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n also be obtained at the usaffer must be attached ual signatures of the full of the occupation and resisted the control of the sum of \$150. The tender. This accepted e endorsed over to the Mind Canals, and will be forendering declines entering work at the rates and one offer submitted, to cheque thus sent in will respective parties whose pied. Justice of the works to be wholly six day of January. A. D. enforced and all penalties.

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UPPLIES

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, APRIL 3, 1897.

NO. 963.

Mary of the Annunciation,

Came the angel unto Mary, in the day dawn of a spring time, When the earth was flushed with green-ness, and the Heavens were thrilled

The earth from her brown bosom drew her flowers in mute thanksgiving,
And a radiance more than earthly filled the air, and swept the sky.
Like a snowflake downward falling, from God's white and holy portal,
Came the angel unto Mary, speaking words that would not die.

In her pearl white ears they lingered, in her In her pearl-white ears they lingered, in her heart she pondered o'er them, While the rose, and then the illy, fought for vantage in her cheek:
Her bliss, her crown of motherhood, oh! bvingly she wore them.
And low spake Virgin Mary, who was ever mild and meek.

The angel smiled serenely, such humility she This pure and perfect maiden in the shadow

of a throne.
Oh, low spake Virgin Mary, for 'twas Christ Himself she brought us.
Blessed words, and Blessed Mother, ye have made the world your own! -Mary Josephine Enright, in Irish Monthly.

REV. BASIL W. MATURIN BE-COMES A CATHOLIC.

Well known Protestant Episcopal Minister Received Into the Church in

Protestant Episcopal circles in Philsiderably disturbed by the news of the stance. Basil W. Maturin, a former rector of St. Clement's P. E Church. A cablegram to this effect was received here almost a week ago, and is now confirmed by letter from the convert him-

amily well known in the Church of England, his father being a rector of Grange Gorman, a suburb of Dublin, Ireland, in which city Rev. Mr. Maturin was born over fifty years ago. He was educated at Trinity College, and at the age of twenty four was ordained to the ministry and entered the Society of St. John the Evangelist about twenty three years ago. This order is modeled somewhat on the organizations of the regular clergy of the Catholic demonstrate the theory that in true art of the regular clergy of the Catholic Church, and its members are bound by vows of poverty, chastity and obedi-

rector. In the spring of 1888 he quit was utterly insufficient to maintain his and from there he shortly afterwards not much above the proverbial forty Windsor, Berkshire. It was here on the 4th of March that he was received into the Church.

It is said that for about ten years past he was troubled with doubts as to the status of the Episcopalian Church, and as a result began an examination into the claims of the Catholic Church, with the logical result.

What course he shall pursue in the future has not as yet been decided, but he will remain with the Fathers of the Society of Jesus at Beaumont College until after Easter. Those who have heard him preach pronounce him

a very powerful pulpit orator. Our Philadelphia contemporary, above mentioned, has also the following editorial reference to this interest-

Those who have watched the career of the Rev. B. W. Maturin are not as tonished to hear that he has followed the illustrious example of Newman by seeking admission into the saving fold of the old and only true Church of God. Here, indeed, it may be fitly said that the end crowns the work, and the logic of a long intellectual analysis finds its only possible consummation. A man animated by the most intense yearning for truth, and at the same ed with the most burning charity for God's poor, could not possibly fail in finding at last the solution of the doubts and perplexities with which his path in the ministry was beset. The spiritual magnetism of self sacrifice and enthusiasm glowed in his system, and it was inevitable that he should be compelled by the irresistible force of the loadstone Rock of Peter in-

to the one undeviable road. Perhaps there is but too little appreciation of the difficulties which lie in the way of non Catholic clergy-men who, like the Peri at the gate of Paradise, stand trembling on the verge of spiritual happiness, but have not the resolution to make the final effort to pass the crystalline barrier. They cleaned the cares of life and domestic responsibilities form in many cases the most in separable obstacles. Moral courage of the supremest order is required to bow to one's spiritual convictions, and the

When the earth the Heavens were thrined ness, and the Heavens were thrined ness, and the Heavens were thrined by the ness, and the Heavens were thrined by the ness of the season, for the gladness of the season, for the words awaited long.

Ized save by the bosom of these unhappy gentlemen. Men who would face death on the battlefield with a light heart become the veriest cowards at the thought of want and suffering in

striking proof of the futility of the Rit ualist idea to satisfy the aspirations of the soul. It is truly amazing to think that so many analysis of the soul of th that so many really estimable people, as the Ritualistic clergy often are, can Color persuade themselves that by adopting the forms and ceremonies of the Catholic Church and appropriating the name of Catholic they thereby secure stitution. No pretence of this kind can delude men of real penetration and in town house is at 7 West Thirty fifth flexible earnestness of purpose. Far street. adelphia, says the Catholic Standard are satisfied with the shadow that they and Times of that city, have been considerably disturbed by the news of the conversion to the catholic faith of Rev. stance. Their intellectual myopia is no less to be pitied than marveled at. Our attitude as Catholies toward them must be one of prayerful charity.

Intellectual excellence is hereditary with Father Maturin. He belongs to the family of the Rev. Dr. Maturin, some time Rector of Grangegorman in self to friends in this city.

Mr. Maturin is a descendant of a maturin is a descendant of a family well known in the Church of grandfather in their time held a high special to be ranks of literature. Some poems of the former are regarded as high examples of the divine art; while the latter won for himself a dis tinctive place in the field of dramatic literature and prose. He arose at the time when the issue between the real and the sentimental in literary art there is no real antagonism between the two schools—or rather that there are no two schools whatever - that the Twenty one years ago this month he romantic and the real are as inseparbrought him the disfavor of the ecclesiastical authorities. But he now has his consolation for all this in the tranquility of his own conscience, and that peace which assimitation with the true fold of Christ can bring to the spirit's travail.

## ANOTHER CONVERSION.

New York, March 25.—Following closely upon the announcement of the conversion of Rev. Mr. Maturin, the distinguished High Church divine, comes similar news regarding Colonel Delancey Astor Kane, who is promi-nent in high social circles. Colonel Kane's wife and family are Catholics. and the step he has taken does not surprise his personal friends. His re-ception and baptism took place in St. Patrick's cathedral on Friday, when Colonel Kane, with his wife, his brother in law and his brother in law's wife, came in from New Rochelle where the Kanes have a place, for the purpose. Mr. and Mrs. Adrian Iselin, jr., acted as sponsors. Archbishop Corrigan, Bishop Farley and Fathers McMahon, Connelly and Lavelle were present.

Mrs. Kane, who was Miss Iselin, Adrian Iselin's daughter, has always been a devoted and ardent Catholic, and when a son was born to the Kane it was agreed that he should be brought up in the faith of his mother. In 1896, in company with Mrs. Kane and her mother, Mrs. Iselin, Colonel Kane made a tour through the Holy Land, and it is said that the beginning of his conversion dates from that journey.

Oa his return he became less act ive in the work of Trinity Episcopal Church of New Rochelle, of which he had been for fifteen years a vestryman

Colonel Kane is one of the most prominent club men in New York. He belongs to the Union, Knicker-bocker, Metropolitan, Larchmont Yacht, New York Yacht, Country and the essence and spirit of the divine in | Coaching Clubs, the latter of which he was instrumental in founding. His

## A NOTABLE SERMON.

By Father Lelands, S. J., at The Gesu, Montreal,

We are indebted to the Montreal Star of the 22nd for the following report of a beautiful and timely discourse

by a distinguished Jesuit:

A notable sermon, one of the series of Lenten discourses, was preached in the Church of the Gesu, yesterday, by Rev. Father Laiande, on the subject of "The Family." The rev. speaker touched upon points of vital interest to society, and in the handling of his topic was vigorously outspoken. In part he said: "There is no longer any idea of family, and it is only by causing the reign of Christ to flourish that the family can recover its pristine glory. Let us speak of those who contemplate marriage. Have they an exact idea of it? It would seem not if we regard the carelessness with which some view it, and the fear which deters others (I mean men) from it. These letter should not drand it, should do you think that the father of to men. These latter should not dread it, should do you think that the father of to-morcame to St. Clement's Protestant Episcopal church, of Philadelphia as an asisstant, and shortly after was ordered
well as literary power was shown in

Tomantic and the real are as fusepar.

The body and the mind. That
he was a man of strong character as
well as literary power was shown in
in order to brave trials, in order to by Bishop Stevens to desist from the fact that though threatened with endure sacrifices, when the hour of preaching. He then went to New ecclesiastical censures if he persisted trial and sacrifice will strike. Piety ecclesiastical censures if he persisted trial and sacrifice will strike. Piety York, but three years later returned in his writing, he persisted—for the to St. Clement's. In 1881 he became urry excellent reason that his stipend count on sacrifice for the double life count on sacrifice for the double life (la vie a deux) is made up of sacrifices. Do you think that in such an hour a religion of sentiment or feeling will be not such as the family and the happiness lights which transpire, as it were through chinks in the Gospel, indicate St. Clement's and sailed for England, family and himself, being at the time Do you think that in such an hour a went to Africa, where he remained for a year and a half as a missionary. He then returned to England, where he continued to give missions up to the time of his entrance into the Church.

Lately he has been giving a mission in Lately he has been giving a mission in the Diocese of St. Andrew's, Scotland, and at its close betook himself to the Jesuit College of Beaumont, at Old lesuit College of Beaumont at Old lesuit College of Beaumont at Old lesuit College of Beaumont at Old lesuit parlors with statues that inflame the passions, and one's walls with engravings sensually suggestive? Is it an excuse that the crucifix is placed be side these?

"If in your boudoir or on the shelves of your case are seen the immoral works of a writer or novelist fin de siecle, is your conscience satisfied, because, beside it, in womanly modes ty you place "The Key to Heaven" or "The Young Lady's Guide or Man ual?" The piety that will permit such a medley or alliance is not the piety that will cause Christ to reign in your family. But there is something worse than this: there is something that hurts marriage itself. That is the extravagant and luxurious vanity of laughable: others pitiable. Amongst the latter is the case of a young person who believes she is preparing her future by appearing here, there and everywhere, in order to see a little and to be seen a great deal; who takes the attention of flatterers for admiration and pleasant phrases and nothings for that admiration last? As long as the time which she required to display, with the aid of the ballroom's lights, the qualities and charms that she does not possess -as long as the ballroom's flowers, which are found in the morning strewn on the ground. If that deceiving and deceived admiration should last until marriage, what illusions to be dispelled when each would see in the other faults that in his conscience he believed he alone possessed

"But in order to please we must so pander to vanity that the fashionable world will be satisfied. From the standpoint of marriage, these are dis-

anguish of soul endured by many men placed thus between the hammer and anyli of mundame necessity and conscientious complision can hardly be realized save by those who have been bosom friends of some of these unhappy gentiemen. Men who would face death on the battlefield with a light heart become the veriest cowards at the thought of want and suffering in store for a beloved wife and tender children. As a long as human nature exists there must be pity rather than condemnation for men who make the sacrifice of their conscientious dity should receive generous response from the wealthier than the first of the lifely should receive generous response from the wealthier was always, the warmest esteem on their conscientious dity should receive generous response from the wealthier was a large for their conscientious dity should receive generous response from the wealthier was a large for their conscientious dity should receive generous response from the wealthier was a large for their conscientious dity should receive generous response from the wealthier was a large for their conscientious dity should receive generous response from the wealthier was a large for their conscientious dity should receive generous response from the wealthier was a large for their conscientious dity should receive generous response from the wealthier was a large for the man himself, on a large should receive generous response from the wealthier was a large for the man himself, and their son shearing a large for the man himself, and their son shearing a large for the man himself, and their son shearing a large for the man himself, and their son shearing a large for the many than the second of the conscientions dity should receive generous response from the wealthier was a large for the man himself, and their son shearing and calculate the conscientions dity should receive generous response from the wealth of the conscientions dity should receive generous response from the wealth of the received the conscientions dity should receive generous r anguish of soul endured by many men abandon the Episcopal faith and bethan our sisters because we are better joyments and distractions, the egot- ready following. - Chicago New dressed. And we say: Why can't ism of barrenness, or a posterity World. 'showy' habits of one whom he dares not be astonished to see her in a box not ask. And, of course, he waits. at the theatre paying more attention not ask. And, of course, he waits. And this explains how a young lady, who reckoned on her conquests obtained through her toilettes in the beginning of the season of fetes and carnivals, finds that her only reward is to begin her conquests backwards next year, and the following year, and the year after, and perhaps five years hence. After ten years, unless she is heroic, she seeks no new worlds to conquer. Believe me it is with more dread than pleasure that the young man sees those creations passing before

row can cause Christ to reign in his ear to the exhortations of a fiancee, Faber.

shall be loved by them.' Father Lalonde drew three pictures of the father, mother and child respectively-a trinity of persons. The picture of the mother was one of the most beautiful parts of the address. He said: "The Christian mother! I He said: "The Christian mother! I am almost unable to express all that the word signifies or implies! With the word of mother arises the loving the word of mother arises the loving picture of sacrifice; a ministry of sufyoung ladies, egotistical pleasures of young men. Some things in life are from rest and pleasure; alarms, hours of wakefulness, agonizing pains things that we honor and respect, because we see in them the superlastrength, of tenderness and energy, of mildness and love : the woman who friendship and love. Let us suppose below, who one day gave us life at the that she is admired. How long will risk of her own, who nourished us with her health and substance, who by her abnegation moulded our childhood, who has fashioned our soul after her light of their peculiar gospel.

far away, yet ever present." Here ly nothing in Theosophy but its novelty

dread than pleasure that the young man sees those creations passing before his eyes. He says within himself: 'They are beautiful, but costly. Let me wait. It will be time enough to impose this new tax upon me. If I do not find a better opportunity let it go: 'not find a better oppo at least I will have my liberty and my family is devastated, the fireside dishonored, the home profaned, a the world as to its undoubted truths, 'Tais is the reasoning of many, confiding consort outraged. I shall its probable suppositions, its unlikely and though it is hurtful to society, it is difficult to find them wrong in their calculations. Thus a young man, who lowly. Its stigma is on the brows of the

should have a home, finds himself alone. the mighty and the aristocracy—yes, Unfortunate is he, for to the egotism of vanity, which frightened him, he an Bar, the aristocrats of the liberal proswers by the egotism of sensuality. He requires a constant change of pleasures. And that kind of celibacy is not always monastic. They are punished by a horrible impotency which leaves them, mayble to feel the pleasures a blink. Bare phenomenon in older

Of all sanctities in the Church St. row can cause Christ to reign in his family, when he has sullied the source itself of its life! Can anything else than the dishonor of his own rash life cloud the brow of his child? Will the conjugal tie force him to remain faithful to his yows, when the voice of his can be succeeded by the conjugal tie force him to remain faithful to his yows, when the voice of his can be succeeded. parents, crying out to him 'respect the effusion of graces upon Him, while the deter him in his recklessness? Will a most divine and at the same time a he be faithful, if he has turned a deaf most deeply hidden life. - Father

The folly of the treating habit is Communion — that Christ Who holds him to His breast, as He did John at the Last Supper; that Christ Who loved young men so dearly, and Who says: 'With Me, be pure; I shall make you taste of the pleasures of a pure heart, and I shall prepare for you a peaceful nappiness in the bosom of a family that shall love you because I shall be loved by them."

mark of friendship or hospitality is one of the American people, which most of the men who lost Gazette.

Diana Vaughan.

Some months ago, at the request of Abbe de Bessonies, of Paris, we made inquiries in Kentucky concern—the carries of the American people, which most of the men who lost Gazette.

Diana Vaughan.

Some months ago, at the request of Abbe de Bessonies, of Paris, we made inquiries in Kentucky concern—the carries of the American people, which most of the American people, which ask people and which are the American people which most of the American people which most of the American people which most of the American people which ask people which ask people whi

There are more inquiring minds in our day than in any other, but un-fortunately a great many of these truth-seekers are turned from their quest by the lives of Catholics so utterly one who is continually shouting the fact, who is ever ready to enlist his fering, days, months and years stolen from rest and pleasure; alarms, hours who is not, but the quiet, easy-going, well-informed man, who is faithful to his religious duties, whose character is permeated with truth, justice and mercy, who so lives that everybody tive of sacrifices — a mother! A mercy, who so lives that everybody mother is a compound of elegance and knows he is a Catholic. It is hard to believe that the religion a man professes is any better than the life he is more cherished than anything here leads.—Catholic Calender, Galveston.

in Chicago intent upon spreading the soul, and who, even in the hour have encircled the globe, preaching, of her sufferings and in the day of her teaching, and explaining the tenets of mourning, found new inventions to their creed, wherever an opportunity please and amuse us, and feigned happiness and joy to communicate them might call traveling missionaries of to us. A mother," cried the speaker, is the one who has stored in her heart that fund of love in which we rest our but there does not appear to be any life. Oh, the souvenir of a mother, so good reason for it, as there is absolute the speaker drew the picture of a home, to recommend it to any rational mind. and the mother surrounded by her Anything new in religion arouses children, teaching them at her knee interest and gains converts. Simply and lavishing caresses on them. He

A band of Theosophists have arrived

ham, is the English Franciscan Father sical science, Catholic scholars must study it thoroughly and then instruct theories and its false assumptions. It will not be dethroned by the beating of ecclesiastical tom-toms or the throwing of pots of abuse, after the ancient manner of waging war in China --Catholic Review.

