happy obscurity. But in this he was mistaken: Mabel Abbott had watched her opportunity, and seeing a flank position left unguarded, she advanced promptly and filled the vacant place.

"I am so glad to see you among us again, Mr. Houghton," she said; "I have been longing for the opportunity of asking you a thousand questions."

"Indeed!" said Geoffrey, with more surprise than pleasure at the prospect of such a cross examination. "On what subject can I be so fortunate as to give you any information?"

"On a hundred, at least," replied Mabel. "It has only been within the last day or two that I knew what wonderful chapters of our family history you have been mixed up in—your first acquaintance with Cousin Julian, for instance, under his romantic disguise, and the commencement of your disinterested friendship."

Geoffrey's gray eyes surveyed the speaker with a puzzled expression.

"Do you know," he said, "I have not a notion what you mean."

"Haven't you?" responded Mabel, who was bent on rallying him. "The wandering artist found dying at a village inn by the master of Laventor, and supposed by him to be one of the family of Brown, Jones or Robinson; carried at once to the Manor House, and charitably tended, and discovered on his departure to be an earl's grandson in disguise; I assure you, in the hands of Mr. Paxton, you'd work up into a new idyl. Shall I ask him to try?"

"Ah, I see," said Geoffrey; "you are thinking of Julian Wyvern's first appearance in these parts; but it strikes me some one has been playing a joke upon you. He wasn't in disguise, and he didn't give his name as Robinson. I found him at the inn, certainly, and drove him to Laventor in the dog cart."

"Now, you are talking of me," said a voice over Mabel's shoulder, and the next minute Julian himself had taken a seat beside them. "Are you conscious, my dear cousin, of the peculiar shiver which, waking or sleeping, betokens that some one is making use of your name? I felt it on the ottoman there, and resolved on discovering the centre whence issued the magnetic influence, and my infallible instinct guided me hither."

"Yes," said Mabel, "we were talking of the interesting commencement of your friendship with Mr. Houghton. He was going to tell me all about it, and had got as far as the dog-cart."

"And he was trying to persuade you that I was not in disguise," said Julian, who had heard more of the previous conversation than Mabel guessed, "like a true friend endeavoring to conceal my youthful follies. But I will be candid with you and confess that, when first discovered, I wore a pink hose and a Spanish hat and feather, and that the name by which I was known at 'The Three Jolly Fiddlers' was Timothy Jenkins."

Mabel began to feel an uncomfortable suspicion that Julian had joined them for the purpose of shielding his friend from the shafts of her ridicule and perhaps discharging at her some of his own; and that the process by which he proposed to do so was a little innocent cramming of herself. She had only recently made anything like close acquaintance with this genius of a cousin; and had not yet been able to determine when he was in jest and when in earnest; so she prudently resolved to change the subject.

"Well, but your rescue from 'The Three Jolly Fiddlers,' with or without the pink hose, was not the only subject on which I wanted Mr. Houghton to enlighten me. They tell me he is the only man in all Cornwall who knows the secrets of Merylin Castle: can't you persuade him to reveal them, Cousin Julian? we should listen with rapt attention."

"Merylin Castle has no secrets, that I know of," replied Geoffrey. "It's a queer old place. Mr. Lindesay can tell you more about it than I can; I believe he is writing its history; and, as he spoke, he looked in the direction of a gentleman in a clerical garb, who was engaging the great poet in conversation within earshot of their group.

"A skillful movement that," thought Julian. "I had no notion old Geoffrey could be so deep; I must follow up his lead," and emerging from the obscurity in which he had hitherto chosen to keep himself, he approached Mr. Lindesay, and warned him that his services as a story-teller were put in requisition, and that there was a universal demand on the part of the company for one of his most romantic legends.

Mr. Lindesay was the rector of Tremadoc, and devoted the intervals of his professional duties to antiquarian researches in the history of his own parish. The opportunity of producing some of the results before an appreciative audience was far from disagreeable to him, though, like some lady singers, he made a show of wanting to be pressed.

But having once thrown himself into the general current, Julian soon succeeded in directing it as he wished. It needed but a judicious word or two from him to persuade everybody that a Cornish legend related round the blazing fire was just the very entertainment they had all been longing for. It was a charming proposal, Lady Annabel declared; and in five minutes the circle of listeners had drawn in their chairs, and a well-selected post had been assigned to the story-teller.

"But what is my story to be about?" asked Mr. Lindesay—"ghosts, pixies, giants, or wreckers?"—we have specimens of all sorts in these Cornish wilds."

"About Merylin Castle," said Mabel, "if I am to decide the point. Mr. Houghton assures me you are writing its history and know all its secrets, and can tell us if it is true that a tame dragon is still kept in the castle dungeons."

"Ah, Merylin," said the rector, passing his hand over his chin, as though rubbing up his memory; "it has its legends, certainly, and I hardly know where to begin. Perhaps you never heard of the family prophecy? It is a strange story, and the strangest part of it is that there is every reason to believe it true. I will call it 'The Fortune of Caradoc.'"

"Now, this is famous," said Julian; "just let us throw a log on the fire, to guard against the necessity of an interruption, and then we will lend you our ears," and, suiting the action to the word, he took his seat by Geoffrey, whispering as he did so, "Safe, till bedtime!"

CHAPTER V. THE FORTUNE OF CARADOC.

"I suppose you all know that Merylin Castle dates back from a remote antiquity, and that the Pendargones family can boast of royal British blood. In what precise degree of kindred they may stand to the renowned King Arthur would puzzle more learned genealogists than I am to determine; all that is necessary for you and me to know to-night is that their British descent is as undoubted as its exact origin is obscure. I do not know if the fact is to be reckoned as their privilege or their misfortune—something, probably, of both. It has generated and kept alive among them a peculiar form of family pride, of which there are the most grotesque examples on record. No Pendargones has ever been known to appear at an English court, and I believe until a comparatively recent period certain forms were observed by their own servants and retainers, when in attendance on the head of the family, required only in a royal presence. Time was when they even refused to take the oaths like other liege subjects, and claimed as their peculiar privilege to be sworn only 'on the faith of a Pendargones.' These and a thousand other extravagant things are related as belonging to old times, when Cornwall was a world by itself, cut off from the rest of the island by difficulty of communication; and in those days, I fancy, the inhabitants of the country, for twenty miles round Tremadoc, cared more for the Pendargones of Merylin than for any of the sovereigns that were crowned at Westminster, whatever were their race or name. So, you see, family pride came to be a sort of inheritance among them, and they stuck to it as they would have done to their coat-of-arms. How they managed with their consciences I don't exactly know, but they seemed to have regarded it as something very like a virtue."

"I dare say some of the present company who know our wild country may be acquainted with the steep road, scarcely more than a bridle path, that winds along the edge of the cliff from Tremadoc to the platform above on which the castle stands. A better and safer road has been cut of late years, and the old path is seldom used; but those who have explored it will remember a stone cross which stands at one spot, just on the verge of a giddy precipice, which among the country folk still goes by the name of 'The Fortune of Caradoc.'"

"I remember it well," said Julian; "it was sketching that cross, in the face of a north-east wind, which nearly finished me off at 'The Three Jolly Fiddlers.'"

"Oh," said Mr. Lindesay, "I remember the incident. And, probably, if you had taken counsel with the hostess of that excellent establishment, she would have warned you to avoid the spot as an uncanny one for man or beast. It bears an ill-name in these parts, for that cross marks the spot where Sir Caradoc Pendargones, whom his neighbors and tenants were wont to call Sir Caradoc the Wicked, met with the judgment of heaven on his crimes. This Sir Caradoc held rule at Merylin in the reign of Charles II. His uncle, Sir Arthur, a cavalier of the fine old stock, defended his castle against Cromwell's bull-dogs, and afterwards died on the scaffold for his king. At the Restoration, of course, the loyal Pendargones were in great favor, and got back all their sequestered estates; but, unhappily, as was the case with so many other noble families, the successor of the gallant and chivalrous cavalier, was a spendthrift and a profligate, and Merylin became the scene of wild revelling and disgraceful disorders of every kind. Even this, perhaps, was not the worst; up to that time the Pendargones, with all their faults, had been the fathers of the people—open-handed and hospitable to rich and poor, and as princely in their almsgiving as in their bearing. But the mad extravagance of Sir Caradoc drove him to every kind of unworthy straits. The money which he gambled away with his boon companions was wrung out of the very hearts of his tenants; it was nothing to him what they suffered provided they furnished him with the means for carrying on his shameful course. He is even said to have made sport of their troubles by riding with horse and hound through their standing corn; and when one man, bolder than his fellows, dared to face him and reproach him for his misdeeds, he swore at him as a base-born peasant, and ordered his huntsmen to set the dogs on his track."

"One day, as Sir Caradoc was returning with a party of his companions from the hunt, there rose up suddenly before his horse's head the figure of a tall, gaunt woman, who seemed to have been watching for him by the wayside—one well known in the neighborhood as a half-crazed fish-wife, whose wretched hovel was perched on the cliff above Tremadoc. Alice Spier-the-Span, as she was called, was dreaded by young and old, and her words were universally held to carry a ban with them when she foretold any evil. No one would put to sea if Alice had been heard to threaten foul weather; and it was commonly said that she had been seen in more than one spot on our terrible coast where mischief was brewing at times when she was known by her neighbors to have been within the walls of her own hovel at Tremadoc. Her appearance, however, caused no dismay to Sir Caradoc, though for the moment it startled his horse, and checked his progress. 'Out of my road, old witch!' he exclaimed, 'or I

may chance to give you a taste of my whiplong. Let go the horse's head, I tell you,' he continued, as Alice, without heeding his words, grasped at the rein; 'would you have me ride over your miserable carcass?'

"Thou hast done worse than that ere now, Caradoc the Wicked," she replied, 'and I come to warn thee that the time of vengeance is at hand. Thou hast trampled on the poor, and hast mocked at his woes; ay! and thou hast set thy dogs to hunt him over thy lands. But look well, Sir Caradoc, to your own gate—the proud big gate of Merylin. Look at it well, and read your doom; for the rede that is written there shall surely be accomplished.'"

"Sir Caradoc scarcely heeded her words, though he was stung to fury at her insolence. He spurred his horse with the intent of riding her down, but the old woman only laughed at his rage; and as she quitted his bridle rein, and the foaming animal plunged onwards, Sir Caradoc still caught the words: 'Ride on, Caradoc the Wicked! ride on to your own gate, and read the doom of heaven!'

"Sir Caradoc was not the first of the party to reach the gates of Merylin; his passage with Alice Spier-the-Span had delayed him some minutes, and several of his retainers and comrades in the hunt had reached home before him. But none had entered; and as Sir Caradoc rode up he saw them gathered around the great oaken grate, which opens into the courtyard, as though something unusual was the matter. Riding into the midst of the group, he bade them throw open the gates to admit his train; but as he did so his eyes rested on a strange object, which had evidently arrested the notice of the others, and which sent a cold thrill through his heart. It was a parchment scroll, fastened to the outer gate by a dagger, which was stuck deep into the wood, and which seemed to recall the words of the old fishwife. He bade them pluck it out and bring him the scroll; but no hand was stirred to obey his bidding. Then he rode up himself and with a bold, strong hand he grasped the dagger and tore it from the wood, and the deep rent it left behind may be seen to this day. Then taking the scroll he beheld written, in strange but legible characters, the following words:

"Fortune shall fail the Dragon's race, Till fall'n its heir by fell disgrace, Angel by name, with angel face, A peasant horn shall fill his place."