The intolerance of what is, we trust, a diminishing body of our fellow countrymen is displayed in certain letters to The English Churchman of last week. "A Manchester Elector" threatens Mr. Balfour with the loss of his seat if he should be rash enough to endow a new "Romish" University in Ireland. Not only that, but it seems that according to this correspondent "Mr. Gladstone has entirely ruined the Liberal cause in Lancashire by Irish Popish Concession Bills." We cannot say what may be the value of this centleman's remarks from an historical or from a prophetic point of view, but as we find that he insinuates that Mr. Gladstone may have suggested this scheme to Mr. Balfour at a "recent conference at Hawarden," we are not inclined to attach much importance to them. We ourselves were under the impression that the proposed Irish University was a concession to the very just demand made by the

ing the residence there of Miss Diana Vaughan, who has lately been such a prominent figure in the Catholic press of America and Europe. We have this week received a letter from Abbe de Bessonies in which he says that this hitherto mysterious person is to reveal herself in Paris in a public lecture on the 19th of April for the benefit of the press. She has invited the presence of the representatives of the lead ing journals of Europe and America. She will also lecture in London, Edinburg, and ten of the chief cities of France. She will then go to Rome. She will spend June taking a vacation in the environs of Paris. In July she will leave for the United States and will visit New York, Washington, Philadelphia, Chicago, Louisville and Charleston. In Louisville she will renew the acquaintance of her former co religionists, the Palladists. Abbe de Bessonies authorizes us to publish these facts without hesitancy .- Catholic Record (Indianapolis).

## Shot A Sister.

Fort Smith, Ark., March 24 .- There was almost a tragedy in the German Catholic convent yesterday morning Sister Theresa was aroused by a noise in the kitchen and started to investigate. She was in the middle of the kitchen when a man crouching behind a stove shot her in the back of the head. The bullet glanced from her skull and made only a scalp wound. The burglars, for the man who fired

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Sarsaparilla. Up to that time I had not had any appetite, and in particular ate very little breakfast. Soon after commencing with Hood's Sarsaparilla I began to feel better in every way and my appetite improved. I did not however, notice any change in the abscess until I had taken several bottles, when it gradually grew smaller and Since taking wholly disappeared. Hood's Sarsaparilla I have gained from 142 to 158 pounds and have a good appetite. I know it was Hood's Sar-saparilla that effected the cure, as I had tried about everything else, but nothing did me any good, not even doctors' medicines. I shall always have a good word for Hood's Sarsaparilla." Geo. D. Stimpson, Islington Road, Portsmouth, N. II.

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### A WOMAN OF FORTUNE

By CHRISTIAN REID,
Author of "Armine," "Philip's Res
tion," "The Child of Mary," "Hear
of Steel, "The Landor the Sun,"

### CHAPTER XXI.

" I AM GERALD TYRCONNEL."

Miss Marriott proved a true prophet. The news of his sister's serious illness brought Gerald Tyrconnell to Rome as fast as steam could carry him. There had always subsisted a tender affection between the brother and sister; and, knowing her delicate constitution, he did not wait to be told that she was in danger, but, without a moment's delay in starting, hastened at once to her

He entered Rome after nightfall, and drove directly to his mother's lodgings. The dark old palace seemed full of gloom as he entered under the vast, echoing arch, and asked the porter who emerged from Mrs. Tyrconnell's apartment. He dared not enquire how Kathleen was, but his heart was beat ing painfully with a sense of forebod-ing as he climbed the stone staircase and finally rang the bell of the door indicated.

It was opened by his mother's maid who greeted him with a welcome such as only an Irish servant can utter

"O Mr. Gerald! but it's glad I am to see you!" she cried. "And Miss Kathleen will be happy! Don't I see how she's fretting for you all the

"How is she, Mary?" he asked, re assured somewhat by the last words

"Thank God, she's better," Mary answered; "but she's been very bad and it's hard work the mistress and Miss Cecil and I have had to bring her through. The doctor says good nurs ing done it, and it's true for him had the best of it, sure.

"Miss Cecil!" repeated Tyrconnel, wondering if he heard aright.

"Sure that's Miss Lorimer," said lary. "She's been here nearly all Mary. time, and an angel of a young lady she is. She's got a way wid her that takes the heart out of your breast But come in here, Mr. Gerald, while go and tell the mistress you've come." She opened a door, and Gerald passed

into a large, dim room, where at first he could see nothing but the glow of the fire at what seemed a remote dis-But he had not advanced more than half-way down the length of the apartment, when a figure rose from the depths of a large chair and came

"Your patient is much better, doc or," said a voice which sent a thrill through him with its remembered tones. "I left her sleeping, and have been very near sleeping myself here

in the dark The speaker was a good deal sur prised when the supposed doctor held

"I am very grateful to hear that she is better," was the reply of a voice that she too remembered. "But instead of being the doctor I am Gerald Tyrcon You, I think, are Miss Lorimer and I am glad that my first words to you are words of thanks for your kindness to my sister."

"O Mr. Tyrconnel!" said Cecil. The want of light must excuse my mistake. I am very glad you have come, for I am sure that your presence will be Kathleen's best medicine. And I am glad also that you have come just when we have good news for you. Yes, your sister is much better.'

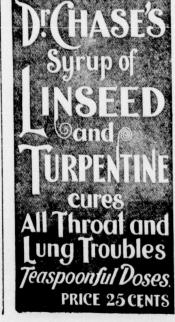
Thank God!" said Tyrconnell. "I am infinitely relieved to hear it; for I have feared—everything. She is perceived."

we all-were very apprehensive. But to day I can perceive that she is improving. I fear, however, that you cannot hope to see her to night; it would excite her too much.

"I am very willing to wait. It is enough to know that she is better. "Meanwhile has Mrs. Tyrconnel heard that you are here? I think she is with Kathleen. I will send her to you and take her place.

She turned to go, anxious to avoid the meeting between mother and son, and Tyrconnel made no effort to detain But as he moved across the floor to open the door for her, he said, in a voice full of feeling:

"I cannot say how happy I am to renew the acquaintance which made my last voyage across the Atlantic such a bright memory in my life : no ean I tell you how grateful I am for your goodness to my sister.



are very poor in expressing such obli-

"There are no obligations involved, returned Cecil quickly. "I owe your sister a great deal—when she is better she will tell you in what way-and have become warmly attached to her. I am here, therefore, because it is a pleasure to me to be with her. No thanks are due to me; on the contrary, I have to thank your mother for allowing me to help her.

With a bend of her head, and a smile which even the dim light revealed full of sweetness, she passed himfand was gone.

Tyrconnel walked slowly back the

length of the apartment to the fire, and there he stood, looking at the chair from which Cecil had risen, and so lost in thought that he did not heed the entrance of a servant with lights, until his mother followed a few minutes

Her welcome was more cordial than he had ventured to expect. In truth, she had been so wretched over one child that her heart was unconsciously soft ened toward the other, and she could not but be glad that Kathleen should have the great happiness of seeing her brother. She described the girl's illness minutely, dwelt upon its symptoms, told what the doctors said, and finally spoke of Cecil.

"I hardly know what I should have done without Miss Lorimer," she said.
"At first I was averse to letting her assist me in nursing Kathleen, but she seemed so anxious that I finally yield ed, and she has proved a treasure-so capable, so prompt, so devoted. I have never felt more grateful to any one than I do to her; for she has really sustained me during this terrible time

"Why did you not summon me at once?" asked Tyrconnel. "I should not be here now if I had not feared what illness with Kathleen must mean. "It did not seem necessary; the doctors said all along that there was no danger, but I knew that they were

anxious "And she is positively better?"

"Very much better, but I dare not let her know to night that you are here. It would excite her too much. Are you ill yourself?" she asked, in a tone of concern, as it struck her how pale he was. "You really look so."

"Oh, I am quite well," he answered: but of course I have been very anx ious, and have had a hurried and faiguing journey. I shall sleep well to night.

He did sleep well, but in his dreams he found himself again and again advancing down a long room-once it seemed one of the vast galleries of the Vatican-to meet Cecil Lorimer, who came toward him with outstretched hand. Just before awaking he dreamed of her as he had seen her last on the deck of the steamer, when he had said to himself with sadness of heart that he should never see again-and woke with a thrill to hear the bells of Rome ringing the Angelus.

He rose at once, and having, like most Irishmen who are worthy of the name, a deep strain of religious feeling in his nature, he went out to find a church in which to return thanks for the good news that had greeted him at the end of his journey, and to render to God that act of homage which, due everywhere, seems specially due in the Eternal City of His Vicar.

There is not any part of Rome where one need go far to find a church Tyrconnel found the ever open portal very near at hand, and entering, passed down the dim nave until he found a Mass in progress in one of the chapels. About twenty persons were gathered before the altar, and as he knelt just within the gates his eye was attracted by the figure of a lady kneel ing in front of him. It hardly re quired the grace of her form and bear ing to tell him it was Cecil Lorimer. Instinct told him that at once, and his surprise was great to perceive that she seemed to be a Catholic. He was very certain that when they were on the ship together she had not been a Catholic, and he watched her now with a wonder which amounted to a distrac tion, perceiving that not one of the Roman group around was more devout in manner than herself. "She must be a Catholic; and yet, if so, it is strange Kathleen should never have mentioned it," he thought; not know-ing that after their visit to the Vatican Kathleen had been too ill to write to him

After the Mass was over he waited and met Cecil-very much to her sur prise—at the door of the church. "I hope that I need not introduce myself again by day light," he said, as he advanced toward her. "But I could not clame you if it were necessary, for we

scarcely saw each other last night."
"I should blame myself, however, if it were necessary," replied Cecil, with a smile. "Do you think I have forgotten all our days of pleasant compan-ionship on the ship? I told you then that we should meet again some day. I think, if I remember right, that it was you who doubted it."

"I had forgotten for the time that all roads lead to Rome," he said. "Yet even in Rome there are different paths, and I am very happy that yours and my sister's chanced to meet."

"It has been a great pleasure-I

may say a great privilege—to me to know her," Miss Lorimer answered. "It is in great measure owing to my acquaintance with her that I have found the road which leads to the true

Rome—the City of St. Peter."

Involuntarily Tyrconnel held out his hand with a warm gesture of congratulation. "I thought you must be a Catholic

one when we parted."
She shook her head. "Certainly I was not," she answered. "If you re member the night of the collision with the iceberg, you must also remember that I was far more of a heathen than anything else. But I think I was rather a high minded heathen. That is all which could be said for me. believed in justice and honor and truth and other noble abstractions, but I knew as little as possible of God, from whom they derive their meaning.

"I do not remember that you impressed me at all as a heathen," said Tyrconnel, smiling ; "but I remember exceedingly well the doctrine that you preached of the possibility of accom plishing anything by will and effort. I thought it rather impracticable-the if you will excuse me, of one who had no experience of the difficulties But since then, in my mo ments of darkest discouragement, your words have recurred to me and strengthened my resolution. I have fancied once or twice that you might like to know this; for I think I per ceived in you a very strong desire to benefit your fellow-creatures.

She looked at him with a glow in her eyes—the glow which springs from deeply touched feeling. "I like very much to know it," she said, "especially since I have heard what difficult ies you are struggling with. I never fancied that any words of mine could help a man in such a struggle-for you are right in thinking that I have little practical experience of the difficulties of life-but I am more than glad if

they have done so, I am grateful."
"Nay, it is I who should be—who
am—grateful," he said. "Kathleen has told you, I see, something of what I have been trying to do, so you may imagine how much I have needed en couragement-but what an egotist I am to be talking of myself, without asking if you have seen her this morn I presume that you remained ing! with my mother last night?"

"Yes, and I went to Kathleen's bed side just before I came out. She was sleeping so calmly and sweetly that l have finally laid aside all fear. And I am glad to think what a happiness is before her when she knows that you are here." They had reached the archway of the old palace, and there she paused. "I will bid you good-morning here," she said. "While it is still early-no fashionable people about to be shocked-I shall go home "You do not mean that you will

"I think so - I am fond of walking -but if I grow tired I can take a carriage on the way. Tell Kathleen that I will see her soon again; and when you are at leisure, Mr. Tyrcon nel, I shall be happy to see you.

But this will never do," he said. "If you will not allow me to accompany you-

shook her head, smiling. 'That would not answer at all," she replied.
"Then you must let me call a carri

age for you. I am not very well versed in social customs, but I hardly think it is the thing for you to walk across Rome unattended. Come in. and I will send the concierge-what do they call him in Italian?-for a carriage, if you will not return to my mother's apartment and take breakfast with us.

"No," she said; "I really must go home now. When I went into the church I meant it only for a stopping place on my journey. I am sometimes unconventional when I can safely be so, and I enjoyed the thought of walking across Rome alone in the early

morning."
"I am sorry to interfere with any thing which you would enjoy, but really think my plan is best.

suppose it is," she answered with a little sigh, as she entered the "Send for the carriage, court.

The carriage was sent for-could not of course be found at once, and Tyrconnel had a few more minutes of conversation in the shadow of the dark old archway. Then a cab drove up; he placed Cecil in it, and after it drove away bounded as lightly as a boy up the stairs to his mother's apart

## CHAPTER XXII

" WITH EMPTY HANDS." The days that followed Tyrconnel's

arrival in Rome were very pleasant. His presence helped Kathleen to recover rapidly; and, first around her convalescent couch, afterward in excursions and drives on sunny days to various points about Rome, some delightful hours were spent by a party that combined many agreeable ele-ments. Beside the Tyrconnels and Miss Lorimer, Grace Marriott and Craven, Mrs. Severn and Lionel Erle made up a group of altogether sympathetic quality; and, according to the usual habit of people in a place where there is nothing to do but meet, hardly a day passed without bringing them together in one way or another. There is so much to see and do in Rome -galleries, ruins, churches, villas, to visit : the Pincian to lounge upon and review all the world, hospitable salons in which to meet-he must be dull indeed who does not find the charm of the Eternal City grow upon him day

by day.

It was an old charm to Gerald

It was a fresh Tyrconnel; but now there was a fresh one interwoven with it, which deep ened constantly. He scarcely dared give it a name to himself; and yet he knew that if it had cost him a struggle to part with Cecil Lorimer when he had known her before, the struggle when I saw you in the church," he would be tenfold greater now. But said. "And yet it seemed almost in he did not think of parting, in these

credible, for you certainly were not sunny, charming hours of delightful companionship. The present sufficed him. He shook off the memory of the sad, dark days he had left in Ire of the difficulties there to which he must return — and gladdened Kathleen's heart by his cheerfulness of manner and bearing. Only now and then a cloud seemed to fall upon him, and it chanced that one of these moments of despondency brought forth a confidence to Cecil which interested

and touched her.

They were standing together on the platform in front of San Pietro in Montorio, where they had gone by Kathleen's request; and the tombs in the church of had so affected Tyrconnel that the shadow was still resting over him when Cecil and he came out into the sunshine to admire the wonderful view of the city which this terrace com mands. It was a scene which usually would have wakened in him a quick response of delight and admiration, for all ancient and modern Rome lies spread before the gaze. But now he looked at it with almost unheeding eyes; for his mental glance was fixed on that beautiful Isle of Sorrow across the seas, where such woe has reigned

for centuries.
"Looking over the earth, looking over history, where can one find any thing to equal her in the greatnes and duration of her sorrows?" he said. "She is the martyr among nations, on whom God has laid His severest trials, as if to prove the majesty and con-stancy of her faith."

"And in proving it she has been made such a spectacle for the edification of mankind," said Cecil, "that it seems to me one can hardly regret the suffering which has called forth such heroic virtue.'

"If it were all heroic virtue!" he remarked. "But that is too much to expect. There is a human side that addens one because it is made up of desperation and crime. Great wrongs madden at last, and great suffering leads to despair if it does not lead to sanctity. Collectively, the people of Ireland have for centuries shown the spirit of saints; but always there has been an element in which the usual fruit of oppression is seen in desperate deeds, and that element has increased of late. The long suffering people have now to endure, besides the tyranny of their oppressors, the worse tyranny - worse because encompass ing their lives more closely-of the secret societies banded together for

"It must be terrible!" said Cecil.

n a tone of deepest sympathy. "It is terrible," he answered.
"And here is where I find my efforts most baffl d. The men who compose these societies, and especially those who lead them, are entirely revolutionary and socialistic in spirit. They do not desire that any good feeling should be established between land lord and tenant. The bitterness that exists - the hatred which the very name of landlord produces in the Irish peasant's breast — serves their ends exactly. And so a good landlord is more abhorrent in their eyes than a bad one. The people - our long suffer ing, true hearted Catholic peopleare not with them, but they are terrorized by them. Brave as they are by nature, they are not brave enough to defy these midnight murderers. Considering the deeds of blood so constant ly perpetrated, it is too much to ex that they should not be intimidated. And so, as I have said, at every turn I find my efforts baffled." "D) they interfere between you and

your tenants?" asked Cecil. "Constantly," he answered. "I have received many threatening letters warning me that if I did not do certain things, or leave certain other things undone, I should draw down on my head the vengeance of this secret power. I never paid the slightest attention to such warnings. But it is a very different matter with the people. When a man is told that he shall not take a holding because another disaffected and thoroughly bad tenant has been obliged to give it up, he simply dare not touch it. If he is told that he must withhold the rent, he dare not pay it. So that our unhappy land eems given over to hopeless misery, and one's attempts to do good are frus trated in all directions.

"But you should not lose courage, said Cecil. "Oh, you should keep a strong heart, for such a battle is worth fighting and winning! To lift people from a slough of misery, to make their lives better, to relieve them from a burden of despair, to show them the way to comfort, and help them to walk in it—surely there could not be a work in this world better worth doing,

nor one more pleasing to God."
"You are right," replied Tyrconnel, catching somewhat the glow of her enthusiasm, but with the sadness which had overmastered him still evident in look and tone. "Those are the things I have said to myself, that I say to my self still; but I have learned that to do them is all but impossible. When we crossed the ocean together I knew that I was going to a hard task, but I did not know half how hard it would prove. I was aware that I should have to reckon with the bitter opposition of my mother when I attempted any change in the management of the estate - perhaps Kathleen has told you that it had been horribly mismanaged for many years?"

"Yes, she told me that there were many abuses and oppressions which you have endeavored to abolish."

"I can give you no idea of their extent. It was, like numberless other estates in Ireland, rack-rented to the said a Nunc dimittis. last degree, impoverished, with nothing spent on the land and everything taken out of it; cottages in ruins, the replied Cecil.

tenants hopeless, broken-spirited-a picture of wretchedness and the abuse of power. I expected, as I said, opposition from my mother when I attempt. ed to change all this; but I did not expact to find the people so sullen, and the secret societies so antagonistic to Between all these, and with hands tied by the lack of that potent factor called money, I confess to that my heart and my courage alike have nearly failed.'

There was something so touching to Cecil in these last words-they were so evidently wrung from the speaker, so simply, so unconsciously said — that she would have liked to put out her hand and touch his in token of sympathy. But that being impossible, she said in a voice of great feeling :

"I am glad that you say failed only, for you must not let them It is such a great thing in this fail. world of selfishness to try, even, to do something altogether worth doing. Though you cannot at once see the fruits of your efforts, it is a great privilege to be allowed to make them. Don't lose courage, then, even if the fight is hard. When you mean only good to your people, it cannot be but that you will win their confidence at last.

"I endeavor to reassure myself with that reflection," he answered; but, you see, I have so little power to do what I desire for their Even if the rents were not withheldas they are in several cases, one or two of which will give me a great deal of trouble, I fear-I cannot press a people so desperately poor. I have voluntarily lowered the rent of almost every tenant, so that my income is much diminished, and out of this income I have to pay heavy debts. This leaves absolutely no margin for the improvements I have wished to make in the estate-the improvements that must be made if it is ever to become such an estate as a Christian man can in conscience possess.

"Then money could help you?" said Cecil. "It could strengthen your hands and aid you to accomplish your ends?

He laughed slightly. "What is

there in this world," he asked, "in which money cannot help? God, no doubt, can work without it when He wills to do so; but usually He works by human means, of which it is one of the most powerful. Yes, meney could do much for me. It would build habitations fit for men and women to live in, and establish industries that would enable a starving people to earn their bread at home instead of being driven to cross the seas for it; it would make what is now a wilderness blossom like the rose-ah, do not lead me to say all that it could do ; for I should weary you, my day dreams are so many From my early boyhood I brooded over these things; I saw the suffering, the desperate, hopeless poverty of the people ever before my eyes saw them driven forth in sorrow and sadness as exiles from the land which they love with passionate devotion and I said to myself that some day would see if one man at least could not change things for the better. dreamed of providing employment for all who wanted it, of well cultivated lands and comfortable cottages, and discontent banished from one corner of the land. And then I dreamed of the money which would be required to bring about this change I will go to the other side of the world and make it,' I said to myself, 'so that I may be ready when the opportunity comes.' I went, but the opportunity came sooner than I expected, before fortune was made: and I returned as I had gone-with empty hands.

His voice sank a little over the last words, as if he realized afresh the depressing fact of their emptiness : and Cecil's heart gave a sudden throb of self-reproach as she remembered how she had once said of him, lightly and carelessly, "It seems a very pitiful thing to do-to give one's best years just to accumulate money. was the reason for which he desired to accumulate it-that he might lessen the misery of his people, and do such good as she had only vaguely pondered. She felt as if she must beg his pardon for that past rash judgment-this man who was doing with empty hands more than her full ones had ever accomplished! But before she could frame words to express her rush of feeling, Kathleen came out of the church and joined them. 'Oh, what a scene she cried, with a deep, soft sigh of delight, as she leaned against the para-pet by Cecil's side and looked out over the picture which lay before themthe circling heights of ancient Rome crowned with ruins, palaces and churches; the Campus Martius covered with the roofs and towers of the media val city; the Castle of San Angelo overlooking the Tiber; and the vast mass of the Vatican rising above the crowded houses of the Bergo; while the rounded, wonderful outlines of St. Peter's dome stood out against the soft blue background of the distant hills.

"St. Peter had his See at his feet when he came here to die," said Tyr-"It must have been a marvellous sight upon that day, and more marvellous still to the eye of faith piercing the future. Was a vision vouchsafed him of the glory of that future-of the centuries in which his successors should rule with unques tioned sway over all the kingdoms and nations of the earth, of the light pouring forth from this centre over the whole world, of the shrine and refuge that it should prove to the oppressed of all lands? Truly, if so, he might have

"Whether the vision was vouchsafed him or not, I am sure he said it," replied Cecil. "That impetuous

vehement, loving he to count pain or des question of rejoining have been with a jostood here and looke perial city, which w his power unto the if he did not foresee

ing here, "quoted toward that majestic above the tomb of h ignominious death Janiculum. thought I can unde cannot understand capable of reading history can be bline the See of Peter can fail to see the su thus introduced in and which cannot h human ground w reigns in the Vati not even an infi power dares to to material strength ish prisoner dying few exceptions, this with the long line which history offer vet there are people no meaning."
"And I was one day," said Cecil, humility in her vo

> vou were one o think at all - on th When you began truth in its comple She smiled a litt said. " I am glad t of St. Peter I wa stand his Catholic And this being so, him to obtain a gr will make a pilgri the purpose.

"No," said T

Let us go n quickly, "and we for you. I am als Peter's. Come. TO BE C

THE SYNAGO

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Jehovah with th

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often was. These synagos far and wide as and they served stations, already in a hundred wa of the gospel, so Christ.

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RIL 3, 1897

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he asked, "in ot help? God, no ithout it when He usually He works of which it is one ful. Yes, meney nen and women to lish industries that ving people to earn ne instead of being seas for it; it would wilderness blossom do not lead me to do ; for I should ay dreams are so things; I saw the ver before my eyes: forth in sorrow and rom the land which ssionate devotion

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Oh, what a scene!' leep, soft sigh of deed against the paraand looked out over a lay before them— this of ancient Rome ruins, palaces and apus Martius covered towers of the median towers of the media astle of San Angelo ber; and the vast mass ing above the crowd-Bergo; while the ful outlines of St. od out against the

d his See at his feet ere to die," said Tyr-est have been a marn that day, and more to the eye of faith ure. Was a vision of the glory of that aturies in which his rule with unques all the kingdoms and th, of the light pour-this centre over the ne shrine and refuge ve to the oppressed of titis."

vision was vouch-I am sure he said it," "That impetuous, to count pain or death when it was a question of rejoining his Master by his Master's own road. Yes, it must have been with a joyous heart that he stood here and looked out over the imperial city, which was to be the seat of his power unto the end of time-even if he did not foresee all that we know."
"'History is mad or finds its mean

vehement, loving heart was not likely

ing here,'" quoted Tyrconnel, looking toward that majestic dome which rises above the tomb of him who suffered an ignominious death on the height of had Janiculum. "Some phases of human no capable of reading or understanding history can be blind to the part which the See of Peter has played in itcan fail to see the supernatural element thus introduced into human affairs, and which cannot be explained on any human ground whatever. He who power dares to touch, has no more material strength than the poor Jew-ish prisoner dying here. And, with few exceptions, this has been the case with the long line of Pontiffs-a fact to

no meaning."
"And I was one of them only yestersaid Cecil, with a touch of humility in her voice.

"No," said Tyrconnel quickly; 'you were one of those who did not think at all - on this subject, I mean. When you began to think, you saw the truth in its completeness."
She smiled a little. "At least," she

of St. Peter I was brought to under-

'Let us go now," said Kathleen I am always glad to go to St. TO BE CONTINUED.

CHURCH.

everything un Jewish about them naturally bound them the more closely to one another, and strengthened their love of Israel and her religion. Whereever a number of Jews settled, if there were enough of them, they built a synagogue and there worshipped Jehovah with the same songs and prayers and the same Scripture readngs as were used that day in the

synagogues of Palestine. Here, in the midst of the splendid temples of heathen darkness, of super-stition and idolatrous rites, the Jew preserved all the lofty and hallowed forms of his divinely inspired worship. In the drunken galety of Alexandria, and amid the mad rush of life at Rome, the Jews observed their Sabbaths and feast days in the face of opposition, and oft-times of bitter persecution. On these days their shops were closed, and the deriding populace could hear in the synagogue the chanting of the solemn hymns, the reading of the Scriptures, and might even pause to listen to a sermon by the rabbi or by some passing priest, who had been in

and they served as so many mission stations, already built and preparing in a hundred ways for the introduction of the gospel, soon to be brought to them by the missionary disciples of

Christ It was to these synagogues that St. Paul and his co workers went directly on reaching a new city, and though they were often rejected and their teaching scorned, they were always given at least one hearing, and were frequently received and believed. Without these synagogues up and down the wide Roman world we cannot see how Christianity could have been given to the Gentiles without an immeasurably greater struggle and delay. This was a decided factor in the fullness of time.

The Jews of the Western dispersion were much more ready for Christianity than those of Palestine or of the Eastern dispersion. In the West, however persistently they had resisted Hellenic culture, they had unconsciously yielded to its broadening influence, and instead of looking back ward into Jewish history for their hope, as the home Jews did, they were looking forward toward a new day for

But they were looking. They were Hallenic in language and manners, but they were one withal in their hope of a coming Messiah. Like a guiding star, this hope rose above them, light ing them on, until the time should come when it should rise and stand over Jerusalem and guide them all from the islands of the sea and from the distant edges of the earth back to Palestine, a conquering and victorious nation. They carried this hope wherever they went, making many converts to their religion, and waking an almost universal longing in the

UNDYING QUALITIES OF IRISH CATHOLIC FAITH.

To day I attended a Catholic funeral, and in the house of sorrow I witnessed scenes of grief and affection for the departed one, marked by emotions of sincerity such as can be displayed only by the true Celtic Catholic race.

The occasion was not one of anything peculiarly afflictive, for the dead joined in her expressive wail of grief by her children and grand children, sons-in-law and mourning relatives. Some of the little tots that stood around wished to be lifted up to see grandpa, reigns in the Vatican yonder, whom and as unconscious innocence gazed not even an infidel and usurping at the placid features still in death, they exclaimed that he was asleep. Although this idea of the little children meant nothing, in their simplicity, beyond the stillness that comes of natural with the long line of Pontiffs—a fact to slumber, it conveyed to the mature pany a murderous reprobate to the fell which history offers no parallel. And understanding a vivid notion of the regions of the damned. Hence the yet there are people for whom this has real peacefulness that awaits the soul of the good and well prepared Christian after death.

With the exception perhaps of the is so affecting as that which takes place on the leave taking before the removal of the corpse from the house. The tokens of sorrow I saw today said, "I am glad that it was at the feet | were of the genuine stamp and could not be mistaken for the counterfeit or stand his Catholic and Roman faith.

And this being so, I think I might ask able to humanity, for they furnish him to obtain a great favor for me. I clear proof that the young and survivwill make a pilgrimage to his tomb for ling generations of true Christians cant part from their dead without bestowing upon them every mark of quickly, "and we will ask altogether fillal affection, reverent respect and for you. I am always glad to go to St. ous sentiment in nature and it arises from the well ordered affections of the heart which is wounded by the cruel THE SYNAGOGUE AND THE thought of death and separation, which remove from us a valued and beloved companion and friend. If the victim In "Christ and His Time," now publishing in the National Magazine, that unrelenting Death should execute occurs the following passage, showing how the synagogue was used as a cradle of Christianity:

This separation of the Jews from this separation of the Jews from should be about them up the memory of the pleasure and happiness we have enjoyed in the long ompanionship; and when we realize that all this is at an end the natural feelings are well-high overcome with grief, and we can hardly reconcile our selves to the changed conditions and to the thought of putting the body of the beloved ones into the cold grave to become a prey to maggots and worms. Our senses recoil with horror at the bare thought of being shut out from life and conversation, and we seem to think it an aggravation of the calamity that has fallen upon the dead that our sympathies and regrets and lamentations can be of no service to them. In the woeful condition in which death has placed them, the tribute of our fellow-feeling seems doubly due to them ; but none of those things can affect the fate of the departed. It is precisely for this reason that the Catholic Church turns her attention to what is of real importance in their situation, namely, the awful futurity which awaits them. While the tender spiritual mother vited in to speak to them, as St. Paul often was.

These synagogues were scattered as far and wide as the Jews themselves, and they served as so many mission and they served as so many mission.

Carefully ministers to the wants of ner children in life, she cares for them the absolute necessity of making due even beyond the tomb. While she fortifies them by her sacred rites and anoints their bodies immediately before death, she also bestows her precious ministrations upon the lifeless corpse before it descends into the grave, in the sure faith that it will rise again at the sound of the last trumpet. To day we had striking illustration of the sacredness with which their duty to the dead is performed in the Catho lic Church, for the officiating priest

> town in order that they might rest in consecrated ground. It is this undying faith of the Irish Catholic people in the saving truths of their religion, and in the scrupulous care of the Church for her communicants, living or dead, that consists their hope and consolation, and at the same time robs death of half its ter-

came fifty miles to perform the sacred

burial functions, and the remains of

the deceased were carried to another

In the instance which gave rise to these thoughts the consoling power of while all seemed to be sorrow and mourning at the house of death itself, fore the altar, and Mass for the dead was celebrated, it relieved the minds of the sorrowing friends and their con-

and the Church Triumphant; and he dwelt forcibly upon the sacred belief Prominent Business Man of Peterboro Cured of Eczema.

perversion of the use of reason and faith that any form of Christianity should blindly reject this lenient and merciful doctrine of the Church, for while the bible holds good, none can deny that a defiled being cannot enter into heaven, and who will have the hardihood to assert that creatures pass ing out of this world of sin and wickedness go hence without a mortal stain?

The preacher touched upon the relaman had reached the age of eighty four tive gravity of sin, contrasting the years, and previous bedily weakness venial offence of a child who disobeyed years, and previous bodily weakness venial offence of a child who disobeyed had prepared him for the grave, and its mother by going skating instead of Janiculum. "Some phases of human no doubt, "resignation had gently thought I can understand, but what I sloped the way." Yet his aged widow with that of mortal crime of the vicannot understand is how any mind and faithful companion of fifty five clous man who slew his neighbor in years of married life, stood broken-cold blood. This illustration was used hearted beside the coffin, and was to show the erroneous theory of Procold blood. This illustration was used testantism, which holds all crimes to be on a par.

Those who heard the instruction and made proper use of their reasoning powers could not fail to believe that infinite justice could not pass (qual seutence upon the two offenders, yet both were excluded from immediate entrance to heaven; but Divine equity would not allow childish innocence, stained by one venial sin, to accom irresistible necessity for a purifying middle place.