"He laughed a laugh of scorn at the words, which were unintelligible enough, and clear only in containing a prophecy of misfortune; and swore a terrible oath that the morrow's sun should not set ere in return for the old witch's evil spell he would burn her hut over her head."

"And hereafter it in earnest the words he had spoken; for the next day, assembling his men at the foot of the cliff on which Alice's strange abode was perched, he bade them scale the rocks and fire the witch's hovel, whether she was in it or no. But not a man would obey his commands; whatever their fear of their lawless master's wrath, their dread of Alice Spier-the-Span was greater. Cursing them for a pack of faint-hearted cowards, Sir Caradoc seized a torch and spurred his horse up the rocky path of which I have told you, with the purpose of himself setting fire to the dry thatched roof; but as he reached a sharp turn just below the house, there appeared on the rocks above him the form of the old woman, who, with outstretched arms and streaming hair, called aloud, in her shrill and awful accents: 'Ride on, Caradoc the Wicked! ride on and meet your doom! and, startled by the sudden apparition, the horse swerved aside, reared, and the next moment fell backward over the precipice, carrying with him his unhappy rider, whose body was literally dashed to pieces on the sharp rocks below. The spot has ever since been shunned as one of evil repute, and the stone cross that marks the scene of the disaster still bears the name of 'The Fortune of Caradoc.'"

"A famous story," said Mr. Paxton, who had been scribbling some lines in his note-book as Lindesay was speaking; "and capitolly told, too, only it wants some explanatory notes. How about the old dame's prophecy? I have jotted it down here, and, I think, like the handwriting on the wall, it wants an interpreter."

"From that day," said Mr. Lindesay, "the good fortune of the Pendargones began to fail. They lost lands, they lost wealth; again and again the direct heir has failed, and, as in poor Sir Michael's case, the hopes of the family have been blasted. There are still, indeed, golden-haired Pendargones of Merylin, but they promise fair to become extinct—at least in the old line—and when the present baronet dies his lands and his honors will pass to the Pendargones of Eaglehurst—a very remote and obscure branch of the family. It really seems to be true that since the death of Sir Caradoc in the way I have described

"Fortune has failed the Dragon's race."

"Yes, but that does not explain the prophecy by any means," persisted Paxton; "this is a prophecy of misfortune and of restoration, as it seems to me. Put into plain English, I read it to mean, 'The good fortune of the Pendargones shall fail until the heir shall fall into some terrible disgrace and his place shall be filled by one of the peasant birth.' But that until clearly points to a change for the better."

TO BE CONTINUED.

Not that Kind. Scott's Emulsion does not debilitate the stomach as other cough medicines do; but on the contrary, it improves digestion and strengthens the stomach. Its effects are immediate and pronounced.

The Catholic Record.

Published Weekly at 484 and 486 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

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

THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, MESSRS. LUKE KING, JOHN NICH, P. J. NEVEN and WM. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, adagio measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

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

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

London, Saturday, March 14, 1896.

A. P. A. VANDALISM.

The United States A. P. A. are once more in a state of indignant commotion because by a vote of both Houses of Congress the statue of Father Marquette has been erected in the statutory hall of the capital at Washington.

Preparations were made to celebrate the unveiling of the statue with a special and imposing ceremony in which Cardinal Satolli and many other Church dignitaries were expected to assist, but as an effort is now being made by the Apaisists to have the statue excluded from the hall entirely, the Speaker, who was compelled by the Constitution to act upon the joint resolution of both houses of Congress, thought it better, on account of this indignation movement, to hold the unveiling without special ceremony, in presence of the representatives of the State of Wisconsin, which is the donor of the statue, and of such other persons as thought proper to be present, and it has been so done.

Father Marquette was the zealous Jesuit missionary who penetrated the wilds of the West in company with the explorer Louis Joliette, and discovered the Mississippi river at Portage, Wis., in 1673. The chief purpose of the missionary was, of course, to bring the knowledge of the gospel of Christ to the aborigines, and to civilize them; but he assisted M. Joliette to explore the river, traversing two thousand five hundred miles on the main stream and its tributaries, and finding out that it empties into the Gulf of Mexico, affording great facilities for trade.

Louis Joliette, in reward for his work of exploration, was made Seigneur of Joliette, P. Q. Cardinal Taschereau and the late Archbishop Tache are among his descendants, many of whom still reside at Joliette.

Father Marquette also has always been regarded as one of the chief precursors of civilization and benefactors of the country, having been associated with Louis Joliette in the discovery of the great river. His topographical maps brought that vast region within reach of trade and commerce; and the Legislature of Wisconsin recognized the claim by its action in the presentation of his statue to Congress to be placed in the statutory hall, and the Congress itself acknowledged the claim by its acceptance of the gift.

The statue is a very fine specimen of the sculptor's art, and is larger than life, so as to be plainly visible to view from the elevated position it will occupy in the Capitol. It represents Father Marquette in his priestly robes, with his crucifix as worn by the Jesuits, and is mounted on a pedestal four feet high. It has also an inscription announcing his discovery of the Mississippi, on account of which this honor is paid to his memory.

Father Marquette's discoveries make the honor thus paid to him a matter of patriotism to all Americans, and especially to those of the West; but the Apaisists have no patriotic sentiments, and the preparations which were being made for the ceremony of the unveiling of the statue raised their ire to such an extent that they inaugurated a movement to force Congress to stultify itself by reversing its action already taken.

Mr. Linton, the A. P. A. representative for Michigan, has introduced a resolution to have the statue removed from the Capitol, the only objection which he can make against it being that Father Marquette was a Catholic priest, and that he is represented in his usual dress. The resolution says:

"Whereas for the first time in the history of the United States, there has been placed in the Capitol a statue of a man in the garb of a churchman, said statue being that of a Jesuit priest named Marquette who died in or about 1675, and who is referred to in the joint resolution as a reason for accepting the statue as the faithful missionary . . . and whereas the statue representing him is of ecclesiastical character alone, being dressed in Church habiliments and paraphernalia, and otherwise entirely inappropriate for the position occupied in statutory hall, thereby being contrary to the

intent of the joint resolution which provided for its acceptance; therefore be it

Resolved that the placing of said statue in the capitol is not only without authority, but is in direct violation of the law. And be it further resolved that said statue be removed from the capitol and returned to its donors."

So great is the agitation among Apaisists that threats have been made to disfigure the statue, and on the 29th ult. a well dressed man of fifty years of age, giving his name as Edward Jones of New York, was arrested for so threatening. In the guard-house he said he would like to be around at night with a broad-ax when he would make short work of the statue. He also expressed the wish that he could put a rope around the Columbus statue in New York and pull it down because Columbus was a Catholic. He finally cooled down, however, and after being an hour in the guard-house he apologized to the captain of the police, and was allowed to go free, being put off the Capitol grounds by the police.

As others have made threats of similar import, the police are exercising more than usual vigilance to see that no injury be done to the statue.

As the joint resolution by both houses of Congress cannot be easily over-ruled it is most likely Mr. Linton's resolution will be abortive, and the A. P. A. will have the mortification of seeing the celebrated Jesuit Father's work of inaugurating the spread of civilization Westward duly recognized by his statue remaining permanently in the Capitol.

If the erection of the statue were really in violation of the law, as the A. P. A. resolution asserts, it would be a much simpler process to obtain an injunction through the courts than to reverse a joint resolution of Congress, but Mr. Linton is undoubtedly aware that his resolution contains this falsehood which he wishes Congress to assert, thereby stultifying itself all the more. It is not at all likely to perpetrate this complex folly.

It is not the first time that the vandalism of Apaisism and Know-Nothingism against Catholics has been similarly exhibited. More than forty years ago a fine marble slab sent by the Pope to Washington to be placed in Washington's Monument was carried away by a mob at night and thrown into the Potomac, where it was accidentally discovered about five years ago by some workmen, and was recognized by the inscription on it "Rome to America." The authorities then determined to put it into its proper position, but it was once more stolen away by night, and its whereabouts is still unknown. Notwithstanding such deeds of darkness, these associations would have us believe that they entertain and cultivate the best of feelings towards Catholics, entertaining no hatred against them whatsoever on account of their creed.

DANGEROUS MISREPRESENTATIONS.

The statesmen who brought about the Confederation of Canada were convinced that they were laying the foundation of a prosperous and lasting Canadian nationality, but the intolerance of a certain class of fanatics, from whose ranks the P. P. A., the Orange, and other anti-Catholic associations find their recruits, is a serious obstacle to the realization of the intention of the Fathers of Confederation, and may yet result in the undoing of the great work they accomplished in spite of the many difficulties which lay in the way.

There are diversities of interests and sentiments among the people of Canada, and some of these cannot be entirely removed. For example, the fact cannot be changed that the Provinces of Ontario and Quebec are under control of majorities which differ from each other in race and creed, and if the country is to prosper materially there must be mutual toleration on the part of both.

We need not repeat here what has been so often proved, that on the part of the French Canadian majority the spirit of toleration is predominant. This has been conceded by English-speaking Protestants of that Province of every political and religious creed. But the case is very different in Ontario, where it is well known that there is a powerful faction which can be always stirred up by appeals to their religious and national hates.

We do not say that this is the case with the majority of the people of this Province, but it is certainly the case with so large a proportion of them as to leave it uncertain at times whether they constitute a majority of the people or not; and though, as a rule, the Protestants of Quebec are liberal-

ized by the fact that they are brought into close contact with the Catholics of that Province, whom they find to be truly tolerant, there is always a certain percentage of the Quebec Protestants who are ready to join their forces with the most intolerant faction in Ontario, and to clamor with them for Protestant, or what they hold to be synonymous, British ascendancy.

As the Confederation of Canada is based upon a compromise of the divers interests existing on account of race and religion, and in other respects, it needs no further demonstration to prove that the course of the anti-Catholic press in pandering to the passions of fanaticism, and encouraging hatred, endangers the very existence of Confederation, by making it impossible for the people to cultivate harmony in their dealings with each other.

The discussion of the Manitoba school question has given much occasion to the writers to whom we refer to misrepresent the position of the Catholic hierarchy, and an article in the Montreal Witness of the 4th inst., under the title "The Clergy and Coercion," is only one specimen of what has been written on this subject. This article represents that, in their desire to gain Separate schools for Manitoba, the clergy have had recourse to every possible method of coercion and deception. It is scarcely necessary to say that there is no foundation for such a charge.