To the mind of the true believer it appears a strange religious illusion first outburst of sorrow that fills the heart on the first shock of death, none estant intellect that it should cling to a estant intellect that it should cling to a belief so unreasonable that the destiny place on the leave taking before the coffin lid is finally fastened, and on the heaven or hell. If they study the bible they must see the spiritual qualification that is needed for entrance to the abode of bliss; if they then honestly ask themselves do they possess it, what answer can be made? The saints who led austere, mortified lives far removed rom the world's vile corruptions, trembled at the approach of death and judg-ment. Can modern Protestantism, saturated as it is by worldly defilements, confidently hope for a wholesale effacement of its guilt at the hour of dissolution? These are terrible problems to dispose of, and yet they are utterly ignored by millions of the numan race, who yet call themselves Christians.

This train of thought has, however, led us far afield from the strict open-ing text, and we should again briefly glance at the lesson to be drawn from the death and burial of the poor old man herein referred to. Accompanied by his wife, he came from Ireland in the early fifties, faced the hardships of Canadian life in many of its adverse forms, reared his family of sons and daughters, lived to see his great-grand children, was sexton of the Catholic Church in his adopted town for forty years or so, and "he kept the faith," and long and varied as has been his life it seemed but a shadow to him when his eyes began to close in death the other day. Nor is his a peculiar or single instance of the shortness of life's duration. Many who were present at the life. Many who were present at the life. obsequies to-day could look back to their first acquaintance with the now deceased sexton; when they were mere children, but who are now in aginations of some person with a mild mature years with more than half of form of hallucination, the fact of the life's battles already fought. They, too, are hurrying on towards their end, and "their days are swifter than a post;" but if the dead sexton had left minute record of all he has seen And it has left them with nothing to taken to the grave during his time, | hold on to but a slender thread binding of both old and young, it would make While the tender spiritual mother carefully ministers to the wants of her great insecurity of life's tenure and of indeed, but of spirits each one of whom and of good Catholics in all parts of and Times.

Patient Irish People.

But the Irish people have been pa-tient and long-suffering. The condi-tion of affairs, which the writer has but briefly referred to, is one well known to the student of Irish history. It is one that has gone on repeating itself in Ireland for hundreds of years, always existing, as the Pitts and Castlereaghs of successive generations gained control of Irish affairs. The record of the Tory party, from its earliest existence in Ireland, has been an unbroken one of corruption, bribery and rapine; its infamous laws and plots being carried out by brute force, frequently associated with a degree of cruelty and violence that would have excited the envy of a Nero. This statement can be substantiated by the most casual glance at the laws which were enacted from early in Queen the Catholic religion was seen, for Elizabeth's reign down to the passage of the Catholic Emancipation Act. Under these laws some nine tenths of when the lifeless remains were the population were oppressed, owing brought into the church and placed be to the discrimination made, and for the advantage of the favored few.

Until within a very recent date Catholics were only appointed when it of the sorrowing friends and their con-solation grew apace when they heard the priest from the altar steps dis course of the true end of man, of his destiny for a better life, his sure hope destiny for a better life, his sure hope of heavenly reward if he had merited appointment had to be made in resuch by the goodness of his sponse to the demands of the people. However, there has been a great impresent he took pains to dwell upon the consoling doctrine of purgatory. He spoke learnedly and clearly of the Church Militant, the Church Suffering and the Church Trimphant; and he

dwelt forcibly upon the sacred belief in the existence of that purifying place which some teachers have called "the vestibule of heaven," but which is in reality that terrible abode of cleansing fires which prepares the nonmost of the kind most in favor with the medical profession. It is the standard and, as such, the only blood purifier admitted at the Chicago World's Fair.

dwelt forcibly upon the sacred belief in the existence of that purifying place which some teachers have called "the vestibule of heaven," but which is in reality that terrible abode of cleansing fires which prepares the nonmortal sinner for heaven.

We don't know what impression the clear argument, from reason and from Holy Writ, may have made on non-Catholic minds, but it seems a strange to the complete for the place which some teachers have called "the vestibule of heaven," but which is in reality that terrible abode of cleansing fires which prepares the nonmortal sinner for heaven.

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We don't know what impression the clear argument, from reason and from the vestibule of heaven, "Bromline Business Man of Peterboro Curred of the place o

ANTS.

Remembering a notable paper on Catholicity in New England contributed to the Pilot by the Rev. A. M. Clark, C. S. P., two years ago, we read with especial interest his article on "The Revolt from Calvinism in New England Protestants is Catholicity. Strange as this may seem at first, a little reflection will show the force of his argument. New England," in the Catholic World for March. Father Clark knows this section of the country well. A New Englander of mature years, he has himself experienced the "revolt" he describes so forcibly, and has been a keen observer of its consequences in

many lives. When the kindly and equitable nature of the New Englander finally revolted against the terrible distinct ive principle of Calvinism-that "God died only for the elect and for those whom He had predestined to eternal life without any will of their own "-an essential of the Congregational creed of his inheritance, he could not become an infidel. Ministers suspect ed of heresy were tried by their fellows but the trial of disputed points of faith in the alembic of public discussion was much more widespread, and had more to do with the multiplication of sects among the children of the Pilgrims and

Puritans.
With Predestination, the old New Englanders had also held firmly to two great principles of Catholicity, the mystery of the Tripity and the Divinity of Christ. The religious upheaval resulted in large accessions to the Universalists, from those who simply gave up Predestination; and to the Unitarians from those who rejected faith in the Blessed Trinity and the Divine Christ as well; though many remained outwardly steadfast to the "Profession of Faith," who inwardly entertained on the subject of salvation opinions more honorable to God and comforting to man than those implied in said Profession.

At best, however, little enough was left of the pesitive religious truth which old fashioned Congregationalism retained from Catholicity; and of this, what withstood rationalism was in many cases undermined by superstition in the form of Spiritualism.

Says Father Clarke: "Besides those who profess Spiritualism as a religious belief, there are thousands of others who belong to the various non Catholic bodies, and who practice the same superstitions that Spiritualists teach. There is not a town of any considerable size, where the descendants of the New Englanders dwell, which has not its medium or clairvoyant, who gains a good living off the credulity of the superstitious. This practice of consulting the dead mediums has been the commonest cause, and the most fruitful one, in bringing men to forget the Catholic

held intact for over two centuries.
"Whatever one may believe about the spirits whom they consult; whether they are really spirits or only the immatter is that this superstition has been and continues to be a means of them to a world of folly, and, if what

in Boston a few years ago, showed copies of verses alleged to have been written by him in the spirit-land.

"How he has deteriorated!" cried a friend of the late fastidious literary vorker, at sight of the vulgar doggerel. Father Clark's assertion about the prevalence of Spiritualism and kindred superstitions in New England may eem sweeping to non residents who ordinarily credit this section with a high average of general culture. culture is not of necessity a protection against superstition; and we know but too well, that it is not only nor chiefly

THE DECAY OF FAITH AMONG the pennies of the poor that enrich NEW ENGLAND PROTEST. clairvoyants, yea, and "witch doctors in the Athens of America.

The final element enumerated by Father Clark, in the destruction of

Father Clark maintains that directly the people of New England by law allowed the Catholic Church to exist, then, logically they ceased to protest and should have joined it.

"The Church stood forth as her own witness to them : its doctrines were no longer unknown at least to thinking men, and yet they came not within her pale. One of them a few decades dead, in reply to the question 'Why do you not believe the Divinity of Christ? replied, 'Because the whole system of Roman Catholicism would follow.' Another not less famous remarked to some one when he came to him, announcing this discovery o truth in the Catholic Church, 'What, have you just found that out? I have known that for forty years; and ye he never became a Catholic." We could easily match these cita-

tions from our own experience. Father Clarke alleges no cause for the unwillingness of such men to enter the Church. What was, what is the hindrance? Is it pride of intellect, or pride of social position, inherited racial antagonisms, or an uneasy ap prehension of the moral curb to which he who would be a true Catholic must subject himself?

Father Clark complains of the round-about route by which New England converts ordinarily get into the Church. They turn their backs upon it in the first instance, and try almost every conceivable fad and ism, before they are convinced that Catholicity alone can satisfy their minds and hearts. Neither is he disposed to make much of conversions ically, although on the steady influx many a man of distinction is carried.

He would rather have us Catholics see the work that remains for us to do among non-Catholics; and that, after all, is more to the profit of our cause than a vain-glorious reckoning of our still comparatively small conquests .-

A Grateful Nobleman.

To the astonishment of every one and to the delight of the Duke of Norfolk, his only son and heir, whose early boyhood was marred by imbecility, deafness, dumbness and blindness, as well as by physical weakness in This practice of consulting the dead and following the advice given by the the reach of medical science, appears to be shaking off and growing out of the various ailments by which he was so sorely afflicted. He is recovering sight, intelligence and physical strength, the progress in this respect having been so rapid and so pheno menal that the young Earl of Arundel is able to take long tricyle rides along the public roads in the neighborhood of Wimbledon common, where he is spending the winter in a beautiful house taken for him by his devoted father. The latter ascribes the miracle worked in hisonly son exclusively to Divine intervention and as a reponse by Providence to the numerous pilgrimages which he has under taken with the poor boy to Lourdes, the world.

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London, Saturday. April 3, 1897

PASSION-TIDE.

Oa Sunday, the 4th inst., the Church recalls our thoughts to the period of our Blessed Lord's suffering by the celebration of Passion Sunday, the word passion signifying primarily suffering, as it is derived from the Latin word passio, which has this meaning. From Passion Sunday to Holy Saturday the Masses and offices of the Church are entirely directed toward leading us to meditate on Christ's sufferings and their purpose, which is to atone for our sins, and thus to re-open to us heaven which was closed to mankind by the sin of our first parents.

The Epistle of the day, which is taken from the 9th chapter of St. Paul's Epistle to the Hebrews, describes to us the sacrifice which Christ made for our salvation. He is described as a "high priest of the good things to come by a greater and more perfect there is no cause for this uneasiness. tabernacle not made with hand, that is not of this creation." In this passage the comparison is with the sacrifices and ceremonies of the Old Law, which served, for they had their efficacy solely inasmuch as they prefigured the sacrifice which was to be afterwards offered by Christ, and which alone was of sufficient value and efficacy to atone for sin and to propitiate Almighty God, from whom sin entirely separates us.

The Apostle describes that the b'ood of goats and other sacrifices of the Old Law were of small value compared with the blood of Christ, who offered Himself to His heavenly Father, an unspotted victim for the redemption of those transgressions whereby the human race was lost to salvation. Nevertheless the sacrifices of the Old Law had their value to sanctify those who were defiled. They derived that value from their relation to the blood of Christ, as it was the will of God that they should be used in public worship for this purpose. But "how much more shall the blood of Christ cleanse our conscience from dead works to serve the living God?"

The Gospel of the day describes the virulent manner in which the Jews Ablegate should be near at hand. pursued our Lord for a considerable time before their vengeance against Him was actually completed. He had been teaching the people of Judea for three years, and the Gospel tells us that "many believed in Him." Tois angered the Jews, and they sought occasion to entrap Him in His speech that they might use His answers to accuse Him of blasphemy or of treason against the civil authorities. He was, of course, aware of their design, but though He spoke plainly of their faults, and called earnestly upon them to forsake their evil ways, it was only by misconstruing His words that they could find a plausible excuse for accus ing Him. On the occasion mentioned in the Gospel for Passion Sunday He was especially plain in reproaching them for refusing to hear the words of God, and He told them of His divine mission so that "if any man keep my word He shall not see death forever."

He pointed out to them also that He was the promised Messias for whose coming the prophets longed, specify. ing Abraham who "rejoiced that he might see my day. He saw it, and

They objected that He was not yet fifty years old, and could not have seen Abraham; but in reply He indicated His eternity, and therefore His divinity saying: "Before Abraham was made, I am.

Thereupon the Jews took up stones to put Him to immediate death, but as which certain Protestants seem to feel the time of His mission on earth was owing to the coming of the Ablegate. not completed, it was not His will to Mr. Mills said : die thus then, and after passing through their midst unharmed He hid Himself from them.

In remembrance of His hiding Him-Eriday for the purpose of adorning nothing to do.

Christ through the solemn veneration of the crucifix on that day.

From the sacredness of the mysteries commemorated during Passiontime, it is the most holy and solemn part of the holy season of Lent. It has been celebrated by the Church from a very early period. In token of our sorrow for the wicked cruelty with which Christ was treated by the Jews, and also for our sins which made it necessary He should endure so much bitter persecution and torture, the "Gloria Patri" and other joyful expressions and psalms recited during the Mass and offices of the Church are for the most part omitted during Passion time, and especially during Holy Week.

THE PAPAL ABLEGATE.

Monseigneur Merry del Val, the Pope's Ablegate to Canada, has arrived in New York. He will rest there a few days and then proceed to Montreal.

The special purpose for which he has been sent by the Holy Father has not been announced, but there appears to be no doubt that the efforts made by the messengers sent to Rome, unoffici ally at least, on behalf of the Hon. W. Laurier, have been partly the cause of his coming .

There has been much speculation by the press regarding the object for which this delegation has been established, and some Protestants appear to be very much alarmed lest an effort may be made to make the Pope the actual ruler of Canada in place of the Queen. It is almost needless to say . One writer in last Saturday's Mail takes it for granted that the Ablegate's object is to interfere in some way in the settlement of the Manitoba school quesby its "divers washings" and other tion, and thereupon he says: "It is rites could not make him perfect that a constitutional dispute of our own, with which no foreign potentate has any concern." He continues :

> "Beyond question, the Ablegate comes here officially, so far as His Hol-iness is concerned. But before he can act officially he must be so recognized by Mr. Laurier, as this is a Govern ment matter, otherwise his mission would be a farce. Therefore if Mr. Laurier repudiates any Government connection with the Ablegate, then the Ablegate can do nothing.

We cannot speak from positive knowledge regarding the position which the Ablegate will have in rela tion to the Government, but the probability, as it appears to us, is that Mgr. del Val will not come as having any official relations with the Government His coming will, therefore, in this case, be a purely ecclesiastical matter at which Protestants have no occasion to feel any alarm, and his official character will not need at all to be form ally recognized by the Government There are undoubtedly many ecclesias tical matters on account of which it will be very useful that our Apostolic

The Hon. David Mills in an interwith a representative of the Ad vertiser of this city seems to be somewhat of the opinion that the Ablegate may imagine that he comes to Canada for the purpose of settling the school question.

Undoubtedly as far as the matter of conscience is concerned, whether Catholics may or may not send their chil dren to Mr. Greenway's schools, the Ablegate's decisions will be received with respect by all Catholics, but we cannot for a moment suppose that he would expect the Protestants of Canada to receive them with the same reverence. and as we feel certain that Mgr. del Val understands the circumstances of the country we do not suppose that he expects any civil recognition of his office, just as Mgrs. Satolli and Martinelli have had no official recognition from the Government of the United

We believe it will be found that Mgr. del Val's mission is intended solely for the purpose of settling disputes among Catholics, though it may be that complaints laid by friends of Mr. Laurier before the Holy Father against some of the Bishops and clergy of Q tebec may be among the matters on which he will adjudicate.

The following statement which was made by Mr. Mills is very reasonable, and should serve to remove the alarm

"If (he is coming) for the purpose of settling questions of controversy tween two sections of the Roman Catholic Church, or between prominent laymen of the Church and the hierself thus for a time, the images of archy, I see no objection. It is in that Christ and the saints in the Church regard a controversy between two secare veiled with purple during Passionis purely a matter of domestic concern
is purely a matter of domestic concern tide, and are unveiled only on Good with which the public generally have

THE SCHOOL QUESTION IN PARLIAMENT.

The question of the Manitoba schools has been once more discussed in Parliament. It was referred to first in the speech from the throne, wherein His Excellency the Governor General said:

"Immediately after the last session the Government of Manitoba was invited to hold a conference with my Ministers on the subject of the griev ances arising out of the act of that Province relating to education passed in the year 1890. In response t invitation three members of the Manitoba Government came to Ottawa, and after many and protracted discussions, a settlement was reached between the two Governments, which was the best arrangement obtainable under the ex isting conditions of this disturbing question. I confidently hope that this settlement will put an end to the agita which has marred the harmony and impeded the development of our country, and will prove the beginning of a new era to be characterized by generous treatment of one another, mutual concessions and reciprocal good will.'

This, of course, foreshadows the policy of the Government on the school question, and means that under the rule of the present Ministry nothing is to be done toward remedying the grievances complained of by the Catholic minority.

We have before now on several occasions shown that the arrangement arrived at between the two Governments is unsatisfactory. It is an attempt to delude the Catholics, not only of Manitoba, but of the whole Dominion, for so far from restoring the rights which Catholics enjoyed before 1890, and to which they are fairly entitled according to the decision of the Privy Council, it aims at perpetuating the oppression of the Manitoba Government. His Excellency's reference to the question, made on behalf of the Dominion Government, is a dec laration that the provisions of the Constitution by which minorities were supposed to be safeguarded against the oppressiveness of majorities in the various provinces, are not to be applied in favor of Catholics. Only Protestants are to be protected.