The late Archbishop Tache and Father Richot are charged with having forged a Bill of Rights in the name of the people of Manitoba, by "juggling" into it the clause providing for the establishment of Separate Schools in the Province. Father Richot was one of the delegates of Manitoba to arrange the terms on which the North-West should enter into the Confederation, and he has vindicated himself thoroughly from the charge of "juggling" with the Bill of Rights. There were other delegates beside himself, and one of them was a Protestant, and it would have been impossible for him to juggle so successfully with the Bill, even if he had so desired. But on the other hand the Bill of Rights which was before the Supreme Court, and before the Privy Council in England provided for Separate Schools, so that the Privy Council in its judgment expressly declared that their establishment was provided for in the compact by which Manitoba became part of Canada.

The supposition of the Witness that so important a clause could be juggled into the Bill of Rights so as to induce the Canadian Government to frame the Manitoba Act thereon is farcical and absurd. However, even if this could be proved to have occurred, the passing of that Act, and its confirmation by a unanimous vote of the first Manitoba Legislature, are sufficient to show that there was a compact on this point; and we say, further, that the concession of Separate Schools to Catholics is no coercion to the Protestants. It is the liberty extended to Catholics to educate their own children in accordance with their own convictions, without any injury whatsoever being inflicted on Protestants. It is a concession to which no really liberal Protestant would offer the slightest objection.

A CRISIS IN ITALY.

The anti-Papal Government of Signor Crispi has at length collapsed under the sudden and terrific blow arising out of a complete defeat of the Italian forces in Africa. The defeat took place on Sunday, the 1st inst., when Gen. Baratieri, the Governor of the Italian Colony at Massowah, and commander of the forces, resolved to strike a decisive blow at the power of the Abyssinian King Menelek, and thus to extend the Italian influence over all Abyssinia.

The general had received information to the effect that the principal Abyssinian chiefs would be absent from their military posts in order to attend the solemn coronation of King Menelek, but the information turned out to be merely a ruse to entrap the general and his army, and it succeeded beyond the most sanguine hopes of the Abyssinians.

The general thought the opportunity most favorable for a forward movement of the Italians, and he led on his whole available force at Massowah, which is stated to have consisted of 17,000 men, 9,000 Italians and 8,000 native allies, to crush the Abyssinians.

He was allowed to go through the apparently unguarded passes with his army, until they were completely surrounded by the Abyssinians, who had posted themselves in good positions to command the passes, and then unex-

pectedly the attack began with a terrible onslaught from every side.

The battle was desperate, but the Italians were completely outnumbered, as it is estimated that the Abyssinians amounted to eighty thousand well trained and well armed men.

The Government admits that on the Italian side five thousand were killed. As the wounded, who must have been at least as many, are not mentioned, it may be said that the Italian army was almost annihilated. Those who escaped made their way to Asmara, where the main body of the Italian army is concentrated, but it is now said that King Menelek is preparing to follow up his advantage by attacking Asmara at once.

General Baratieri has been deprived of his command on account of the disaster, and he will be court-martialed on a charge of cowardice, it being stated that he made his escape from the field of battle, deserting his troops while they were fighting gallantly against overwhelming numbers, and fleeing to a place 100 kilometers (61 miles) from the scene of the massacre, apparently not caring what became of the generals whom he left on the field of battle. General Baldissera has been appointed to succeed him in the command.

The Government at first concealed from the public the extent of the disaster, announcing that there was a loss of 500 Italian troops, but when the details became known the excitement throughout Italy became intense, and crowds collected on the public squares, and in front of the Government buildings denouncing the Government for its mismanagement, and calling for vengeance on all who are responsible for the Government's African policy.

It is believed that even yet the whole truth has not been told, and that the losses have been even greater than has been revealed.

President Lincoln uttered the truism that it is not prudent to exchange horses while crossing a stream, and it would seem that the Government of Signor Crispi should have faced the situation, and have brought Italy out of its present trouble, but it could not stand the general indignation which has been aroused against it, and he has resigned, and the king has accepted his resignation. The extent of the unpopularity to which Crispi has attained, especially on account of this latest proof of his mismanagement, may be judged from the fact that the announcement of his resignation at so critical a moment was received in the Chamber of Deputies with prolonged cheering.

This is the second great disaster to the Italians in Africa within three months. On the former occasion five companies of Italians were surrounded by 25,000 Abyssinians and almost all were killed, the survivors taking refuge in Makalle, which was then besieged and captured, with all the arms and stores of the stronghold.

It was at first reported by the Roman correspondents of the press that the Holy Father was somewhat gratified at the intelligence of the disaster, and the uprisings of the people against the Government, because he entertained some hope that the event might turn to his advantage by bringing again to the front the question of the restoration of his temporal power. This report was evidently concocted purely for a sensational purpose, and it is an evidence of the unreliability of the Roman correspondents when they deal with matters affecting the Pope or the Church, that they have more recently been obliged to admit that the Holy Father is greatly disturbed by the news of both events; and he has on account of them deferred the Te Deum and the diplomatic banquet which were to have taken place in celebration of the anniversary of his coronation.

There does not appear any necessary connection between the defeat of the Crispi ministry under the present circumstances, and the restoration of the Pope's temporal power; nevertheless if the indignation of the people should culminate in a revolution, which is far from being an impossibility in the present temper of the people, there is a possibility of the restoration of the temporal power of the Pope coming up for consideration again. In any event, true Catholics will not regret the fall of Crispi, who had acquired a notoriety not only for his lack of religion and morals, but also for his duplicity, and now he has come to be regarded as incompetent also to lead his country safely through a critical situation.

A "people's voice" may be the proof and echo of all human fame, but the voice of the undying Church is the echo of everlasting glory. — Father Burke.

THE REMEDIAL BILL.

The discussion on the Remedial Bill introduced into the House of Commons by Mr. Dickey was deferred until the 3rd inst., when the second reading was moved by Sir Charles Tupper on behalf of the Government. Sir Charles made an explanation of the position in which the Provinces of Ontario, Quebec and Manitoba stand on the question of education, showing that "it would be impossible to find in the English language terms that would more completely and more easily establish the position that the exclusive right of these Provinces to legislate in reference to education is confined to the case in which they have not taken away any of the rights enjoyed by Protestants or Catholics when the Provinces entered Confederation."

He showed that this provision was made in the first instance on the proposal of Sir Alexander Galt, not in the interest of Catholics, but on behalf of the Protestants of Quebec, and that Confederation would never have been accomplished if this proposal had not been acceded to. He appealed, therefore, to the people of Canada, of all creeds and parties, not to reopen a war of races and of creeds, "refusing to a small and helpless Roman Catholic minority in Manitoba the rights which the Imperial statute and the laws under which Manitoba came into the union guaranteed to them."

The Ottawa Government has certainly shown a desire to do justice to the Catholic minority, and for this it deserves praise, but we cannot bestow unstinted praise on their entire following, and we fear that even on the part of some members of the Government there has been an underhand working against the bill. The Parliament has been in session since the beginning of January, and as it was called together for the ostensible purpose of passing a remedial measure, if there had been a real desire on the part of all the members of the Government to do justice, it would have passed the crucial stage of its second reading long before the present late date, when the Parliament cannot by any possibility live more than a few weeks. The delay has endangered the bill, as it is now perhaps within the power of its opponents, whether Conservative or Reform, to obstruct it so that it may not be passed at all during the session.

We do not desire to criticize sharply the stand taken by certain members who have hitherto posed as virulent enemies of all Separate schools, but who now "so love justice" that they loudly advocate the passage of the remedial law. We are glad that they are ready now to see justice done, and if they prove their sincerity to the end we shall thank them unhesitatingly, but we may be pardoned for not putting over much confidence in their present professions, when it is still possible that they may be only endeavoring to throw dust into the eyes of the public, in the possible consciousness that the bill may be burked by some of the tricks with which politicians are so familiar.

The Catholics of Canada have been so long deluded by the politicians in regard to the Constitutional guarantees that we cannot assure ourselves that we are even yet to be fairly dealt with. We hope we may be agreeably disappointed.

Mr. Laurier moved the six months' hoist as an amendment to the bill. He took the ground that a commission of investigation should be appointed and a strong effort made to bring about a solution of the difficulty in a friendly manner, which, he contended, would be the only workable method of dealing with the question.

The latest phase of the question was the appearance in the papers on Monday morning of the following telegram from Mr. Greenway to Sir Donald Smith:

"Winnipeg, March 2, 1896.
"Your telegram has received most careful consideration of myself and colleagues. While fully appreciating all you say, it is quite clear to us that we can only proceed to Ottawa for the purpose of holding a conference upon the official invitation of the Dominion Government. I fully appreciate your very kind offices in this matter.
(Signed) Greenway.

The despatch continued: "In view of the assurance that the Government of Manitoba are willing to have a conference, the Government proposed, as soon as the second reading of the Remedial Bill is carried, to have a conference with Mr. Greenway's Government, with a view to arrive at a settlement of this question on terms that will be satisfactory to his Government and the minority of Manitoba, but in the meantime to proceed with the question before the House, *de die in diem*, as previously arranged."

EDITORIAL NOTES.

MR. JAMES L. HUGHES, Orangeman and educationist, of Toronto, has given us a compendium of Orangeism. In the course of his speech, delivered at a reception given the Grand Lodge, which lately assembled in London, he said "he thought the Roman Catholic should be treated as the Protestant." The report goes on to say that the Grand Master stopped for a moment, and then added: "You ought to applaud that, and you did not do it." This is Orangeism in a nutshell, and Mr. Hughes deserves thanks for having given us such a splendid illustration of its inwardness.

ON HIS return to Toronto Mr. Hughes said he was perfectly satisfied before we went to London that the members would not approve of what he had to say. "All I recommended," he said, "was that Roman Catholics should be treated as Protestants would like to be treated, under similar circumstances; but it was no use talking to men under the influence of excitement."

At the Grand Lodge meeting there were present many who were prominently connected with the P. P. A. movement—Bro. Gurd, of Lambton, Bro. Coe and Bro. Essery, of London, and Rev. Bro. Madill. Bro. Essery is a peculiar combination. In nearly every phase of life he enjoys a "splendid isolation," but he is always an Auer light at an Orange meeting.

THE whole proceedings of the Grand Lodge have provoked much laughter. There were observable the contortions of the Orange conscience, the sweets of office pulling them in one direction, and hatred of the faith of their Catholic neighbors drawing them in another. At the close of the proceedings the average Orangeman will doubtless take thought and declare "Where am I?" He will make up his mind, however, when the time comes, to march manfully and gleefully, with his open bible, and his flag of King William, and his drum and his life, wherever "exigency" points the way.

REV. W. T. NOBLE, of Quebec, rises to remark in the *Morning Chronicle*, of that city, that the Manitoba schools are all right, and that the English bible and the "Romish" bible may be taught respectively to Protestants and "Romanists." In the province of Quebec, however, he says, the schools are essentially "Romish;" and the "Romish" religion is fully taught there, with all the accessories of the "Romish" religion. He does not want the Protestant schools of Quebec abolished, because, he says, the Protestant school children would then become converted to "Romanism." The Rev. W. T. Noble belongs to the "Methodish" persuasion. We know a great many "Methodishes" who are a liberal, kindly and fair-minded people, but Rev. W. Noble represents a large number of "Methodishes" who are quite the reverse. If Rev. W. T. Noble, "Methodish," would observe the Golden Rule, it would be a great deal better for "Methodishes" and everybody else. We cannot enter into argument with Rev. W. T. Noble until he learns better manners.

THERE are well authenticated rumors of a widespread and serious conspiracy in Turkey against the present Sultan, and the conspirators are not Armenians but Turks who are tired of the exactions and tyranny of the Government. The young Turkish party is growing more powerful every day, and is desirous of securing popular government, and their only hope of securing this is by over-throwing the official party. The conspirators hate the Armenians as much as do the official Turks, so that the present danger to the Government does not arise out of the Armenian atrocities. The young Turks demand a constitution, a parliament, and free institutions.

AT THE expressed desire of many Protestant ministers, the Educational authorities of Illinois have come to the conclusion to introduce into the schools a book of scriptural sections which it is supposed will be acceptable to all denominations. Throughout the discussion on this subject it has been taken for granted that the selections must be from the Protestant Bible. It is impossible to have a book of Bible selections without doing an injustice either to Catholics or Protestants if such a book be intended for use in the Public schools, since one or the other version must be chosen from which to make the selections, yet the Protestant ministers are clamoring for the Bible

EDITORIAL NOTES.

JAMES L. HUGHES, Orangeman, nationalist, of Toronto, has given a splendid illustration of Orangeism. In his speech, delivered at a given the Grand Lodge, he thought the Roman Catholicism as is deemed advisable in its own schools.

DR. GOTHIEL, the Rabbi of the Jewish Temple of Emmanuel-El, New York, in a recent essay on the "Religion of the Future," describes Christianity as being not possibly that religion, because it is something nondescript.

THE Anglican Bishop Ryle of Liverpool has been greatly incensed at the receipt of a communication received from London asking him to give his sanction and support to a society of one hundred clergymen of the Church, the object of which is to promote the practice of continual Masses for the dead.

THE Grand Lodge meeting there present many who were prominently connected with the P. P. A. Bro. Gurd, of Lambton, and Bro. Essery, of London, Bro. Madill, Bro. Essery is in a peculiarly life he enjoys a "dark isolation," but he is always bright as an Orange meeting.

THE whole proceedings of the Grand Lodge have provoked much laughter, and were observable the contortions of Orange conscience, the sweets pulling them in one direction, the force of the faith of their Catholic brethren drawing them in another.

W. T. NOBLE, of Quebec, rises in the Morning Chronicle, in a city, that the Manitoba schools are right, and that the English and the "Romish" bible may be respectively to Protestants and Catholics.

THE Rev. W. T. Noble, however, he says, the schools are essentially "Romish" and the "Romish" religion is fully taught with all the accessories of the "Romish" religion. He does not see the Protestant schools abolished, because, he says, the Protestant school children then become converted to Catholicism.

THE Rev. W. T. Noble, however, he says, the schools are essentially "Romish" and the "Romish" religion is fully taught with all the accessories of the "Romish" religion. He does not see the Protestant schools abolished, because, he says, the Protestant school children then become converted to Catholicism.

THE chief sufferers in the Armenian massacres belonged to the Gregorian or Schismatic Church of Armenia, but many of them were also Catholics. It is estimated that over half a million of the inhabitants of the Provinces are destitute, about eight or ten per cent. of whom are Catholics, according to a letter from Mgr. Azarian the Catholic Patriarch, which appeared in the French papers. The desolation extends from the borders of Russia and Persia to the Mediterranean.

THE Salvation Army trouble over the dismissal of Mr. Ballington Booth from the supreme command in the United States, and which has for some weeks been threatening to develop into a schism, has now actually so resulted. The Bowery corps of the Army, the most important one in New York city, has declared for the deposed commander, notwithstanding every effort of acting Commander Miss Eva Booth, and Col. Nichol to secure its loyalty to the "world-wide Salvation Army."

THE expressed desire of many of the ministers, the Educationalists of Illinois have come to the decision to introduce into the schools of scriptural sections which it is proposed will be acceptable to all nations. Throughout the discussion on this subject it has been granted that the selections from the Protestant Bible. It is possible to have a book of Bible without doing an injustice to Catholics or Protestants if the book be intended for use in the schools, since one or the other must be chosen from which to be selections, yet the Protestant are clamoring for the Bible

to be used in the schools. This is an admission that purely secular schools are a failure, but the only way in which even a modicum of religious instruction can be given in the schools is by admitting the principle of Separate schools, whereby each denomination can give such religious instruction as is deemed advisable in its own schools.

DR. GOTHIEL, the Rabbi of the Jewish Temple of Emmanuel-El, New York, in a recent essay on the "Religion of the Future," describes Christianity as being not possibly that religion, because it is something nondescript.

THE Anglican Bishop Ryle of Liverpool has been greatly incensed at the receipt of a communication received from London asking him to give his sanction and support to a society of one hundred clergymen of the Church, the object of which is to promote the practice of continual Masses for the dead.

THE whole proceedings of the Grand Lodge have provoked much laughter, and were observable the contortions of Orange conscience, the sweets pulling them in one direction, the force of the faith of their Catholic brethren drawing them in another.

W. T. NOBLE, of Quebec, rises in the Morning Chronicle, in a city, that the Manitoba schools are right, and that the English and the "Romish" bible may be respectively to Protestants and Catholics.

THE Rev. W. T. Noble, however, he says, the schools are essentially "Romish" and the "Romish" religion is fully taught with all the accessories of the "Romish" religion. He does not see the Protestant schools abolished, because, he says, the Protestant school children then become converted to Catholicism.

THE Rev. W. T. Noble, however, he says, the schools are essentially "Romish" and the "Romish" religion is fully taught with all the accessories of the "Romish" religion. He does not see the Protestant schools abolished, because, he says, the Protestant school children then become converted to Catholicism.

THE chief sufferers in the Armenian massacres belonged to the Gregorian or Schismatic Church of Armenia, but many of them were also Catholics. It is estimated that over half a million of the inhabitants of the Provinces are destitute, about eight or ten per cent. of whom are Catholics, according to a letter from Mgr. Azarian the Catholic Patriarch, which appeared in the French papers. The desolation extends from the borders of Russia and Persia to the Mediterranean.

THE Salvation Army trouble over the dismissal of Mr. Ballington Booth from the supreme command in the United States, and which has for some weeks been threatening to develop into a schism, has now actually so resulted. The Bowery corps of the Army, the most important one in New York city, has declared for the deposed commander, notwithstanding every effort of acting Commander Miss Eva Booth, and Col. Nichol to secure its loyalty to the "world-wide Salvation Army."

THE expressed desire of many of the ministers, the Educationalists of Illinois have come to the decision to introduce into the schools of scriptural sections which it is proposed will be acceptable to all nations. Throughout the discussion on this subject it has been granted that the selections from the Protestant Bible. It is possible to have a book of Bible without doing an injustice to Catholics or Protestants if the book be intended for use in the schools, since one or the other must be chosen from which to be selections, yet the Protestant are clamoring for the Bible

to be used in the schools. This is an admission that purely secular schools are a failure, but the only way in which even a modicum of religious instruction can be given in the schools is by admitting the principle of Separate schools, whereby each denomination can give such religious instruction as is deemed advisable in its own schools.

"Christian Crusaders" was at first spoken of as that which the new Army would adopt, but as such was the designation of a former schism which lasted only a short time, the name is regarded as unpropitious, and the present feeling is in favor of an entirely new name. Miss Booth issued a manifesto on the 6th inst. in which she denounces her brother Ballington as having made several false statements in his account of his dismissal from the Commandership. There is no form of Protestantism which has not within it the germ of disintegration.

The London Daily News states that the question of the validity of Anglican Orders has been under consideration of the Pope, and that Cardinal Vaughan and Canon Noyes have sent in a complete report dealing historically with the whole question, showing under twenty heads causes of heresy, negation, and omission, which are sufficient to establish their invalidity. The News adds that as a result of this report it is expected that the Pope will, within a few weeks, issue a decision confirming the report, and it draws the inference that the situation between the two churches will become more serious than heretofore. It does not appear that if such a decision be issued there will be any serious change in the position, as Catholic theologians have always held that these orders are invalid. The question is one of fact and not of doctrine, except so far as Catholic doctrine requires that there be the proper matter and form that the sacrament be validly administered, and that the person conferring ordination be himself a validly consecrated Bishop.

CATHOLIC PRESS.

The Lenten season has its advantages. Many families will now have the opportunity of renewing their acquaintanceship. The giddy whirl of society, the amiable "tea," the seductive dance, and the noxious theatrical show, are, at least, for a time, at an end. Home life will be more in vogue.—Pittsburgh Catholic.

In a lecture delivered recently in Boston, Mr. Henry Austin Adams, a distinguished and zealous convert to the Church, mentioned incidentally that since his own conversion, less than three years ago, he had assisted at the reception into the Church of seven clergymen, friends of his; and that one hundred and eighty of his former flock had followed him into the true fold.—Ave Maria.

Gladstone threatens to return to parliament to protest against England's abandonment of the Christians of Armenia to butchery by the fanatics of Turkey. If he should return to public life and have strength enough to deliver one speech, the world would ring with the echoes of his cry against Moslem massacres.

The Holy Father is evidently an ardent believer in the influence of the press. He places it ahead of the pulpit so far as reaching the people is concerned. The Verona Fedele, an Italian paper, states that the Holy Father lately said to the celebrated preacher Father Zocchi, S. J., in the course of an audience: "Father write articles. They will bring more fruit than sermons; for where the preacher's word cannot reach the newspapers do reach, and people read them who never go to a sermon."—Catholic Sun.

Writing from Honolulu to the Independent concerning the lepers of Hawaii, the Reverend Sereno E. Bishop pays this tribute to the Catholic missionaries in charge of them: "Accessions to the colony of one thousand or more lepers on Molokai are considerably less numerous than ten years ago. It is evident that the practice of isolation is repressing the spread of the disease. The lepers are splendidly cared for, and in nine-tenths of the cases are made far more comfortable than if left in their homes, as is true of hospital patients generally. Except in very advanced cases, they suffer little inconvenience from their malady, even when sickeningly disfigured. The advanced and more hepl cases receive very tender and assiduous care from the devoted Brothers and Sisters of the Sacred Heart whom their chiefs assign to duty at the statement, by arrangement with the Board of Health. The Board are rejoiced to secure such efficient aid, and as a rule desire no other helpers from outside." It is pleasant to read this appreciation of Catholic devotedness on the part of a Protestant clergyman.—Catholic Review.

Comparatively few persons, we believe, are aware of the extent to which the great evil and serious sin of dishonesty prevails. That form of it which consists in the refusal or neglect to pay one's just debts is especially and alarmingly common, as all men engaged in business of any kind know. Experience proves that there is an extremely large proportion of men who, though they would shrink from stealing the property of another, will never pay a debt unless they are compelled

to do so. The fact is so exceedingly strange that the proposition will be doubted by all honest people whose knowledge of the world in this respect is slight. But let such a person consult, for example, any merchant, lawyer or newspaper publisher, and he will be astounded at the information he will receive. It will surprise a great many, no doubt, to be told that, were we to permit it, probably not more than one-third of those who receive the publishers' labor and money in the shape of this paper would pay for it. This is an alarming fact and one which, as it indicates a deadness of conscience with regard to this sin, we think those who have the care of souls should make a note of.—Antigonish Casket.