We are told that the so-called settle

ment was reached "after many and protracted discussions," and that it was the best arrangement obtainable under the existing conditions of this disturbing question." We do not doubt that the discussions were both numerous and protracted, and we are his best to bring Mr. Greenway and his cabinet to concede what is fair and just, but if he did so he failed miserably. The so called settlement makes absolutely no concession to the un doubted right of Catholics to Catholic education. But we take exception to the statement in the speech and in the address in reply thereto, to the effect that the agreement gives "the best obtainable terms under the existing conditions." Sir Charles Tupper's Remedial Bill offered far better terms. We do not by any means say that this bill was perfect in every respect, but it was at least an effort to do justice to the Catholic minority, and it was therefore a great step in the right direction, being on the lines indicated by the Privy Council as those wherein Catholic rights had been violated. By moving the six months hoist to this bill, we do not hesitate to say that Mr. Laurier was recreant to his duty, whether we regard him as a Catholic, as a Canadian, or as a statesman, and to tell us now that he could do no better than secure the agreement which has just been passed by the Manitoba Logislature is an insult and an injury to the Catholic body throughout the Dominion.

This pretended settlement is no set tlement at all. Sir Charles Tupper said truly during the debate on the

"I ask the First Minister to mention one of the privileges which were enjoyed by the minority before 1890, which is restored by the present ar I know of none, and rangement. have studied the bill carefully. While it gives nothing that Roman Catholics asked for, it confers upon them several things which they did not ask for, and which they had not enjoyed previously to 1890 . . . Not one single right has been resorted to which the Privy Council said they were entitled, but, instead, they had been given new privileges, so that the minority are now in a position to fall back and claim those rights which the Judicial Committee of the Privy Council held were theirs, and might also claim their newly acquired privileges since the Manitoba Act says that any concession once made by the Legislature to a minority can never be withdrawn."

way's crooked policy that while he thought he was permanently shutting tout the Catholic minority from the But independently of this fact, we

should instead have unintentionally conferred new rights upon them, yet such is really the case, and should the matter ever again be brought before the Privy Council, we have no doubt such will be the decision. But this is not at present a practical benefit, inasmuch as Catholics are denied even the rights they certainly possess, and this under an administration at the head of which is a French Canadian and Catholic : and the new rights gained are worth little or nothing. At all events, they are very far from giving the minority an opportunity to educate their children properly and religiously, which is what they are contending for. It is useless to say the question is settled by the recent act of the Manitoba Legislature, which makes the Laurier Greenway settlement the law now. Catholies will not and cannot accept such a law as a settlement, and the matter must still be agitated till justice be obtained. We presume that there will be an amendment to the address censur ing the Government for its duplicity n this matter. We hope such an amendment will be carried, as we cannot see that there is any hope that the present Government will take steps to see instice done.

Mr. Laurier in his reply to Sir Charles Tupper admitted that an injustice had been done to Catholics by the Manitoba legislation of 1890. He said:

"We went to the Government of Manitoba and said to them, 'the legislation of 1890 has inflicted a grievance upon the minority of Manitoba. have the authority of the Judicial Committee of the Privy Council that such is the case. Repair the grievance yourselves.

This would be very well if the Mani toba Government had responded gen erously, but they did not do so. We have already shown this at length in our columns; and if Mr. Laurier holds office now, it is because he and his candidates before and during last June declared that he would succeed methods of conciliation in gaining at least all that was aimed at by Sir Charles Tupper's Remedial Bill. He has failed in this. We would not hold him responsible for that failure if it came only from the obstinacy of the Greenway Government, but he is respon sible for having capitulated by giving up all that the Catholic minority demanded, and by now endeavoring to delude the public into the belief that even convinced that Mr. Laurier did he has gained all that Catholics require or ought to look for.

While we are willing to give Sir Charles Tupper credit for his Remedial Bill, and for his good intentions expressed in our behalf during the debate upon it, the stand he has now taken seems to us to be indefensible. While he appeared to be our champion on the eve of the election, now that the election is over and the battle of the ballots went against him, he declares that "the position now was that he discharged what he thought to be his solemn duty to his country and thought he had completed all he had to do in connection with the question.' If the honorable gentleman had been battling for justice to Catholics previous to June last why should an adverse verdict at the polls lead him to pursue a course of masterly inactivity? We could admire the noble baronet had he kept up the good fight. but now that he and some of his col leagues have declared that they will have nothing more to do with the school question we must take it that they are no better than those occupying seats on the ministerial side of the

## PRIVATE JUDGMENT AND

LATITUDINARIANISM. It scarcely needs proof that the reection of Church authority as the supreme tribunal to which all controversies and doctrinal doubts must be re ferred must result finally in the rejection of Christianity itself. The judgment of individuals in regard to matters of faith is too erratic a tribunal to be relied upon with any hope of arriving at certitude, and we might take it for granted that Christ would not establish such a tribunal as the supreme one in a matter of such import ance as the eternal salvation of mankind, unless at the same time He would illuminate the individual mind so that it would not be liable to error. That the minds of individuals are

not so illuminated is seen plainly in the fact that those who have adopted the Protestant rule of faith, which is that each individual is to interpret It is a curious result of Mr. Green- God's word for himself, have wanway's crooked policy that while he dered hopelessly into the most

rights which they really possess, he have God's word informing us that "no prophecy of Scripture is of private interpretation," and the reason given for this by the Apostle is conclusive against all who insist that they should interpret the Scripture for themselves without yielding obedience to the authority of the Church; for we are told that the reason of the law is: "For prophecy came not in old time by the will of man: but holy men of God spoke moved by the Holy Ghost." (2 Peter i. 20 )

As a preservative against the confusion which must necessarily result from the setting up of private judgment as the supreme arbiter of faith, Christ established His Church and commanded us to hear it under penalty of being regarded as the heathen and the publican.

It was always pointed out by Catholics that the necessary result of the Protestant theory of private judgment would be the disintegration of Protest antism itself and its final lapse into Latitudinarianism or unbelief, and in Protestant countries this is proving to be the case.

In some countries the progress in

this direction is more slow, in a great measure according to the form of gov ernment which prevails, the tendency towards utter unbelief being usually greater where the government is more democratic. Thus it has happened that in the United States, outside of the Catholic body, the great majority of the people are really without any religion at all, only a small fraction being returned as belonging to any Christian denomination, and even very many of those who are so returned be long to sects which have abandoned all the leading doctrines of Christianity, such as the Unitarians, the Universal ists, and many Congregationalists also, for though among the latter some con gregations have preserved the most salient dogmas of Christian faith, their peculiar organization, which makes every congregation virtually independent in itself, has led to the practical abandonment of Christianity among a large section of adherents.

This tendency is not confined, however, to democratic countries, but is growing even in those which are monarchical. Thus recent Scottish papers inform us that while the population of Scotland, and especially of the cities, is increasing rapidly, there is a marked and serious decline in attendance at the churches. This has been made evident by a recent census of church-goers taken in Glasgow, and there is no doubt that the same thing is true of other cities. The Christian Leader attributes this decline to the divisions which have taken place in Presbyterianism, on account of which territorial work has been neglected But it must be noted that the divisions are themselves the result of the sub stitution of private judgment for Church authority, as we have already explained.

The Leader further states that the day, 19th April. We return thanks reformed Presbyterian Churches which for the kind offer of Mr. Gelinas, but The Leader further states that the joined the Free Church twenty years ago have never increased. This is not much to be wondered at, for it is notorious that in all these Churches Freethought has made great inroads even among the clergy during the same period. The Leader makes the desponding remark on this subject, that, "It looks as if the end of the nineteenth century is to be like the middle of the eighteenth, and to close in the darkness of moderatism and the decay of evangelism." By moderatism we understand the writer to mean that indifference to religion which results from laxity in belief. But if a remedy is really to be looked for, it will be found only in a return to Catholic unity.

In Germany the same results are complained of, and it is besides remarked that in all the universities, as in Berlin, Leipsic, Halle, etc., there is a great falling off of students in the theological courses. There is an exception in two universities which are regarded as more orthodox in doctrine than the others, but the increase in these two is far below the decrease in the others. The decrease is openly attributed by the State Church or Lutheran press to the prevalence of Liberalism, which is another name for Latitudinarian tendencies. 'In fact any other result could not be expected from the causes we have indicated, and there is little doubt that even though in England and Canada the natural Conservatism of the people has made the progress in the same direction more slow, the same results may be looked for before the lapse of a long period.

DIANA VAUGHAN.

Our esteemed confrere of the French

Catholic press, J., P. Tardivel, has signified his intention of crossing the seas in order to be present at the public manifestation of Miss Diana Vaughan, so long declared, even by numerous organs of Catholic opinion, to be a myth. The editor of La. Verite took part in the anti Masonic congress held last September in the city of Trent. At that congress he listened to the arguments adduced in proof and in denial of the very existence of Miss Vaughan, a convert from High Masonry and Devil Worship, who has written a work entitled "Memoirs of Crispi," in which the most awful and striking revelations are made of satanic interference, through Masonry, in the political world of the nineteenth century and of the very times in which we live. To counteract and if possible destroy the influence which the reading of such diabolical horrors must exercise on all Christian communities the Masons raised the cry that no such person exists as Diana Vaughan ; that she is an invention of Leo Taxil. another convert from high Masonry, 35th degree, and that her descriptions of satanic assemblies and personal manifestations of imps in the form of angels of light are all the work of a diseased or highly wrought imagin. ation.

The order has so many influences at its command, and so many hidden sources of publicity, that several even of the most reliable vehicles of Catholic thought were entrapped into a publication and animated defense of the Masonic subterfuge.

The Univers (of Paris) and a famed Jesuit pamphleteer, Father Portalie, strange to say, took up the cudgels for the Masons and hounded down Miss Diana Vaughan as a myth, and if not a myth then one of the biggest frauds on earth. The latter, Father Portalie, pronounced her writings as unfit for publication, as injurious to faith and morals and as already on the Index.

The editor of La Verite replied vigorously to all attacks made upon the name and existence of Miss Diana Vaughan, and now when Miss Vaughan believes the time has come when she can safely emerge from the retreat to which prudence has so long confined her, and when she may appear publicly in presence of friends and foes, Mr. Tardivel is determined to be on hand, so that he may judge for himself whether all he has written of her existence and in her behalf be verified or not by actual tangible truth and facts.

In last week's number of La Verite Mr. J. P. Tardivel, replying to Mr. P. H. Gelinas, who proposed opening a subscription to defray his expenses,

"I have no intention of opening subscription, but we propose, dec volente, to be in Paris on Easter Monshall undertake the trip at our own expense and cost. No doubt we have friends in Paris who could give reliable information, but we want to be able to

judge for ourselves. "It has been cast up to us that we relied too much on things said in Miss Vaughan's favor, which reproach is undeserved, for we never employed any other method in the controversy than that of sound logic and the ordinary methods of rigorous criticism.

"The person called Diana Vaughan, whom we firmly believe to be such, declares that she will present herself to the public in Paris on the 19th April. Logically we must be there to judge for ourselves and to give loud and public testimony to the truth, whatever it may be. Fourteen days whatever it may be. intense suffering from sea sickness which we foresee shall not prevent us from fulfilling this duty. They say we are too zealous because Miss Vaughan has mentioned the probability of her coming to America and even to Canada. To which we reply: the future belongs to God and to God alone. Who knows if Miss Vaughan, with best wishes and intentions in the world, may not be able to fill this pro-Who can foresee what gramme? events may take place in consequence of this manifestation of hers on the 19th April?

"We shall be in Paris on Easter Monday if God vouchsafes to us life and health so far."

## EDITORIAL NOTES.

THE Catholic World Magazine preserves its character as a thoughtful periodical. While it has sufficient light matter to make it entertaining, it always carries some prominent article that is thought-provoking.

It was arranged that Dr. Lyman Abbot of New York was to deliver a lecture before the Young Men's Chrisian Association, but since the reverend doctor has publicly announced his unbelief in the history of Jonah and the authenticity Old Testament cancelled the Young Christia seem to endor views of the foundations of THE Socialist

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RIL 3. 1897.

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RIAL NOTES.

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nged that Dr. Lyman York was to deliver a the Young Men's Chris-, but since the reverpublicly announced his history of Jonah and

the authenticity of other books of the Old Testament, the Association has cancelled the engagement. The Young Christians are not prepared to seem to endorse the Latitudinarian views of the doctor, which sap the foundations of Christian belief.

THE Socialists of Austria have been very anxious for the establishment of universal suffrage, and at last, as far as this point is concerned, they have succeeded in obtaining it, but not by their own strength, as there are many outside their ranks who have favored this concession to the people. The first election has been held under the new law, and the result is a complete triumph for the Catholic party throughout the Empire. The Social ists and Radicals have been literally swept from the field by the first expression of the people's will under the new universal suffrage law.

THE clergymen of the various Pro testant denominations who run counter to the received doctrines of orthodoxy are becoming more numerous every day. By the latest despatches we learn that the celebrated novelist, the Rev. Dr. Watson, who, under the name Ian McLaren, has so accurately delineated Scotch character, is now charged with inculcating Unitarianism in his writings, and especially in his books "Mind and Master" and 'The Bonnie Briar-Bush." The charge is made by the Rev. Dr. Moore, and the trial will take place at the next London Presbyterian Synod. Dr. Watson, it is said, does not deny that his views are not strictly in accordance with what Presbyterians hold to be orthodox Christian doctrine, and that they favor Unitarianism, but he has declared to an interviewer that he is quite prepared to maintain them. The trial is likely to give nearly as much trouble as the celebrated case of Dr. Briggs of the New York Union Theological Seminary.

DR. CREIGHTON, the new Bishop of London. England, has caused quite a sensation by appearing at a confirmation service in mitre and cope, it being the first time that an Anglican Bishop has worn these insignia of office for three and a half centuries, that is, since the Anglican Church was originated. The object of all this is evidently to make it appear, in accordance with recent Anglican theories, that that Church is a continuation of the ancient Church of England, which was the Catholic Church in communion with the See of Rome. But the cowl does not make the monk, so neither | favorite air which erstwhile moved it does the wearing of mitre, cope, and crosier supply the want of valid Episcopal and sacerdotal ordination which have been pronounced by Pope Leo XIII. to be lacking in the Anglican ministry. To put the absurdity of thus assuming to possess Catholic priestly orders in a stronger light, the people are rebelling against these innovations, and in fact it was objected den revulsions from good or evil, as against Bishop Creighton's appoint- the case may be, produced by reading, ment to the See of London that it was his intention to wear Catholic insignia which is repugnant to the Protestantism of the nation. The objection caused the Bishop to dispense with the use of mitre, crosier, and cope at his installation, but probably he imagines that now that he is firmly placed on his Episcopal throne, he can afford to set at defiance the anti Ritualistic prejudices of many of his dioces

## The Jesuit Hall at Oxford.

The Oxford Magazine of January 27th has the following note concerning he Jesuit invasion of 'Varsity-land The Hall of Jesuit novices, which began its existence as Clarke's Hall last term, seems to have given it ouse the name of 'Campion Hall. The name recalls interesting memories f one of the most accomplished cuses in palliation of falsehood? scholars who ever came from Christ's Hospital to Oxford, and of a life of many adventures in an adventurous It is to be hoped that the thought those who hear the title will dwell rather on the elegant orator who pronounced the funeral oration on Sir Thomas White, in the peaceful days when Campion served his College and niversity, than on the bold missioner who at the early age of forty two suffered torture and death for his faith.

## Ritualism and Lent.

We are indebted to the Liverpool Catholic Times for the following extracts from a "Lenten Rule," recently distributed at an Anglican (Protestant) church in London :

'To visit the Tabernacle daily, . . . times a week, and when in the Divine Sacramental Presence to intercede for the reunion of Christendom the Holy Souls in Purgatory." "With the advice of my confessor to increase my communions during Lent ; to attend the late Mass on Sundays in Lent, even though I may have performed my obligation by having attended an early Mass."
We may well ask—What next?—

Chicago New World.

# LEAGUE OF THE SACRED HEART.

General Intention For April.

THE READING OF THE LIVES OF THE SAINTS.

Messenger of the Sacred Heart creasured up in our memory, and is received like the seed which, in due season, gives birth to thoughts and desires. If we do not attempt to assimilate indiscriminately all kinds of food, and if we shun with care whatever might prove hurtful; if we do not cast into the soil all kinds of seed, but those only which are useful, how much more discernment should we not exercise in the choice of food for the mind, and in the selection of the seed from which our thoughts spring. What we read to day with indifference will, when occasion offers, awaken, without our perceiving it, thoughts which will be for us a principle of salvation or of ruin. God suggests good thoughts for our welfare, the devil evil ones, of which he finds the germ with in us, to lead us to perdition; and we furnish him with a weapon whenever we are imprudent enough to store our memory with a multitude of evil and dangerous reminiscences. Though it may be very mortifying

to our pride to acknowledge it. we

ake, for the most part, our ideas from the books we read. Our pet authors, with whom we while away such pleas ant and, perchance, such dangerous hours, traffic freely with our sentiments; some they stifle, others they foster. They re-cast our way of thinking for weal or for woe, and at these very periods when genuine literature is discredited, we are helplessly trans formed into whatever it may please the writers, our masters, to pre-ordain. Unwholesome reading exposes us to the peril of losing our faith, our innocence, our peace of mind and eternity itself, by making us squander the precious time God has given us where in to earn endless happiness. How many readers, were they forced to be candid, would confess, in looking back over the years gone by, that they find the enduring impression of some indifferently written book, long since forgotten by the public, to which how ever they can ascribe a certain leaning of the heart, a certain bent of the mind, certain pleasures of the soul, and perhaps even certain events in their lives. One may attribute to its reading a more dreamy or more active imagination, another, a more ardent or a more unimpassioned sensibility, and a third, a more pronounced abhor rence of vice, while some unfortunate may acknowledge that by its perusal

their longings. One can scarcely realize how easily awakened and how lasting impression are in those fallow and virginal natures of childhood. A child may, natures of childhood. even till it reaches the years of manhood, be swayed by some affecting some touching simile, some to indignation or tears. Now, should the first book to fall into its hands voice only truthful thoughts and virtuous sentiments, what a precious and fruitful harvest would be sown for all time to come! But on the contrary what a blighting, what a laying waste in those ingenuous, unguarded souls, should they happen to drink in the

poison distilled from a corrupt pen Not to mention the violent and sudslow, continuous, progressive action, scarcely noticeable, working a change in the soul, just as food works a change in our bodies. The venturesome reader of questionable literature is yet to be found who has not been in

formerly when he spurned weak evasions? Have doubts never crossed his mind, nor temptations ever got the better of his heart? Is he not too often willing to affect that broad mindedness -in a reprehensible sense-which, when it cannot endorse everything read as precisely good or true, has no longer the courage to resent what is vile or to contradict what is erroneous, but would allege any number of ex-

The danger is all the greater nowa days as it is rare to find persons, even well to do in the world, who possess that solid instruction which would ren der them proof against the false principles and equally unreliable opinions set forth in the pages of our modern books, papers and reviews. The very infatuation with which they are sought after is sufficient proof of a deplorable ignorance, or at least of indifferent mental culture in the public which allows itself to be captivated by such triflings. The greater part, if not all, the prejudice existing among a certain class may be traced to the same source. Then, again, crimes against morality, scandals in high life, the nudities of the stage, the carnal fantasies of the studio, all are seized upon with avidity and laid before the public, because being sensational they readily command a market. And to render the lesson in evil still more telling, the profusion of illustrations executed with a skill deserving of a better cause, which accompany it, are for the most part indelicate, often bordering on the obscene, but at all

Books and papers professedly immoral or irreligious are oftentimes less

times sensual.

good, imperceptibly predispose the reader both to immorality and impiety, by sowing in the mind prejudices un favorable to religion and virtue. are on our guard against the former, for they excite but horror and disgust in the virtuous. The latter, on the contrary, not seldom affect the language of piety in the relating of scandalous Reading is the cultivation and nutrievents; nor do they begrudge amplement of the mind. What we read is praise to truth, the better surreptitious ly to palm off their errors on their readers. This tactic is more skillful, and for that very reason more danger ous. The poisonous teaching, artfully disguised, is unwittingly taken in

> which gradually ends in death. No, it is not possible that faith should survive unscathed the reading of irreligious books, especially when our passions are in league with our worst enemy. It is written that he who loves the danger shall perish in it. To escape so great a misfortune let us eschew every book or publication of which we have reason to doubt the soundness or morality, and faithfully conform to the rules of the Index, so lately revised, and imposed upon the faithful for their guidance, in an Apostolic Constitution, by Our Holy Father Leo

It lulls the soul by its treacherous

suavity, and holds it in a dreamy trance

XIII. But if we are in duty bound to avoid reading what will prove detrimental to our eternal interests, we should on the other hand make it a practice frequently to read books which will help us in the one great affair of our salva-tion. St. Chrysostom says: "It is hardships than lose the instruments of Neglect or disrelish of pious reading ymptom in the maladies of the soul. What hopes can we entertain of a perng or beneath his notice? By pious neart are purified and inflamed. Devout persons need no incentive to 'in their little corner with a good Worldly and tepid Christians stand certainly in the utmost need of this help to virtue. The world is one whirl of business, pleasure and sin. Its torrent is always beating upon their hearts, ready to break in and submerge them in its flood, unless frequent pious reading and consideration oppose a strong breakwater to its he awakened passions insatiable in

The more deeply a person is im mersed in worldly cares so much the greater ought to be his solicitude to find leisure to breathe after the distractions of business and society, to cleanse his heart by secret prayer, and by pious reading afford his soul some spiritual reflection, just as the wearied laborer, after the day's work, recruits his spent vigor and ex hausted strength by allowing his body necessary refreshment and repose

If we are once fully persuaded that that we should devote some time daily to this salutary exercise it will not be hard to choose for our reading an appropriate book and one of real merit.

with some show of reason, to prize a book according to the literary finish the very circumstances of their imparted to it by the author; but it condition, whether on the throne, derives its worth to a still greater ex tent from the subject-matter. When there is question of a biography its main interest is grounded on the merits of the personage whose career is recorded. From this common sense principle it is easy to understand fluenced, and more than he would wish the importance we should attach to acknowledge, by the constant perusal of such books.

Has he still the same lively horror of evil, the same keen sense of duty as forwardly when he same are a registral anteresting with a daily spiritual anteresting which he importance we should attach to the reading of the Lives of the Saints. These portraitures of God's friends "furfictual anteresting" with a daily spiritual anteresting which he importance we should attach to the reading of the Lives of the Saints. These processing are also should attach to the reading of the Lives of the Saints. These processing are also should attach to the reading of the Lives of the Saints. These processing are also should attach to the reading of the Lives of the Saints. These processing are also should attach to the reading of the Lives of the Saints. These portraits are also should attach to the reading of the Lives of the Saints. These portraits are also should attach to the reading of the Lives of the Saints. These portraits are also should attach to the reading of the Lives of the Saints. These portraits are also should attach to the reading of the Lives of the Saints. These portraits are also should attach to the reading of the Lives of the Saints. These portraits are also should attach to the reading of the Lives of the Saints. spiritual entertainment, which is no ess agreable than affecting and in structive. For in sacred biography the advantages of devotion and piety are joined with the most attractive charms of history. The method of forming men to virtue by example is of all others the shortest, the most cumstances and dispositions. Pride re coils at precepts, but example instructs without usurping the authoritative air of a master; for, by example, a man seems to advise and teach himself. It does its work unperceived, and there-fore with less opposition from the passions which take not the alarm. influence is communicated with pleas ure. Nor does Virtue here appear barren and dry as in discourses but animated and living, arrayed with all her charms, exerting all her powers, and secretly obviating the pretences, and removing the difficulties which

self love never fails to raise. "In the Lives of the Saints we see the most perfect maxims of the Gospel reduced to practice, and the most heroic virtue made the object of our senses clothed, as it were, with a body, and exhibited to view in its most attractive dress. Here, moreover, we are taught the means by which virtue is obtained, and learn the precipices and snares which we are to shun, and the blinds and by ways in which many are bewildered and misled in its pursuit The example of the servants of God points out to us the true path, and leads us, as it were, by the hand into it, sweetly inviting and encouraging us to walk cheerfully in the steps of those that are gone before us.

"Neither is it a small advantage dangerous than those which, outwardly that, by reading the history of the warmth for the heart.

Saints, we are introduced into the ac quaintance of the greatest personage who have ever adorned the world, the brightest ornaments of the Church Mil itant, and the shining stars and suns as regards their moral and practical of the Triumphant, our future companions in eternal glory. While we ad mire the wonder of grace and mercy which God hath displayed in their favor we are strongly moved to praise His adorable goodness.

And in their penitential lives and holy maxims we learn the sublime lessons of practical virtue, which their assiduous meditation on the divine word, the most consummate experience in the deserts, watching and commerce with Heaven, and the lights of the Holy Ghost, their interior master, discovered to them. But it is superflu ous to show from reason the eminent usefulness of the example and the history of the Saints which the most sacred authority recommends to us as one of the most powerful helps to virtue. It is the admonition of St. Paul, that we remember our holy teachers and that, having the end of their con versation before our eyes, we imitate their faith.

Had we any doubts concerning the efficacy of the reading of the Lives of the Saints in leading men to virtue, we need but consult the History of the hurch. There we are sure to find, besides the weighty testimonies of eminent and holy writers who proclaim the power of this spiritual help, numberless examples of sinners converted by it to a heroic practice of piety. St. Augustine mentions two courtiers who were moved on the spot impossible that a man should be saved to forsake the world and become who neglects assiduous reading or fervent monks by accidently reading consideration. The craftsman will the life of St. Anthony. St. John rather suffer hunger and all other Columbin, from a rich, covetous and passionate nobleman, was changed to his trade, knowing them to be the means of earning his livelihood." St. Mary of Egypt. The Duke de St. Mary of Egypt. The Duke de Joyeuse, Marshal of France, owed his and instruction is a most fatal perfect conversion to the reading of the life of St. Francis Borgia, which his servant had one evening laid on son to whom the science of virtue and the table. St. Ignatius of Loyola, of eternal salvation seems uninterest- during a long convalescence from the effects of a wound received at the siege reading the mind is instructed and of Pampeluna, wished to while away enlightened, and the affections of the time by reading tales of knigh errantry. As no such books were at hand he reluctantly took up the Live assiduous reading or meditation. of the Saints, and from a worldly They are insatiable in this exercise, minded soldier became a grea and according to a saying of Thomas servant of God and the founde a Kempis, they find their chief delight of the Society of Jesus. Palafor of the Society of Jesus. Palafox relates that a prominent Lutheran minister at Bremen, known in his day for several works which he ha printed against the Church, purchased the life of St. Theresa, written by herself, with the intention of confuting it; but, after attentively reading it over, was himself converted to the Catholic faith, and from that time led a most edifying life.

But to appeal to our own experifrom his spiritual lethargy, and con ounded at his own cowardice when e considers the fervor and courage of the Saints? All our pretences and oolish objections are silenced when we ee the most perfect maxims of the Jospel demonstrated to be easy by example. When we read how many young noblemen and tender virgin have despised the world and joyfully embraced the Cross and the labors of penance we feel a glowing flame kindled in our breasts, and are encouraged to suffer afflictions with patience, and cheerfully to undertake suitable practices of penance. Whilst We are accustomed, and no doubt we see many sanctifying themselves in all states, and making marriage, or in the deserts, the means of their virtue and penance, we are persuaded that the practice of perfection is possible also to us in every lawful profession, and that we need only sanctify our employments by a perfect spirit, and the fervent exercises of

religion, to become saints ourselve without quitting our state in the world. "When we behold others, framed of the same frail mould with ourselves, many in age or other circumstance weaker than ourselves and struggling with greater difficulties, yet courage ously surmounting and trampling upon all the obstacles by which the vorld endeavored to obstruct their virtuous choice, we are secretly stung within our breasts, feel the reproache of our sloth, are roused from our state of insensibility, and are forced to cry out: Cannot you do what such and

such have done?" By way of conclusion, let us sum up the motives which induce us, if we have not already long since adopted the practice, to read a page or so every day of the Lives of the Saints. The Saints were the particular friends of God. What, therefore, can there be more admirable, more sublime and more instructive than the record of the familiar communings of God with His creatures?

The Saints were heroes: therefore their history is above all useful in forming men of character and valiant Christians. The saints were the greatest bene

factors of their race; therefore the

portrayal of their lives is best calcu-

lated to enkindle in the hearts of a

generation, chilled with egotism, the flame of an all devoted charity. The saints are actually our intercessors before the throne of God. Is it not proper that we should know something of the life of a friend, a bene-factor, a saviour? The saints deserve all these titles of our gratitude.

After the Inspired Writings, there is no reading, from a moral and rethe reading of the Lives of the Saints. They are indeed light for the mind and ing of the theory that the world moves

Theoretical asceticism is not to be grasped by every intellect. The Lives of the Saints are in general intelligible to the least cultivated mind, especially aspect. And then, we never understand better the science of spirituality than in seeing it put into practice.

The heart also has its share of profit. Exampla trahunt, example is an in spiriting leader, and experience is ready to vouch for the all but irresist ible force of this incentive.

But that the Lives of the Saints may be productive of all these desirable results we must shun several pitfalls, and first curiosity, for it would be a great mistake to read the Lives of the saints as we would an ordinary tale or history. Next precipitation, as it is important to read with attention and with calm, so as to savor, as it were, the admirable deeds and sublime vir tues which abound in the Lives of the Saints. We must also avoid presump The saints have often followed : path upon which it would be rash to enter without a special call from God. Visions, revelations and miracles are not the constituents of virtue, and are

But let us read the Lives of the Saints with simplicity and a pure heart. Our Lord has said: Blessed are the pure of heart, for they shall see God. And this comprises the understanding of the things of God and the maxims of spirituality. Let us read them with a heart detached from all affection for sin. We relish better the examples we strive to imitate, and the saints who set us these examples were wholly de tached from all created things. And lastly, let our reading be accompanied with a strong desire of progressing in

wholly beyond the control of the human

PRAYER O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Di vine Heart, in union with the Holy Sacrifice of the Mass, in reparation o all sins, and for all requests presented through the Apostleship of Prayer: in particular that we may all relish and ractice assiduously the reading of the Lives of the Saints. Amen.

WHERE THE CHURCH STANDS

Archbishop Ryan Defines the Position of the Catholic Church Towards Sacred Scripture.

Archbishop Ryan, of Philadelphia, in an interview given to the press of that city, the other day, very clearly defines the position of the Catholic Church regarding the Bible. The Archbishop told the reporter that he had read of the views held by the minister who regards the story of Jonah as an allegory, and, he said, he did not see how this minister could stop at this stage without going on further and demolishing all miracles recorded in biblical history, because as one transcends the limits of human reasoning and natural phenomena so do all. On this point the Archbishop says, further: "What is true of special Catholic doctrines is true also of many of the objections brought against revelation. Much ridicule has been thrown upon the story of Jonah being swallowed by a whale. And whales have been measured and statistics have been given, to show the impossibility of the fact. Now, it appears that there is not a word in the original text of the Bible my final interpretation of it without a about Jonah being swallowed by a whale at all. The Scriptures indeed Scriptures uninterpreted lead to any say that 'God prepared a large fish' to wallow the pro ors, not all, thinking there could be no fish capable of doing this, but a whale, so translated it. The Douay version, and indeed all the versions I have consulted, translate it a 'large fish' in the Book of Jonah in the Old Testament. In the New Testament, the English Protestant Bible translates the term 'whale,' whilst the revised edition adds 'sea monster' in the mar The Douay New Testament grees with the English Protestant Bible (old version) with note in edition of Haydock that the original word means large fish, while that of Arch bishop Kenrick, of Baltimore, has the term fish in both Old and New Testa ments. The matter would be of little or no importance if it had not been magnified by ridicule. Now, naturalists, who in the end

will be found more the friends of relig ion than of infidelity, have discovered that there were in those early days sea monsters so large that they could have contained Jonah and some of his companions. And to say that God-the God who created the sea and all that is -could not have preserved His prophet within the body of such a creature is as unreasonable as it is irreligious. Again, how much ridicule has been thrown upon the story of Joshua telling the sun to stand still in the heavens. It is said that if Joshua or his inspirer knew the Copernican theory, that the sun did not move at ail, he would not have commanded it to stand still. command something to stand still that is already standing is an absurdity, and, therefore, neither Joshua nor the being who is said to have inspired him understood creation, knew what everybody knows now. Again, it is said that if the earth did stand still, all creation would be cast into chaos, and universal destruction would be the result. Joshua did not know the Copernican theory? Did Copernicus know it? Yet we speak of the sun rising in the east, passing across the heavens and sinking in the west. Some skeptic in the distant future, reading our almanacs, will imagine we knew nothing of the theory that the world moves and the sun stands still, for we are being who is said to have inspired him is no reading, from a moral and re-ligious point of view, comparable with tic in the distant future, reading our

chronicling what we call the 'motions of the sun.