The Detroit Evening News of Feb. 13 had an editorial on "Irish Influence in American Jingoism." The general tone of the article is O. K., and the vast majority of the Irish people will be glad to see that the public press has realized the sentiments which that majority long ago felt. An Irish party as such has no place in American politics. Long enough was this element hoodwinked by self-constituted leaders—men whose only interest in the race was the dollar, or the pull it gave them. It may have been that the younger generation were the first to notice that, to grasp the fact that men were holding office, as representatives of their race, who had no standing among the very people they were supposed to represent. The "professional" Irishman, if he is not dead should be immediately despatched and not even accorded a decent burial.

We are happy to note that the fact that the Irish have assimilated, and become a part not distinguishable of this great nation, has been publicly recognized, but when the News hints that the Celt has lost his pride in his origin and forgotten his ancestors it oversteps itself. True there are some lilly-livered, soft-headed, snobbish sarcasms of men who are truly grieved because their ancestors were numbered with those "rude" Irish, but aside from these nincompoops, way down in the hearts of the vast majority there is a feeling of pride, a pride which runs to admiration and thankfulness, that their good American hearts are pulsated by rich, staunch, determined Irish blood.—Detroit Catholic Witness.

A beautiful example of the tolerance of Irish Catholics is furnished in the tribute of respect that was paid to the memory of the late Dr. Gregg, Protestant Archbishop of Armagh. When his death became known the bell of the Catholic cathedral was tolled both in the forenoon and in the evening, and Cardinal Logue, who was in Rome, sent a telegram to Dean Chadwick, saying: "Just heard bad news. Please convey heartfelt condolence to Primate's family." An Irish paper commenting on this incident gives other occurrences similar to it. "It is noted as a surprise to people who have heard from Unionist platforms denunciations of the intolerance of the Irish Catholic priesthood, and prophecies of a religious persecution if Home Rule were granted," remarks this journal, "that from the time of the death of the late Irish Protestant Primate and Archbishop of Armagh till his burial the bells of the Catholic cathedral were tolled, and that Cardinal Logue, who is at present in Rome, was represented at the funeral by his Administrator. When Dr. Reeves, the late Protestant Bishop of Down, who had been previously Dean of Armagh, died, the bells of the Armagh Catholic cathedral were tolled in sorrow for his loss before the bells of the Protestant cathedral began to peal. The late Protestant Primate, who had been Bishop of Cork, was presented by the Catholic corporation of Cork with an address of congratulation on his elevation to the Primacy; and the same Catholic corporation, headed by its Protestant mayor, was officially in attendance as the body of Dr. Gregg was, last week, borne to its last resting-place outside the city. Facts of this sort are ignored when the Orange swash-bucklers cross from Ulster at election times. When will the people of England open their eyes to the truth of the Irish situation?"—Catholic News.

Cardinal Newman once made this striking remark: "Let no one suppose that Mary is not supremely zealous for God's honor; or, as those who are not Catholics fancy, that to exalt her is to be unfaithful to Him. Her true servants are still more truly His. Well as she rewards her friends, she would deem him no friend, but a traitor, who preferred her to Him. As He is zealous for her honor, so is she for His." We do not exalt her above Him. We do not place her on an equality with Him. He is infinitely above her. She is only a creature. But she is the fairest creature that God has made, the most beautiful, most holy, most dear to Him. Out of her blood was formed the body that He deified, the body of God, the body of Jesus Christ. Her soul was "full of grace." She was worthy, so far as a human being could be worthy, to be so closely related to God. But all that she has owes to Him. Her salvation, like ours, is due to the merits of her Son. It was for His sake that she was kept immaculate even in her conception. Her graces she obtained from the Holy Ghost. Her power now is not her own. And God loves her. He loves her because she was faithful to grace—humble, pure, obedient, and in all other ways virtuous. He loves her because she loves Him. He honors her. He wishes us to honor her. And we honor her for His sake, calling

ing her Blessed, as she predicted, invoking her protection, asking her prayers, remembering that He worked His first miracle before His time at her entreaty and that on the Cross He gave her to us, in the person of St. John, to be a mother to us, His brethren, for His sake. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.—Catholic Columbian.

AN ILLOGICAL POSITION.

The Arrow, an organ of the High party in the Episcopal Church, in answer to the question, "What form should be used in receiving Romanists into the Church?" says: "We do not approve of encouraging those who are born Roman Catholics to break away from that state of life to which it has pleased God to call them. They have the whole faith and the sacraments where they are."

The first part of this argument is correct, but not for the reason assigned. The mere fact that a man is born in a particular Church is not a valid reason why he should continue in it. If it were, faith would depend on accident rather than on grace and conviction. To consider a state of error—as Mormonism or Paganism, for instance—as a state to which it is pleased God to call one is a very serious mistake. God calls all to a knowledge of the truth, and if men—parents—intentionally or unintentionally place obstacles in the way, it is the duty of the child when grown to the use of reason to overcome those obstacles as soon as it recognizes them and adhere to the truth to which it is called. If this were not the case, the Pagans and Jews in the time of Christ were justified in remaining obdurate, and the early Christians did wrong in rejecting the false religions of their ancestors. A principle that leads logically to such a conclusion would be a revelation of supernatural truth. Birth and environment may excuse from guilt him who holds false doctrines, but they cannot justify the doctrines themselves. If the Catholic Church is the true Church of Christ, the Arrow should become her obedient child; and, if she be not the true Church, it should not advise any one to remain within her fold merely because he or she was born therein.

But the Arrow makes its advice sound by adding: "They (Catholics) have the whole faith and sacraments where they are." This is certainly a good reason why Catholics should remain Catholics, but it is an equally good reason why non-Catholics should become Catholics. What greater inducement could there be to a believer in the New Dispensation than the fact that the Roman Catholic Church possesses the whole faith and the sacraments? What more could the Christian desire?

It seems to us that the Arrow's admission settles the whole question, for at bottom the discussion since the revolt in the sixteenth century has been on the question: Which Church, of the many adverse claimants, possesses the whole faith and the sacraments? This Church once found, it is evident that all other Churches must conform to its faith and sacraments. As the Arrow admits that the Roman Catholic Church possesses the whole faith and the sacraments, it follows that all the other Churches, to be right, must accept this "whole faith and sacraments." This is the logical conclusion from the Arrow's premises.

Do the High Churchmen thus conform? They do not, as long as they retain the Thirty-nine Articles; for many of these are contrary to the Roman Catholic faith. While they retain these articles they cannot conform to the admitted truth of faith, and if they reject them they subject themselves to excommunication from the Episcopal Church. To say, then, as the Arrow does, that the Roman Catholic Church possesses the whole faith and sacraments, is to condemn beyond redemption the position of the High Churchmen, whose organ it is.

But the Arrow's inconsistency does not stop here. Further on in its reply to its correspondent's question it says: "In the case of those, who, having left the Anglican Church for the Roman, wish to return, it is advisable that they publicly acknowledge the error of their first change, and make reparation, so far as they can, for the scandal they have caused." Now if, as the Arrow admits, the Roman Catholic Church has the whole faith and sacraments, why does it require that those who have left the Anglican Church for the Roman and wish to return to their former Anglicanism should publicly acknowledge the "error of their first change and make reparation for the scandal they have caused?" What error did they fall into by joining a Church that has the whole faith and sacraments. What scandal could they possibly have given by joining such a Church? And, if they erred in joining it, why, does the Arrow discourage those born in it from leaving it? The inconsistencies of our respected contemporary are the necessary result of the anomalous position of the High Churchmen, who wish to be Catholic and Protestant at the same time. Newman, Manning, Faber, Ives, Kent Stone, and many other well known men went through the High Church experience, and, finding its utter untenableness, landed in the Roman Catholic Church, where they found the "whole faith and sacraments."—N. Y. Freeman's Journal.

Who reads a good book has made an unchanging friend.—John Boyle O'Reilly.

ADVICE TO PROTESTANTS.

Catholic Advance in England Gives the "Sun" a Text for a Sermon.

A speaker at a conference of the Baptist ministers of this city on Monday warned the meeting that "an organized stand is necessary against the aggressive missionary work of the Roman Catholic Church," saying that if, for instance, "the Baptists were satisfied to stand still, the Roman Catholics would make a new France of the New England States."

This reference to the Roman Catholics in the New England States is undoubtedly true so far as concerns their present numerical superiority there. In those six States they had 1,001,000 communicants in 1890 out of a total church membership of 1,769,200, or, in other words, the Roman Catholics were more than all the Protestants by 310,000. In Massachusetts and Rhode Island they comprised about two-thirds of the whole number of church communicants. In Connecticut they were nearly one-half, and even in Vermont, formerly almost wholly Protestant, they were two-fifths of the total church membership. In every New England State they were at least the most numerous of the religious communions.

This preponderance of Roman Catholics in New England, once the very citadel of Protestantism, is due, of course, to the great immigration of recent years; but it has also occurred evidently because of the falling off of religious faith and convictions among the Protestant population. In 1890 only about one-quarter of the inhabitants were of foreign birth, and probably at least one-quarter of these were Protestants by rearing; yet nearly three-fifths of the whole church membership was Roman Catholic. Hence we must conclude that proportionately to the entire non-Catholic population the number of Protestant communicants was very small. That is, the Roman Catholics have held their people to the faith much better than the Protestants have done. Their communicants have increased proportionately to the Protestant not merely because they have received so many new recruits by immigration, but because so many of the Protestants have dropped away from all faith and are either infidels or indifferent to religion.

This would seem to indicate that the true course of the Protestant denominations in New England would be to start a movement to revive the faith of their own people instead of following the advice of this Baptist speaker to undertake resistance to the progress of the Roman Catholics. It is not so much that the one are going ahead as that the other are falling behind. If the Protestant churches succeeded in holding their own as well as do the Roman Catholics they would be no longer in so ominous a minority among the Church communicants.

It behooves them, therefore, to look at home and spend their missionary efforts in their own religious households rather than to waste their time in contending against the Roman Catholics. They have too much to do to combat the influence of infidelity to have any time to spare for fighting against a Christian faith simply because it differs in form from their own.—New York Sun.

A SINGULAR CONVERSION.

Early in the year 1865 a young Algerian soldier was brought to one of the military hospitals of Paris. He was a handsome Arab, vigorously built, with sparkling eyes and teeth of brilliant whiteness. His manners indicated that he belonged to a family of distinction; he could read and write, but knew nothing whatever of the French language. An attack of aggravated pleurisy threatened his life.

Shortly after his arrival the chaplain of the hospital was called to administer the last sacraments to a patient whose bed adjoined that of the young Arab. The priest came, accordingly, vested in surplice and stole, bearing in his hands the Vaticum and in the holy oils, and preceded by acolytes carrying the cross and lighted candles.