"You may say we speak from ap

pearances. So did the Scripture, the office of which was to teach truth, religious truth, not science. But how is t possible that even the earth should stand still and all nature not fall into chaos? Impossible if there was no God to sustain it. This truth applies to the story of Jonah, the story of Joshua and to the stories of all mira eles, that the God who created physical aws can suspend them, can change them, because physical laws, unlike moral laws, are arbitrary on the part of God. Such moral laws as are founded on the essence of things right or wrong cannot be changed. They are intrinsically right or wrong and God cannot, will not, change them, because it would be wrong or saying talsehood. But physical laws are arbitrary. might have decreed such an order of laws that a stone flung upward should continue to fly up like a balloon, as well as fall back to the earth and that the balloon should fall to the earth as well as mount upward to the skies. could, therefore, have suspended His laws, or caused light like that of day to continue, or He could have in the beginning, when He founded His laws, have provided for the prayer of Joshua Or He could as He foresaw all things. have kept Jonah alive in the belly of a fish despite that man is an oxygen breathing animal, and have made this shipwrecked stranger convert the heathen city of Nineveh with a few words. The most absurd, the most narrow-minded of all objections are the ob ections to miracles-tying God's hands in His own creation and limiting His

The Catholic Church, Archbishop Ryan pointed out, cannot become in ences of individual interpretation of the Scriptures such as now agitate the Protestant Churches. On the other hand, the Protestant right of private interpretation of the Scripture involves logically the right of rejection of those points which the reader cannot accept and the right of skepticism on those points on which he is in doubt. There may be creeds to direct him, there may be learned men to instruct him, but the creeds and the learned men and their teaching come also within the domain of private interpretation and there is no living speaker with authority to explain what is their true meaning when in doubt. We quote the Archbishop again :

"In a State it is only necessary to have a supreme court that is final, whose decision, whether right or wrong intrinsically, is yet final, for unity then follows. But in legislating for the intellect itself, in deciding for me what I am to believe when I am in doubt, not merely what I am to do, but what I am to believe, if the tribunal of last resort be not an unerring one, the doubt remains. If that decision can be wrong, I can still be right, though I oppose it. Hence, it seems to me the logical necessity for a supreme court in spirituals to decide and end disputes unerringly for the intellect itself. I think that an unerring tribunal is essential for certainty in matters of faith, and that it was this, judging the Scriptures for ourself, and not receiving authori tative interpretation, that has led to much modern skepticism. never do to say : 'Well, you have the Scriptures themselves.' The question is as to their truth and meaning. law cannot decide a law. I cannot get supreme court; and neither can the thing in most minds than skepticism

## Young Creelman's Scapu'ar.

Young Creelman, the intrepid young midshipman who has just been rewarded with a medal by Congress for his bravery in plunging into the sea to save a drowning boy during the late hurricane around Hatteras, was almost exhausted when they lifted him aboard. On removing his clothes they lifted his scapular and would have removed it, too, but he caught it and said : "Leave it; it saved me from the sea."-Western Watchman.

## LINDSAY.

ILVER JUBILEE OF THE MOTHER SUPER-IOR—BISHOP O'CONNOR ATTENDS THE ENTERTAINMENT IN HONOR OF THE

Sitting yesterday in the prettily decorated music hall of St. Joseph's convent, one only regretted that it was necessary to debar the public from such a treat as the concert prepared for the Mother Superior proved to be. On the occasion of her silver jubilee her pupils thus united to express in song and music their gratitude and love for their teacher. The Bishop of Peterborough and Father Casey. together with Monsignor Laurent and Father McGuire, were present to offer comgratulations and to encourage the children. The programme was well selected and admirably carried out. The opening number was a duet by Misses Edith McGee and Florentine O'Leary, followed by a chorus from the assembled school children. A prettily-worded address was then read by Miss Mary Brady, and atterwards followed well-rendered solos, quartettes and instrumentals. Particularly enjoyable were a fairy operetta by six tiny fairies and their queen, the violin selection by seven young ladies, the mandolin and guitar instrumental, the double quartette, and last, not least, the little market song so charmingly given by little Ella Brady.

Toward the close of the entertainment four mee mails, to the seven matter than the total to make the matter than the sent than the matter than the close of the entertainment four mee mails, to the matter than the close of the entertainment four meet mails.

CHAPTER VI. A NEOPHYTE. - MY FIRST COMMUNION.

I returned to see Father Donelan, the day succeeding this interview with my dear father, in order to be advised as to my precise duty, for it seemed to me that except as to the deleve of housest of the deleve of housest of the deleve of housest of the deleve of the state o lay of baptism, filial obedience was re

Father Donelan, although dreading the peril of delay, during which I would be deprived of the support of the sacraments, yet agreed with me that my father's commands were reasonable, and the promise he had volunteered to make me was generous. He counselled obedience. As to my baptism, he said he would at once baptize me, as the danger of remain-

ing unbaptized was too great.
I accordingly went with my pastor into the church, and I was baptized within the beloved and consecrated walls of old St. Matthew's. I had entered the church a heathen; I left it a rejoicing neophyte, received, through this sacrament of regeneration, into

the one true, holy, apostolic Church, so long sought for sorrowing. Could I ever, ever, be thankful enough, that during all these years of weary wandering I had been pro-

With affectionate pastoral admonition as to my course of life during the coming year, when I must mainly rely upon prayer, and the injunction to send at once for a priest if I fell ill, I left the house of God. My heart was so filled with joy, I hastened at once to the Georgetown Academy to share my thanksgiving with one devout soul be fore beginning to wear my mask of

I hastened to see dear Sister Eulalia. I could not hold my peace for a whole year without seeing her. What a rapturous meeting it was! "I am just baptized, Eulalia; the waters of regeneration have passed over my darkened soul, and washed away all stain of original sin. Eulalia, I am wearing my transfiguration robe,

Eulalia embraced me again and gain. "Would to God," she sighed, it had been His holy will that you could have died in your baptismal in-nocence, then and there!"

The disciplinary year of trial sped onward. It was consoling to know that the priest and the nun remembered me in their prayers. Nor was I forgotten at the Holy Sacrifice.

The succeeding winter was a gay one, as are all Washington winters in social circles. There was an unceas ing round of dinners and dances. My father sacrificed for me much of

his valuable time, which must have been done by additional hours of night work. He attended me to the assem-blies, and I marvel much, as I recall pressed he was with public affairs, that he found it possible to be so gen erous in my regard. But he never alluded to the compact between us. did not venture to break this silence, but I understood that this refraining from all allusion to so important a sub ject, was an appeal to my honor.

The winter passed away, and as I never liked summer places of resort, but found that sort of community life most disagreeable, I was allowed to spend the coming season with my father's sister, with whom at one time I had made my home.

I was unprepared for an unexpected trial. My pious Presbyterian aunt re-newed her earnest solicitations for me to become a member of her Church.

She was more and more uneasy at my apparent apathy. She was particularly miserable because I declined to go with her to church. She reminded me how changed I was, and she lamented the deadening effect of Washington gayety on my soul.

In order to reassure her as to my soul's state, and to spare her such grave anxiety in my regard, I con fided to her that I was really a Roman Catholic, and only waiting for a pro bationary period to elapse, required by my father as a test of my sincerity.

But I was gravely mistaken in my attempt to allay her fears. I could not have imagined that this information, this confidence as to my religious sen timents, could have given her such

When one becomes a Catholic, the change is so radical that it is difficult to realize that one has ever been any thing else.

This was now my habit of soulpart of my very being-and I could ot think of myself as a pariah among the zealous professing Christians

As to downright opposition, I fancy I would rather have enjoyed that, for my father's stern Puritan blood asserted itself in a combat.

Had dear aunt reproached me. might have been quite pleased. was made utterly wretched by her tears, her sadness, her sorrow, her humiliation. She was so ashamed of my choice! She could not understand why I ever dreamed of going to the same church as "Bridget and Patrick," as she put it, and she supposed I would presently choose my associates in that direction. These views of hers were a heavy trial to endure, for it pained me much to grieve her.

She was so sure that Rome was the abomination of desolation, and there was no doubting the sincerity of this estimate in her own mind.

I had already commenced some Catholic practices, and I used my prayer book in my room. Presently I could not find either of correspond to it, or you will make these helps to meditation, and their shipwreck. . . . He has given loss inflicted a sense of bereavement you the grace of faith."

and isolation. I was deprived of my

ompanions.

Many years later on, my good, kind, zealous relative, confessed to me that her views were broadened; that she no longer felt that I would lose my soul, as she had very different feelings toward Catholics from those she at first held.

She mentioned to me that, impelled by a sense of duty to me, she had at that time hidden away my rosary and prayer-book, as she did not think it right to let me indulge in these Popish

I laughed heartily at the recollection of my sore bewilderment, in which she joined when it was explained to her.

I must confess my weakness, but I was so touched by my aunt's sincere grief, that, on parting from her to re turn to Washington, I promised to wait six months in order to gratify her before making my first Communion.

I had indiscreetly confided to her the period of time my father required as a probation, and she at once conceived the idea of persuading me to extend this time for her sake, for was she not my second mother?

these repeated delays it was hoped that I would altogether change my mind. She promised me that if I would grant her this request, she would at least feel that I was not too precipitate. As to being reconciled to my becoming an out-and out papist, that would be impossible. Finally, as I have said I yielded to these importunities. It was a great risk, and I tremble when I think of it. Had I consulted a priest I would have done better. But I stood quite alone; no confessor, no one Catholic friend near.

A second gay winter succeeded the first, and perhaps my father may have thought that I was no longer in danger of becoming a Catholic. But whatever may have been his hopes or fears, he never again broached this painful subject, but let that one only conversation we had, stand as an agreement between us. Amid such multiplied distractions, and removed from all Catholic influence, God was indeed most compassionate not to with draw the gift of faith.

Finally the prolonged period of pro bation was at an end for me, and I was at liberty to make open profession of my faith. Meantime I had seen much of society, and understood the full purport of the step I was at last ready to take. I was invited by the saintly Mrs. Ewing, the mother of Mrs. General Sherman, to stay with her during the weeks of immediate preparation for my first Communion.

was most happy to be with her. Mr. Thomas Ewing was then, if I remember aright, in the United States Senate. He and my father were old and close friends, and in some underdertakings, business partners, as well as politically allied.

It was almost like a home, as Mrs Ewing took so deep an interest in my Catholic profession. Everyone loved Mrs. Ewing for her many good deeds and sincere and unaffected piety.

During her residence in Washing ton, when Mr. Ewing was in the Sen ate and a Cabinet officer, and she was compelled to fill a certain official place in the world, she was not of the world. She had singular simplicity of nature, and was exceedingly benevo Her opinions of people were never censorious, but always kindly, and she was so charitable, that I am sure she must often have been imposed upon, as in her official position there was an unending appeal to her sympathies. She was especially noted for her charities, and her daughter, Mrs Sherman, exercised the same Chris-

tian virtue of giving.

General Sherman once said to me, alluding to the unending almsgiving of his wife: "It is dangerous for Eilen to live so near this orphan asylum, as she will end by taking in their washing, and supporting them entirely." The General's wit was not without reason. At the time I went to visit Mrs. Ewing and prepare for my first Communion, there was a very zealous priest there, as pastor of the church in Lancaster, Ohio, the Rev. Father Young, who many years later became Bishop of Erie. He was a Maine man, rather brusque in man He was a ner, but earnest and warm-hearted shall always hold in grateful recollection the painstaking care he be stowed upon me.

I did not then require much actual instruction, perhaps, but I did need to be well fortified in order to maintain a steadfast resolution, as I had not a single Catholic relative, and I loved my family very much. I was about to isolate myself in all that affected me most deeply. At the time, Father Young impressed me as being very severe. He would not permit the least compromise, and I can never thank him enough for starting me in the straight and narrow path.

At last the blessed day dawned when I was to receive our Lord. I had the joy to call myself a Roman Catholic before the world, to approach His holy altar as one of the faithful.

It is one of the graces given to God's anointed to read the souls confided to their care. Our confessors can make us know ourselves as we never can from our own searching.

This good priest read my soul aright. He failed to find the higher virtues, but he did discover the one talent confided to my keeping.

Through life I often recall his part ing admonition. He said: child, you have one special gift in a superior degree. God has bestowed upon you one grace. Be prayerful to

munion I went to see my aged grand-father. He was advanced in years, but retained the charm of French viv acity. My heart sank within me as I thought how much pain my becoming a Catholic had inflicted on those near est and dearest to me, and I dreaded meeting this beloved relative. I reflected with bitterness what a trial it was to have cast any shadow over the sunset of a well-spent life. He who had been more tender to me than any one, and who had so thoroughly sym ing heard my grandfather allude to

Soon after I made my first Com-

pathized with me, even in my erratic moods. I could not recall ever havthe subject of religion, and I shud-dered as I bethought me of those dreadful French infidel books. haps he had been led astray by these writers; yet again, I remembered that I had never heard him speak slightingly of religion, and he had a pungent wit, telling good stories of his boyhood days in France. Since the early settlement of Gal-lipolis, no priest had even been there.

Did not that fact explain why he had ceased to be a practical Catholic? I knew that we had Catholic traditions, for when I told my Aunt Madeleine that I wished to become a Catholic, she had very kindly given me various Catholic souvenirs, brought over from France. Several pictures—some whole Agnus Dei, in shell frames,—and a very odd old medal. The inscription "Dame de Liesse" was engraved on one side of this medal, with an image of our Blessed Lady upholding the Infant Jesus, and on the reverse side, a crucifix with the inscription "Inri."
"What can it mean?" I asked.

"What can it mean?" I asked My aunt said: "Something popish, tossing it to me. "Yes, I knew that," and having been brought over from France by grandfather, I was glad to have it. These slight traces were all that remained of the faith of a past generation.

Imagine my joyful surprise when, having announced to my grandfather that I was a Catholic, he became greatly excited and quite overjoyed. The closed fountains of his heart opened, his memory of early days revived. I sat down beside him, as he told me the thrilling story of his mir-aculous cure when a lad, brought about through the vivid faith and prayers of a saintly mother.

Suddenly, as if afraid to trust him self to the full force of these sacred memories, jumping up he called to his favorite pointer Medor, who was trained to dance as he played, and who only understood French. Then tak-ing his flute, he said: "We must dance, Medor; this is a joyful day." And as he played the plaintive old air, "Malbrook." we all three danced to-gether, as David had done of old, before the Lord.

This form of jubilant thanksgiving being over. I said with panting breath for I had taken high polka steps with a right good will:) "But, grand papa, when our 'Lady of Liesse cured you, was nothing given to you as a proof?

"Vraiment Mignonne," he said. 'my crutches were left, with many others, on the walls of the church, and a medal was given me; but," added sadly, "since many years, this medal is lost."

"On, no." I cried in infinite glad-ness, "Le bon Dieu has taken care of that. Your only Catholic child has this token of the piety of your mother, and of the gracious love of 'Notre Dame de Liesse.'"

## Of Swearing.

Let me advice you to avoid swearing, as there are reasons for doing so on which I recommend you to reflect: Swearing makes God your enemy. Swearing makes good men avoid

Swearing brings down upon your self the curse which you pronounce up on another.

Swearing shuts you out from the Kingdom of Heaven. Swearing drives away the Holy Spirit of God

Swearing makes the devil your friend.

Swearing gives the devil power over your soul.

Swearing makes bad men seek your company.

Swearing hardens your heart. Swearing increases the number o

Swearing opens to you the door of

the bottomless pit. Let me ask you what good does swearing do you? None.

What harm does it do you? It destroys your soul. Bless and curse not. came to bless mankind. you wish to undo all that He did for

Do you wish Him to take away His blessing from you, and leave you nothing but a curse? Then do not spear. Monitor.

The rapidity with which croup develops calls for instant treatment; and yet few households are prepared for its visits. An admirable remedy for this disease is Aver's Cherry Pec toral. It has saved hundreds of lives and should be in every home where there are young children.

Baby Eczema and Seald Head.

Infants and young children are peculiarly subject to this terrible disorder, and if not promptly arrested it will eventually become chronic. Dr. Chase made a special study of Eczema and diseases of the skin, and we can confidently recommend Dr. Chase's Ointment to cure all forms of Eczema. The first application soothes the irritation and puts the little sufferer to rest.

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves' Worm Exterminator is pleasant, sure, and effectual. If your druggist has none in stock, get him to procure it for you. Baby Eczema and Scald Head.