The child of Mahomet followed all the details of the ceremony with the closest attention. He watched the priest kneel, make the sign of the Cross, and recite the prayers; and saw the sick man kiss the crucifix, listen attentively to the words of the priest, receive Communion, and finally the Holy Unction. Nothing escaped him. The chaplain, having retired, the Arab youth still kept his gaze fixed on his dying neighbor, and was singularly impressed by the calmness with which this latter, some hours afterwards, breathed his last.

It was easy to see that he was powerfully affected. He began himself to make the sign of the cross; he clasped his hands and bowed to the crucifix hanging in the ward; in a word, grace had pierced his heart, and he began to experience its divine influence. His last moments were not remote. There came a terrible crisis that reduced him to his agony. A prey to an inexpressible agitation, he cried out to his companions, to the Sisters, to the physicians. In vain was he given everything likely to appease him; nothing could tranquilize him. All at once he perceived a crucifix hanging from a Sister's cincture. He clutched it, kissed it repeatedly, and clung to it so firmly that the Sister was forced to detach it and leave it with him. His excitement redoubled. "Marabout!" he cried: "marabout!" The marabout (Arabian priest) was sent for, and speedily arrived. Hardly had the dying youth perceived him

than he repelled him with the most expressive gestures. "Macach marabout!" (bad priest) he repeated several times; then added: "Marabout Sidnah Issah!" (priest of Lord Jesus.) It finally became clear that he wished for the Catholic priest, who accordingly was brought to him.

His coming was a source of great joy to the poor Arab. He stretched out his arms to the clergyman, seized his hands, covered them with kisses, placed them on his head, and by his signs convinced all that he desired to become a Christian. The name of Sidnah Issah was reiterated again and again; each successive invocation was a profession of Faith, the only one that as yet he could make.

The chaplain made haste. After further signs and the exchange of a few words by means of an interpreter, he administered baptism by the simple pouring of water. To state the effect of the sacrament on the young man would be impossible. The convulsions that had been torturing him ceased instantly, and were replaced by the sweetest placidity. It was like a case of one of those possessed who were touched by the hand of Jesus, and who at the Divine contact fell peacefully at His feet. The Arab thanked the priest with an eloquent glance, took the latter's crucifix, because it was larger than the Sister's, pressed it to his bosom, and, lying down, covered himself with the bed clothes, as if he desired to sleep. All respected his wish, and he was left undisturbed.

About an hour afterwards, noticing that he was quite motionless, the Sister approached his bed, and found that he had given up his soul to God. The crucifix was still pressed to his lips, and a medal of the Blessed Virgin that had been given to him was clasped in his hand. The same hour had witnessed the young Algerian's birth into the life of grace and that of glory.

THAT DIVORCE CASE.

A good deal of misapprehension has been created in reference to a certain divorce case recently decided by the civil court for such cases in this Province, and we are advised that a few words of explanation in these columns is desirable. The circumstance which so many find it difficult to understand is that the civil divorce was preceded by an ecclesiastical dissolution of the marriage, with permission to the parties, who are Catholics, to re-marry. The whole difficulty arises from the fact that very few, even among Catholics, are aware that, by the law of the Church, while no power on earth, civil or ecclesiastical, can dissolve a consummated marriage, an unconsummated marriage is not indissoluble, but may, where grave reasons exist, be dissolved by the Pope. The parties to this marriage never lived together as husband and wife. The wife having deserted and broken her marriage vow, steps were taken by the husband to bring the case before the Sacred Congregation at Rome, to which the Holy Father's jurisdiction in regard to marriage is, subject to his ratification, delegated. The evidence was taken before the Ordinary of the diocese, a learned canonist being appointed to defend the marriage. The facts referred to having been clearly established by the evidence adduced, the inchoate marriage was dissolved at Rome. A certain Catholic paper just to hand assumes that this dissolution was simply a declaration that the union never was a marriage at all. This is a mistake, due, no doubt, to its overlooking the above-mentioned doctrine regarding unconsummated marriage—matrimonium ratum sed non consummatum—which cohabitation would have rendered indissoluble; whereas no length of cohabitation can cure an invalid marriage. The case is an exceedingly rare one, at least in America; hence in part the misapprehension regarding it. The ecclesiastical proceedings took place ten years ago. Recently the former husband, to obtain the freedom in the eyes of the civil law which he already possessed in conscience, sought and obtained a civil dissolution of the marriage. And this is all there is of the widespread sensation.—Antigonish Casket.

Robert Emmet.

So long as the human heart has room for an appreciation of what is heroic and grand, the name of Robert Emmet, the young Irish patriot and martyr, the story of whose life flashes through history like the stormy splendor of a meteor in the midnight sky, shall awake the admiration of mankind in every generation. The tragedy of his brief existence was bounded by few and bitter years, and has been immortalized in both song and story by Moore, Irving, and many other bards and writers. History has ever had its heroes, but there are few in all the flashing names that appear upon heroic roll-calls that present so many claims on the love and pity of mankind as does that of Robert Emmet. The story of Chatterton is infinitely sad in its terrible realism of suffering; that of young Nigel Bruce has started many a tear from reluctant eye-lids, and the page of history is darkened all over with many passages of hope unrelieved by any brightening of pain; but none are more pathetic or sooner start the fountain of a strong man's tenderest emotions than the account of Robert Emmet, his purpose, his love and his doom.

To be always intending to live a new life, but never to find time to set about it—this is as if a man should put off eating and drinking and sleeping from one day and night to another, till he is starved and destroyed.—Tillotson.

CHATS WITH YOUNG MEN.

Mr. Andrew Carnegie, the great iron-master of Homestead, Pa., delivered an oration on "Business" to the students of Cornell University in Ithaca, New York, on January 11. It is so full of broad ideas, practical suggestions, and helpful thoughts, that space will be given to it here in all its fullness. Mr. Carnegie said:

Your President, who very despotically but wisely rules everybody connected with Cornell, has assigned to me, as one of its trustees, the duty of addressing you upon "Business."

Now Business is a large word, and in its primary meaning covers the whole range of man's efforts. It is the business of the preacher to preach, of the physician to practice, of the poet to write, the business of the university professor to teach, and the business of the college student to play football. I am not to speak of business in this wide sense, but specifically as defined in the Century Dictionary:

"Mercantile and manufacturing pursuits collectively; employment requiring knowledge of accounts and financial methods; the occupation of conducting trade; or monetary transactions of any kind."

The illustration which follows is significant, and clearly defines this view of business. It reads:

"It seldom happens that men of a studious turn acquire any degree of reputation for their knowledge of business."

But we must go one step further, more strictly to define business, as I am to consider it. Is a railway President receiving a salary, or the President of a bank, or a salaried officer of any kind, in business? Strictly speaking, he is not; for a man, to be in business, must be, at least part owner of the enterprise which he manages and to which he gives his attention, and chiefly dependent for his revenue not upon salary but upon its profits. This view rules out the entire salaried class. None of these men are now men in business, but many of them have been; and most successful therein. The business man pure and simple plunges into and tosses upon the waves of human affairs without a life preserver in the shape of salary; he risks all.

CHOICE OF A CAREER. There is no great fortune to come from salary, however high, and the business man pursues fortune. If he is wise he puts all his eggs in one basket, and then watches the basket. If he is a merchant in coffee, he attends to coffee; if a merchant in sugar, he attends to sugar and lets coffee alone, and only mixes them when he drinks his coffee with sugar in it. If he mine coal and sell it, he attends to the black diamonds; if he own and sell ships, he attends to shipping, and he ceases to insure his own ships just as soon as he has surplus capital and can stand the loss of one without imperilling his solvency; if he manufacture steel, he sticks to steel, and he severely lets copper alone; if he mine ironstone, he sticks to that and avoids every other kind of mining, silver and gold mining especially. This is because a man can thoroughly master only one business, and only if he be an able man can he do this. I have never yet met the man who fully understood two different kinds of business; you can find a man who can think in two languages equally and who does not invariably think only in one.

Subdivision, specialization, is the order of the day. You do not expect Prof. Corson to teach you mechanics; you go for this to Prof. Thurston, and going to him you need go to no one else, and you would be foolish to attend the lectures of Prof. Wilder on law, assuming that he would attempt to lecture upon that subject. Every man to his trade, or to his speciality.

I have before me many representatives of all classes of Cornell students. If I could look into your hearts, gentlemen, I should find many differing ambitions; some aiming at distinction in each of the professions: some would be lawyers, some ministers, some doctors, some architects, some electricians, some engineers, some teachers, and each sets before him as models honored names who have reached the highest rank in these professions. The embryo lawyers before me would rival Marshall and Storey of the past, or Carter and Choate of the present; the preacher would be a Brooks or a Van Dyke; the physician a Jane-way or a Garmany; the editor would be a Dana; the architect a Richardson, and, having reached the top of his darling profession, his ambition then would be satisfied. At least, so he thinks at present. With these classes, I have nothing whatever to do directly to-day, because all these are professional enthusiasts. Nevertheless, the qualities essential for success in the professions being in the main the same which insure success in business, much that I have to say applies equally to all.

There remains among you the class who would sail the uncertain sea of business, and devote themselves to the making of money, a great fortune, so that you shall be millionaires. I am sure that while this may be chiefly in your thoughts, it is not all you seek in a business career; you feel that in it there is scope for the exercise of great abilities, of enterprise, energy, judgment, and of all the best traits of human nature, and also that men in business perform useful service to society. I am to try to shed a little light upon the path to success, to point out some of the rocks and the shoals in that

treacherous sea, and give you a few hints as to the mode of sailing your ship, or in rowing your shell, whether the quick or the slow stroke is the surer to win in the long race.

THE START IN LIFE. Let us begin, then, at the beginning. Is any would-be business man before me content in forecasting his future, to figure himself as laboring all his life upon a fixed salary? Not one, I am sure. In this you have the dividing line between business and non-business; the one is a master, and depends upon profits, the other is a servant, and depends upon salary. Of course, you have all to begin as servants with salary, but you have not all to end there.

My young millionaires of the future, what, then, is your position when your professor certifies, with more or less mental reservation, that you know everything necessary to be known, and gives you a letter intimating that any business house, any manufacturing firm, which fails to secure your services can hardly hope to continue in the struggle, much less to succeed in competition with any other fortunate enough to induce you to give them the benefit of your Cornell education in business methods? You have some difficulty in obtaining a start, great difficulty as a rule, but here comes in the exceptional student. There is not much difficulty for him; he has attracted the attention of his teachers, who know many men of affairs; has taken prizes; he is head of his class; has shown unusual ability, founded upon characteristics which are sure to tell in the race; he has proved himself self-respecting, has irreproachable habits, good sense, method, untiring industry, energy, and his spare hours are spent in pursuing knowledge, that being the labor in which he most delights. One vital point more: his finances are always sound, he rigorously lives within his means; and last, but not least, he has shown that his heart is within his work. Besides all this, he has usually one strong guarantee of his future industry and ambitious usefulness; it is necessary that he make his own way in the world. He is not yet a millionaire, but is only going to be one. He has no rich father, or, still more dangerous, rich mother, who can, and will support him in idleness should he prove a failure; he has no life preserver, he must sink or swim.

Before the young man leaves college he is a marked man. More than one avenue is open for him. The door opens before he is ready to knock; he is waited for by the sagacious employer. Not the written certificate of his professor, for these have generally to be read, and are read within the lines, but a word or two spoken to the business man, who is always on the lookout for the exceptional young graduate, has secured the young man all the young man needs—a start. The most valuable acquisition to his business which an employer can obtain is an exceptional young man; there is no bargain so fruitful for him as this. It is, of course, much more difficult for only the average student; he has generally to search for employment, but finally he also gets a start. He is worth a million more or less.

EDUCATION WITHOUT MORAL TRAINING.

The following plea for moral training as a necessary factor in education, appeared recently in the Seneca Falls Review, a secular journal of ability and influence:

Education without moral training is hazardous. Along with the elevating influence of education upon some minds has gone a degenerating influence upon others. Some men, having been taught the elements of education, have pursued their studies with a good purpose and have obtained incidentally good moral training from their readings and from the occupation of their idle hours in study. Others, with different tastes, have used their ability to read to degrade themselves, and, instead of profiting from their studies, have suffered a loss of moral tone and fiber. Some have been inspired by a little learning to ambitious endeavors to improve their condition in life, and have labored hard and sincerely to utilize the powers developed by education. Others have been spoiled for honest work through having been taught few accomplishments, with which they endeavor to live a life of ease, and, failing, help to fill up our prisons and almshouses.

Not infrequently education without moral training has simply multiplied the power for evil of those who are criminally inclined. The confidence men and organs, the worst class of criminals—those who deliberately set out to do wrong to their fellow-creatures—are nearly all educated, and some of them are especially bright and well educated. Book studies have had no refining influence upon them, nor was there any reason to suppose that they would. Moral guides are not to be found in spelling books or in arithmetics or in works on the sciences. They have no place there. The ordinary school studies are addressed to the intellect, but the mind, having been cultivated, many employ its enlarged powers for moral or immoral purposes. For that reason moral training should supplement the education of the mind. To train the latter on the assumption that the educated man will do no wrong is to ignore the experience of mankind. This is not an impeachment of the schools or a reason for abandoning the efforts to extend educational influence, but it is

a reason why attention should be given, in or out of schools, to the moral training of children and for a complete abandonment of the commonplace idea that education of the intellect suffices to lead men and women to keep the part of morality and duty. The two kinds of education should go hand in hand as helpmates to each other.

ANTICHRIST.

Rev. L. A. Lambert, LL. D. Rev. and Dear Sir: Through your excellent medium, the New York Freeman's Journal, I should very much like to have your exposition of the following text of Scripture, which says in effect that "anti Christ will come, and will lead men away from the true path by his preaching." Now, in what shape may we expect him, if he should come in our day, or in what shape, man or beast, is he to come when he does come? (2) It is said that "in those days there shall be great tribulation," etc., "but for the sake of the elect these days shall be shortened." What does this mean, and who are the elect? Yours respectfully, John Joseph, 90 Watt street, New York.

The word anti-Christ has two meanings. In the first sense it signifies one who falsely pretends to be Christ for the purpose of deceiving others. In the second sense it signifies an adversary, an enemy of Christ. Although this second sense is most frequently used in the New Testament, the first is also found, for, according to the prophets, the enemy or adversary of Christ will attempt to put himself in the place of Christ and of God. This, among others, is the sense of the words of St. Paul: "Let no man deceive you by any means; for unless there come a revolt first, and the man of sin be revealed, the son of perdition, who opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God" (II Thessalonians, ii, 3, 4). To oppose oneself to God, to put oneself in the place of God, is the principle and law of sin. This usurpation, this opposition, will assert itself in a striking manner in the special organ of him who was a murderer and a liar from the beginning, in the man who will be, as it were, the incarnation of Satan.

We must distinguish between him who is called anti-Christ in the personal sense and whose appearance is expected at the end of the world, and the principle of anti-Christianity. By the principle of anti-Christianity is understood that principle which is born of sin and which, with sin, maintains error, and by this double tendency of sin and of error is directly contrary to Christianity, whose object is to destroy sin and error in the world. In this general sense the anti-Christian principle is as old as the world itself, since the fall.

In a more strict sense this principle dates from the origin of Christianity, for scarcely was Christianity manifested to the world when this opposition began against it. St. John, in his first Epistle, says: "As you have heard that anti-Christ cometh, even now there are become many anti-Christ." From the beginning Paganism and Judaism placed themselves in this opposition, the latter not discovering that it terminated in Christianity. St. John, in his Apocalypse, under the figure of Babylon, represents Paganism with its incredulity, its superstition and its abominable vices. (Apocalypse, chapters 17 and 18.) He represents Judaism under the figure of the old city of Jerusalem. (Chapter 11.) To Paganism and Judaism he adds the teachers and founders of systems and institutions which pretend to be Christian, but which, for that reason, are against Christ, His doctrine, His religion and His Church.

The Scriptures indicate in the following passages the signs by which anti-Christ will be recognized: "By this is the spirit of God known: Every spirit which confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ hath come in the flesh, is not of God; and this is anti-Christ of whom you have heard that he cometh, and he is now already in the world." (I John, iv, 2, 3.) "Many seducers are gone out into the world who confess not that Jesus Christ is come in the flesh; this is a seducer and an anti-Christ." (II John, i, 7.)

In this sense, and according to the signs given by the Apostle, it is certain that anti-Christianity has made immense progress in our day. Modern rationalism and its offspring, agnosticism, are essentially anti-Christian; not to speak of certain philosophical doctrines that are openly atheistic, and other doctrines, less sincere, which, notwithstanding their antagonism, pretend to be Christian, and mislead many by their religious pretensions.

Besides the anti-Christian principle, which acts in all periods of the Christian era, there is mention made in the Scriptures of a personage in whom this principle, when at its highest development, will manifest itself. This will be the epiphany of anti-Christ, of whom St. Paul says: "Who is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God." "And then, adds the same Apostle, "that wicked one shall be revealed whom Jesus Christ will kill with the spirit of His mouth, and shall destroy with the brightness of His coming; him whose coming is, according to the workings of Satan, in all power, and signs, and lying wonders, and in all seduction of iniquity to them that perish because they receive not the

love of the truth that they might be saved." (II Thessalonians, ii, 4, 8, 9, 10.) Of this personage Daniel prophesies:

"When iniquities shall be grown up there shall arise a king of a shameless face, and understanding dark sentences. And his power shall be strengthened, but not by his own force; and he shall lay all things waste, and shall prosper, and do more than can be believed. And he shall destroy the mighty, and the people of the saints, according to his will, and craft shall be successful in his hand; and his heart shall be puffed up, and in the abundance of all things he shall kill many. And he shall rise up against the prince of princes, and shall be broken without hand. (Daniel, viii, 22 to 25.)"

Anti-Christ has been looked for in many circumstances, in times of calamity and at disastrous epochs, but we may consider of little importance all the traditions and legends about him, whether associate or not with the text of the Bible. Such are the apocalyptic calculations which designate the exact time of the end of the world, the time of the coming of anti-Christ, and all that concern the particular circumstances of his life, his parents, his birth, his personal appearance, etc.

It has been asked: Is anti-Christ simply a symbol of a principle contrary to Christ, which at the end of the world will declare open war against Christianity? Doubtless the principle hostile to Christ will at that time be generally adopted, but the Scriptures too clearly announce that those who adhere to the principle will be led by a person in whom the principle will have reached its highest development and in whom will be found its best representative.

To our correspondent's last question, what means "for the sake of the elect those days shall be shortened." These words were spoken by Christ and are found in Matthew, xxiv, verse 22, and they are generally understood by interpreters as referring to the siege of Jerusalem under Titus, A. D. 70. Unless the time of that siege had been providentially shortened and the massacre of the people thus stayed, none would have escaped death. The Roman conquerors ascribed their rapid success to some divine intervention. After Titus had entered the city and seen the strength of the walls, he declared: "We have had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men or any machines do toward overthrowing these towers?" (Josephus, Jewish War Book, VI.)

The "elect" referred to were doubtless the converts in Jerusalem at the time—those who, according to St. John, confessed that Jesus Christ is come in the flesh, and that He is the Son of God.—N. Y. Freeman's Journal.

WHEN THE MONK DIED.

How His Monastic Brethren Acted in Past Ages.

In the "Durham Rites," says a contributor to the Quarterly Review, we read how before the high altar were "three marvelous faire silver basins hung in chains of silver." These contained great wax candles, "which did burne continually both day and night, in token that the house was always watching to God." Many and various are the estimates which men make as to the efficacy of prayer in changing or modifying God's purposes towards men; few will, however, be found to deny the moral beauty of this conception, which was the common heritage of all the monastic orders. The ideal of every monastery was the ideal typified by the Durham ever-burning lights: "The house was always watching to God." The well-known collects and prayers enshrined in the solemn liturgy of the Church of England are in large measure the prayers and collects prayed and sung for so many centuries by day and by night in the 1,000 abbeys and chapels of the monks. They were thus forever interceding "for all sorts and conditions of men."

Besides the perpetual prayers for others, a peculiar spiritual fellowship existed between the "religious" of the same order, and was, indeed, often extended to those of other orders. Mr. Hunt ("An Account of the Priory of St. Peter and St. Paul, at Bath") gives us a remarkable illustration of this fellowship in the bond for prayer made between the Priory of Bath and six other Benedictine convents as far back as A. D. 1077, in which the parties agreed to pray for one another and their brethren and to be loyal to the King and Queen with one heart and one soul. "It will be observed," adds Mr. Hunt, "that two of the abbots were of the conquering race, and their union with their English brethren is pleasant to contemplate."

When a monk died a messenger was despatched to all the religious communities from which prayers were due, and indeed to many others, with the mortuary roll, having at the head an announcement of the death and a short account of the deceased. Each community acknowledged the receipt of prayer for the soul of the departed, and, as a rule, a request for similar prayers for their deceased brethren and benefactors was added. The benefits of these prayers seem to have been granted to a large number of benefactors and others. Nor was this privilege by any means confined to the great and wealthy; a very small, even a nominal payment, such as a pound of wax, seems to have qualified a man or

woman to be received, if otherwise fitting, into the number of "fratres" or "sorores" of the convent. Those so admitted knew that the Divine Sacrifice was daily offered for them in the church of the monastery, and that prayer was continually made for them while they lived, and that after death the welfare of their souls would be the subject of special intercession.

LENTEN HYGIENE.

Although to a person who enters into the spirit of the Church in ordaining a season of fasting and penitential exercises, it may appear superfluous to seek for any other motive for practising the few austerities imposed upon us during Lent, still, if we can find additional incentive for doing so, it may not be quite amiss to consider them. The human body may be appropriately likened to a machine run at high pressure gauge. As long as its component parts work harmoniously together we push it to its utmost tension, not caring for the strain to which it is subjected. The food and drink we take are the fuel which supply the steam that works the machinery and it is needless to remark that no coal heaver on board our crack liners shovels his black diamonds into the roaring furnace before him with greater energy and persistency than we exhibit in filling our over-taxed stomachs. We never bank the fires, but keep everything going at the highest pressure which the safety valve permits. Is it any wonder, then, that sooner or later, some latent flaw in the machinery will declare itself and presage the approach of disaster? In a word we live too often, in the matter of eating and drinking, at a pace that kills, and ruins our system by over indulgence.

A witty Frenchman once defined dyspepsia as ingratitude of the stomach, but it would have been better described as a revolt against a kindness that is cruel. The man who has never curbed his appetite does not know the real enjoyment of living. Life should present sharp contrasts of lights and shadows in order to be rightly appreciated. The unbroken monotony of satiety cloy and dissatisfies us. It is for this reason that the pampered gourmet is constantly seeking for some new stimulus to give an edge to his blunted appetite, and impart a relish to viands that no longer appeal to the palate. Plain and wholesome food is eschewed and the cunning of the well-trained cook is invoked to make even the highly seasoned dishes of our modern kitchen still more alluring.

Now, when the Church set apart the season of Lent for fasting and abstinence, she afforded a most desirable opportunity for practising moderation in eating and drinking, of restoring tone and vigor to the system and giving a much-needed rest to our stomachs. Physiology teaches that eating to satiety is injurious and that it is better to stop at a point short of complete satisfaction. By so doing the gastric juice is called up to digest no more than what it is capable of rendering fit for assimilation and that the process of repair is more thorough. This teaching is in complete harmony with the practice recommended by the Church of mortifying ourselves by rising from the table with an inclination left to eat a little more.

In fact the whole scheme of fast and abstinence as ordained by the Church is eminently hygienic, and while it contributes to our spiritual vigor it also refreshes and invigorates the body. Besides by ordering periodical abstinence from meat the Church again places herself in line with the principle of physiology, for that science assures us that our dietary should be varied, and that on occasional change from flesh to fish is highly hygienic. As a rule we eat more meat than is good for us, and by so doing we lay the foundation of those diseases which have their origin in an excess of blood. Ask the victim of gout to what he attributes those pangs that make him writhe in agony, and you may be sure he will make answer that his arch foe was an overstocked table that groaned beneath the weight of venison and canvass back. Whoever heard of an ascetic hobbling round with a cane and invoking maledictions on his gouty tormentor.

Thus it is that science and common sense are in full accord with the views of the Church in the matter of fast and abstinence and that herein, as in all other things, she has given proof of her admirable wisdom.—N. Y. Catholic Review.

Not what we say, but what Hood's Sarsaparilla does, that tells the story of its merits and success. Remember Hood's cures.

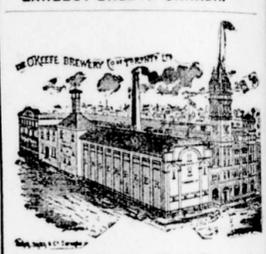
science

Science is "knowing how." The only secret about Scott's Emulsion is years of science. When made in large quantities and by improving methods, an emulsion must be more perfect than when made in the old-time way with mortar and pestle a few ounces at a time. This is why Scott's Emulsion of cod-liver oil never separates, keeps sweet for years, and why every spoonful is equal to every other spoonful. An even product throughout. In other emulsions you are liable to get an uneven benefit—either an over or under dose. Get Scott's. Genuine has a salmon-colored wrapper.



No Other Medicine SO THOROUGH AS AYER'S Sarsaparilla. Statement of a Well Known Doctor. "No other blood medicine that I have ever used, and I have tried them all, has so thorough in its action, and effects so many permanent cures, as AYER'S Sarsaparilla." DR. H. F. MERRILL, Augusta, Me.

FOR TWENTY-SIX YEARS DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.



The O'Keefe Brewery Co. of Toronto, Ont.

SPECIALTIES: High-class English and Bavarian Hoppel Ale. XXX Porter and Stout. Filson Lager of world-wide reputation.

FAVORABLY KNOWN SINCE 1826 BELLS CHURCH SCHOOL & OTHER WEST-TROY, N. Y. GENUINE CHIMES, ETC. CALL FOR PRICES.

THE LARGEST ESTABLISHMENT MANUFACTURING PURCHASING BELL METALS & PEALS. SEND FOR PRICES AND CATALOGUE.

PLUMBING WORK in operation, can be seen at our warehouse Opp. Masonic Temple.

SMITH BROS. Sanitary Plumbers and Heating Engineers. London, Ont. Telephone 58.

180 KING STREET. JOHN FERGUSON & SONS. The leading Undertakers and Embalmers. Open night and day. Telephone—House, 373. Factory, 54.

O. LABELLE, MERCHANT TAILOR. 372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

COOKS FRIEND BAKING POWDER. Should be used, if it is desired to make the finest class of Gâteaux—Bûche, Biscuits, Pastries, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for WeLoren's Cook's Friend.

REID'S HARDWARE. For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Sineperette, the latest Wringers, Mangles Cutlery, etc. 118 DUNDAS STREET, North Side, LONDON, Ont.

"An Hour With a Sincere Protestant." This is one of the most clever and useful controversial works of the day, and a most suitable production to hand to Protestant friends who are desirous of becoming acquainted with the teachings of the Catholic Church. Sent by mail on receipt of 15 cents. Address: CATHOLIC RECORD, London, Ont.

POST & HOLMES, PHOTOGRAPHERS. Offices—Rooms 28 and 29, Manning House, King St. West, Toronto. Also in the Globe Bldg., Wm. L. Bay.

\$3 ADAYSURE. SEND your address and we will show you how to make \$3 a day absolutely sure. No work in the locality where you live. Send us your address and we will explain the business fully. Return absolutely free. Write at once. Address: WIFEAL SILVERWARE CO., BOX 4, WINDSOR, ONT.

LOVE & DIGNAN, BARRISTERS, 270 Talbot Street, London. Private loans.

FIVE-MINUTE SERMONS.

Fourth Sunday in Lent.



THE VANITY OF THE WORLD. Jesus, therefore, when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

Why, my brethren, did Jesus depart from the people before whom He had worked a miracle? It was because they conceived the idea of making Him king.

Alas! does not our own experience teach us how fickle and deceitful the friendship of the world is? How vain are its promises!

No other blood medicine so thorough as AYER'S Sarsaparilla. Statement of a Well Known Doctor.

FOR TWENTY-SIX YEARS DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

The O'Keefe Brewery Co. of Toronto, Ltd. High-class English and Bavarian Hopped Ale.

PLUMBING WORK in operation, can be seen at our warehouse Opp. Masonic Temple.

SMITH BROS. Sanitary Plumbers and Heating Engineers. 180 KING STREET.

O. LABELLE, MERCHANT TAILOR. 372 Richmond Street. Good Business Suits from \$15 upwards.

OUR BOYS AND GIRLS.

A Vacation Lesson.

"The hardest thing vacation brings," said Willie May, "is washing dishes when I'd like to run about and play."

My dear boys and girls: You have no doubt made a good beginning for the Lenten season.

A Word to the Boys. If you have anything to do, do it at once. Don't sit down in the rocking chair and lose three-quarters of an hour in dreading the job.

General Grant. Grant was a truth teller. As a boy he hated fibs, and learned to be exact in his statements.

Cardinal Manning. The appearance of Mr. Purcell's biography of the late Cardinal Manning recalls the following story, which though it has been often told, will bear repetition.

The Pope and the Boy. A London paper tells a pleasant story illustrative of Pope Leo's kindness. It seems that not long ago an English lady, a Protestant, with her little son eleven years old, and her daughter, obtained an audience with the Pope through the offices of Cardinal Rampolla, the Papal Secretary of State.

Can Recommend It. Mr. Enos Bormberry, Tesarora, writes: "I am pleased to say that Dr. THOMAS' ELECTRIC OIL is all that I could claim it to be, as we have been using it for years, both internally and externally, and it has always received benefit from its use."

REASONS WHY THE CHURCH USES EXTERNAL DISPLAY.

By religious ceremonies we mean certain expressive signs and actions which the Church has ordained for the worthy celebration of the divine service.

Arguments, even Scripture itself, are used to try and prove that in spirit alone should God be worshipped, and that outward manifestations of our devotions are not only unnecessary but sinful.

It was all true. Very few and far between had been his "good times" since his father died, two years before, when little Day was a baby, and left him to be the support and comfort of his mother.

"I'm so glad I kept my promise," "honour bright!" I feel as though I'd just escaped being a murderer.

Some find work where some find rest, and so the weary world goes on; I sometimes wonder which is best.

Some eyes sleep when some eyes wake and so the dreary night hours go; Some hearts beat where some hearts creep.

Some hands fold where other hands are lifted bravely in the strife; Are through ages and through land.

Some swords rust where others clash, Some fall back where some move on, Until the battle has been won.

Some sleep on while others keep The vigils of the true and brave; They will not rest till roses creep Around the name above the grave.

HOW A HOME WAS LOST.

The Bitter Experience of Mr. Elwood, Sr., of Simcoe - Attacked with Neuralgia of the Limbs - Became Helpless and Suffered Intense Agony - Spent His Home in Doctoring with Specialists - Without Avail - Dr. Williams' Pink Pills Came to the Rescue when other Means had Failed.

The many virtues of Dr. Williams' Pink Pills for Pale People have so often been published in the columns of this paper that they are widely known to the residents of Norfolk county.

When he imparted the Holy Ghost to the Apostles He breathed on them. (John xx.) All these acts—prostration, procession, invocation of blessings, lifting up of eyes to heaven, breathing on the Apostles, etc.—the Church uses as models for the ceremonies she employs in her public worship and in the administration of her sacraments.

John F. Byrnes, of Danielson, Conn., died last week. He was a member of the Catholic Church and also of Orient Lodge, No. 37, Knights of Pythias.

Wolverine, Mich., Feb. 27.—While Chas. Bates and Geo. Savidge were sawing up a giant maple a few miles from here, they felt the saw strike something hard, and on cutting into the tree they found a hatchet embedded in the wood and bark.

It is not to be wondered at that Ayer's Pills are in such universal demand. For the cure of constipation, biliousness, or any other complaint needing a laxative, these pills are unsurpassed.

Perfect Wisdom would give us perfect health. Because man and woman are not perfectly wise, they must take medicines to keep themselves perfectly healthy.

Perfect Wisdom would give us perfect health. Because man and woman are not perfectly wise, they must take medicines to keep themselves perfectly healthy.



"Was Unable to Walk Around."

ADVERTISEMENTS: 33 ADAYSURE SEND, LOVE & DIGMAN, BARRISTERS, ETC.

ADVERTISEMENTS: DISTRESSING DISEASES OF THE SKIN, Instantly Relieved and Speedily Cured by Cuticura.

ADVERTISEMENTS: BEST FOR WASH AND USE SURPRISE SOAP EVERY DAY.