### A PROTESTANT WRITER'S PRAISE.

Writing in the current issue of Lip oincott's Magazine of the work accom olished, two hundred and fifty years and more ago, by the Jesuits founded the famous missions in South America, Henry Granville says of those zealous ecclesiastics:

"These priests were frugal, laborious and intelligent, conducting their administration with a systematic order and discretion that have never been excelled, combining religion, fatherly love, good discipline and despotic power in such form as to gain respect, exact reverence, and enforce a Willingly fear of their displeasure. the wild children of the forest came among them and gave their souls and their little ones into the keeping of the They worked their task Church. hours each day, ate what was issued to them, attended the church and the festivities that were provided for them, listened to the trained bands of music and bell chimes that made joyous their hours of rest after the day's toil, enjoying comforts, pleasures, and a security never dreamed of before. No lawyer, shop keeper, politician, or tax-collector had a home with them not an inn, drink shop, or country store was in all the land; to work, eat, sleep, and praise God was there the whole duty of man.

"Agriculture consisted in cultivating rich fields near the towns and cities, where all resided save those who looked after the breeding o cattle, horses, etc., or were on special service under the direct command of the priests or their assistants. produced an abundance for their own consumption-rice, beans, corn, man dioca and vegetables and fruits of all kinds. Cotton and hemp they raised and spun and wove into cloth for the community, while 'mate' and hides were exported to pay the taxes, to buy few articles to adorn their churches, or to supply any special need.

"The camps, in the vigor of their freshness, stocked with horses and cat tle that were nursed with the care of industrious and intelligent husband men, in a short time gave great re-To day these camps would show the same results under the same condi tions, which, however, do not now Then the camps were fresh exist. and space unlimited, and there were ever new pastures to which to drive their flocks; to day the fields are grazed over, year after year, to their full extent, with no new pastures to fall back upon. Soon, by the energy of these workers, the in crease of supply exceeded the demand and, export being impracticable at that time, they had no recourse save to go on increasing it further and further, until all reveied in the fatness of the land as far as an unbounded supply of meats for consumption or animals of burden was concerned.

"Here would seem to be all the elements that could be desired for the creation of an ideal community, and a time sufficient to develop its virtues From 1631 to 1768 the Jesuits ruled undisturbed over all this vast Dominion. They were expelled from Para and Maranhao in 1661. What were the results and what did they leave be hind them?

"When they were expelled in 1768 the leaders thought that only a trip to the Cortes of Spain was needed to cause the repeal of the decree and a speedy restoration. If they possessed treasure they left it behind. Enormous wealth was supposed to be theirs as the product of the toil of so many hands, and for so long a time, for it was known that beyond the small tribute they yearly paid to Spain, little went into the coffers of the Old World. But the new possess ors who took charge of affairs found nothing more than well-stocked ranches, skilled labor, fields and gardens yielding, not a bounteous crop, but all that high civilization could bring forth from a soil not of the best The towns were situated generally in camps, and the fields adjacent were made reasonably product ive only by fertilizing and careful culture.

"The Jesuits were expelled in 1768 from these missions. From this time until 1801 the colonies, as they were then called, languished under the rule of the Spanish, corruptly administered from Buenos Ayres. At this date all east of the Uruguay was conquered from the Spanish by the Portuguese The cities were almost completely destroyed, and the inhabitants mas sacred, taken prisoners, or driven from the country.

"During the reign of the Spanish,

from 1768 to 1801, their treatment of the Indians was so inhuman that the poor creatures were continually escaping back to the forest, until at the time of the conquest by the Portuguese in 1801 there were not over forty thou sand in all the missions. To-day, of the thirty three cities that were once so populous and prosperous, there are only a very few that have inhabitants at all, and in these the total population would not exceed ten thousand.

Don't Wait for the Sick Room The experience of physicians and the public proves that taking Scott's Emulsion produces an immediate increase in flesh; it is therefore of the highest value in Wasting Diseases and Consumption.

Are you a sufferer with corns? If you are get a bottle of Holloway's Corn Cure It has never been known to fail.



# Competition.

FEBRUARY, 1897.

The following are the Winners in District

No. 1. comprising the City of Toronto, Counties of York, Simcoe and all Counties West and South of these.

Winners of Stearns' Bicycles. Mr. John Ford, 53 Wolseley St., Toronto

Mr. A. E. Mountain, 23 Burton Street, Hamilton.

Winners of Gold Watches.

Mr. David G. Holmes, 24 Birch Avenue Toronto Mr. J. Albert Good, Box 142, Berlin.

Master Manly Palmer Powell, 416 Spadina Avenue, Toronto. Mr. Frank Crawford, Pt. Edward.

Miss Alice Flynn, 387 Church Street We have been obliged to disqualify

several competitors for February for sending coupons taken from **unsold** scap in grocers

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21 White Block, Port Huron, Mich MISS SULLIVAN is known as the m successful teacher of Shorthand in this iton of the country. She won a certific from the Graham School of Shorthand Minneapolis, also one from Metropolitan New York city. Learn the best system— Graham—if you attempt any.

NEALON HOUSE 97 and 199 King E., . TORONTO O'Connor, Proprietor. Lately and furnished throughout. Ho

forts. Choice brands of liquors and cigar Terms \$1.00 per day.

GALOPS CANAL. NOTICE TO CONTRACTORS.

CEALED TENDERS addressed to the under of signed, and endorsed "Tender for the Cardinal Section of the Galops Canal," will be received at this office until 26 o'clock on Saturday, the 17th day of April, 1897, for the work connected with the enlargement of the Galops

Canal.

Plans and specifications of the work can be seen on and after the 31st day of March, 1807, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, and at the Engineer's office at Carnwall. Frinted forms of tender can also be obtained at the

at the Engineer's office at Crnwall. Printed forms of tender can also be obtained at the places mentioned.

In the case of firms there must be attached to the tender the actual signatures of the full name, the nature of the occupation and resi dence of each member of the same, and, further, an accepted bank cheque for the sum of \$150,000 must accompany the tender. This accented bank cheque must be endorsed over to the Minister of knilways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The accepted bank cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The Department does not bind itself to accept the lowest or any tender.

Contractors are specially notified that the condition requiring the works to be wholly completed by the 3ist day of January, A. D. 1899, will be rigidly enforced and all penalties for delay exacted.

By order.

J. H. BALDERSON.

By order, J. H. BALDERSON,

J. H. BALDERSON,
Secretary,
Ottawa, 20th March, 1807.
Newspapers inserting this advertisement without authority from the Department will not be paid for it.



GALOPS CANAL. NOTICE TO CONTRACTORS.

CEALED TENDERS addressed to the under-of signed, and endorsed "Fender for the Iro-quois Section of the Galops Canal." will be re-ceived at this office until 18 o'clock on Saturday the 17th day of April. 1897, for the works con-nected with the enlar\_ement of the Galops Canal.

ceived at this office until 16 o'clock on Saturday the 17th day of April, 1897, for the works con nected with the enlar, ement of the Galops Canal.

Plans and specifications of the work can be seen on and after the 31st day of March, 1897, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, and at the Engineer's office at Cornwall. Printed forms of tender can also be obtained at the places mentioned.

In the case of irms there must be attached to the tender the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and, further, an accepted bank cheque for the sum of \$100,000 must accompany the tender. This accepted bank cheque must be endorsed over to the Minister of Railways and Canals, and will be forfield if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The Department does not bind itself to accept the lowest or any tender.

Contractors are specially notified that the condition requiring the works to be wholly completed by the 31st of January, A. D. 1899, will be rigidly enforced and all penalties for delay exacted.

By order,

J. H. BALDERSON.

By order, J. H. BALDERSON,

Department of Railways and Canals, Ottawa, 20th March, 1897. Newspapers inserting this advertisement without authority from the Department will not be paid for it. 963-3

# SUNLIGHT SOAP WRAPPER MACHINE OPERATORS WANTED

On Shirts and Shirt Waists Beginners taught.

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Defective vision, impaired hearing,
nasal catarrh and troublesome throats. Eyes
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Agents for Mrs. Gervaise Graham's Cosmetics.

Face Bleach removes pinples, freckles, saflowness, tan, liver spots and all impurities from the skin. Does not take away the rosy look. 81.50, 3 bottles for st.

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Hygienic Skin Food obliterates wrinkles, pittines, sears, softening and whitening. 21.50, Electrolysis—For the permanent removal of superfluous hair, moles, warts, etc. Electrical freatment for Falling and Gray Hair.

APRIL 3. FIVE-MINU Fourth St

CONSTA Watch ye and pr temptation: the spi the flesh is weak.

Not unfrequer ren, a priest is t penitents about they have been say them ; that t trouble, so many pointments that satisfaction in I or other has go consequence, the omitted. In no go farther than of some reverse Now, I wish this the mistaken no in this way mus and purpose of p Some people thact, as if they th

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the matthe planmantaining adtion so essential diseases. This starchy foods assimilation, wigives way spectated bronchial natural and head Maltine with Cophites is a good In his Vector In his VEGET has given to scientific reseamedical science valuable discordant. For De tutions Parmel Taken in sma tonic and a st secretions of th FIVE-MINUTE'S SERMON.

Fourth Sunday In Lent.

CONSTANT PRAYER.

"Watch ye and pray, that we enter not into temptation: the spirit, indeed, is willing, but the flesh is weak." (St. Matt. xxvi. 41.)

# RATORS

L- 3, 1897.

t Waists aught.

QUEEN'S AVE.

n. 8c; 14 Roman 8: 8 8: mca, 12c; 10 Ju 10c; 7 Benader, 1cc 10c; 5 Newfoundland

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N REMEDIES.

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r st. Cleaning, healing, pre-

of obliterates wrinkles, ng and whitening. \$1.50, e permanent removal of s, warts, etc. Electring and Gray Hair.

ast, TORONTO.

VORLD.

CIES:

Not unfrequently, my dear breth-ren, a priest is told when he asks his penitents about their prayers, that they have been too much put out to say them; that they have had so much trouble, so many anxieties and disap-& Rome Co. pointments that they have had no BERLIN, ONT. satisfaction in praying. Something or other has gone wrong, and, as a FELL & CO.
NGRAVERS
Scals and Stamps
ork, lowest price
oria St., Toronto consequence, their prayers have been In not a few cases matters go farther than this, and on account some reverse or trial a man will leave off going to church altogether. CARDS. Now, I wish this morning to point out OT ST., LONDON, the mistaken notion persons who act

and purpose of prayer.
Some people think, or at all events act, as if they thought that prayer is a kind of spiritual luxury, a thing to practice as long as things go well and pleasantly, but to leave off when the times are dark. Others do not go so far as this, but look upon prayer as a duty to be done, a command to be obeyed, and if they grow careless about their other duties and obligations, this must share the same fate I wish to point out, however, that prayer and its necessity stand in an entirely different position. While it is perfectly true that prayer is a duty, yet the necessity of prayer is greater even than the duty of observing God's commands. To understand this you must remember the difference which exists between those things which must be done because God commands us to do them, and those things which must be done, or which we must have, because God has made them means to obtain our salvation. Perhaps the best way to make this clear is by a

in this way must have of the necessity

few examples. Now, we all know that to tell a lie is a sin: that Almighty God has com-manded us not to depart from the truth. Yet there are many persons so dull, and possessed of so little sense and intelligence, as to think that in some difficult circumstance it is right to tell a lie; for example, to save a friend from death or even from getting into small troubles. Well, suppose a man were to act in this way, thinking he was doing right, would he commit a sin and offend God? By no means, if he did it in good faith. His ignorance would excuse him; it would not be a sin in such a case.

Take another example, and a more important one. All Catholics know, owing to the advantages of their birth and education, that God has founded His Holy Catholic Church, and that He preserves it in the world in order to teach His truths and to administer the sacraments which He has instituted as the means of grace and sanctification. He has commanded all men to enter this Church, and that they may be able to know that it is His Church, He has given to it certain notes of which o other body of men is in possession But now, let us suppose that there are some men who, owing to their dullness of apprehension, their bad education, their prejudice or any other reason, are unable to see that the Catholic Church is really and in truth the Church of God; would they commit a sin on account of the mere fact that hey do not do that which they did not know they are bound to do? By no

Ignorance in this case also excuses. It brings with it many disadvantages and entails many evils, but it is not sinful in itself.

But when we come to those things which are necessary, not merely because God has commanded or forbidden them, but because they are made by Him means to the end, then the omis sion of such things involves more seri ous consequences. If a thing is a mean to the end, the end cannot be attained unless the means is made use of; and if we could suppose a case in which a person were even in unblamable gnorance of such a means, that ignor ance would not excuse him; he would not, and could not, without the means get the end.

Now there are some things which are necessary to salvation, not merely because God has commanded them but as means to attain it, and among these things is prayer. If we wish to be saved, prayer is so necessary that even ignorance will not excuse us from it. How foolishly, then, do those people act who leave off their prayers for every little misfortune or contradic tion, when our Lord bids them pray at such times.

Maltine With Cod Liver Oil and Hy pophosphites for Lung and Throat Diseases.

pophosphites for Lung and Throat Diseases.

Perfectly well established is the value of cod liver oil in the various diseases of the air passages, and combined with maltine and the hypophosphites, its remedial value is vasily enhanced. In the elegant and palatable preparation, Maltine with Cod Liver Oil, are combined the valuable tissue building oil, and that sustainer of vitality and digestive, maltine. No emulsion can compare in remedial value with this preparation, for in addition to disguising the unpleasant taste of the oil and rendering it more easily digested, the maltine plays a most important part in maintaining adequately the process of nutrition so essential in wasting and pulmonary diseases. This it does by rendering the starchy foods in a form which assures its assimilation, with the result that emaciation gives way speedily to plumpness, the irritated bronchial tubes are soothed, rest grows natural and health becomes an assured fact. Maltine with Cod Liver Oil and Hypophosphites is a good medicine and digestive.

In his Vegetable Pills, Dr. Parmelee has given to the world the fruits of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For Delicate and Debilitated Constitutions Parmelee's Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

### OUR BOYS AND GIRLS.

A Boy Who Was Wanted. "Well, I've found out one thing, said Jack, as he came to his mother, hot, tired, and dusty.

'What is that ?" she asked. "That there is a great many boys in the world."

Didn't you know that before?' "Partly, but I didn't know there were so many more than are wanted. "What makes you think so?"

"Because I've been 'round and round 'till I am worn out trying to find a place to work. Wherever I go there are more boys than places. Doesn't that show that there are too many boys

"Not exactly," said his mother, with a smile. "It depends entirely on the kind of boy. A good boy is always wanted somewhere."

"Well, if I'm a good boy I wish I knew where I'm wanted. "Patience, patience, my boy.

such a great world as this is, with so many places and so many boys, it is no wonder that some of them do not find their places at once. But be very sure, dear," as she laid a caressing hand on his arm, "that every boy who wants a chance to do fair, honest work, will find it.

"That's the kind of work I want to do," said Jack. "I don't want anybody's money for no hing. Let me see -what have I got to offer? All the schooling and all the wits I've been able to get up in thirteen years, good stout hands and feet, and a civil

tongue."
"And a mind and heart set on doing faithful duty," suggested his

mother. "I hope so," said Jack. "I remember father used to say: "Just as soon as you undertake to work for any one you must bear in mind that you have sold yourself to him for a given time. Your time, your strength, your energy are his, and your best efforts to seek his interests in every pay are his due!

The earnest tone in which the boy spoke seemed to give an assurance tha he would way good heed to the words of the father whose counsel could no nore reach him.

For two or three days longer Jack wanted, at the end of which time he met with a business man, who, after questioning him closely, said :

"There are a great many applica tions for the place, but the greater number of the boys come and stay for short time and then leave, if they think they can do a little better When a boy gets used to our routes and customers we want him to stay If you will agree to remain for at leas three years, we will agree to pay you three dollars a week as errand boy.

"That is just what I want to do sir," said Jack, eagerly. So he was installed, and proud enough he was at bringing his wages home every Satur day night, and realizing that, smal as they were, the regular help was of great value to his mother.

It is not to be wondered at that the faithful carrying out of his father's admonition, after a while attracted the attention not only of his employers, but of others with whom he was brought into contact in the pursuit of his duties.

One day he was asked into the office of Mr. Lang, a gentleman to whom he frequently carried parcels of value.

"Have you ever thought of changing your situation?" asked Mr. Lang.

"No sir," said Jack. "Perhaps you could do better," said the other. "I want to get a boy who s quick and intelligent, and who can be relied on, and from what I see of you I think you are that sort of a boy.
I want you to drive a delivery wagon, and I will pay you five dollars a week.

Jack's eyes opened wide. "It's wonderful good pay, sir, for a boy like me, I'm sure. But I promised to keep on with Mr. Hill for three

years, and the second year is only just

"Well, have you signed a regular agreement with Mr. Hill?" "No, sir ; I told him I'd stay

"You have a mother to assist, you told me. Couldn't you tell Mr. Hill that you feel obliged to do better when you have a chance?"
"I don't believe I could," said Jack,

looking with his straight frank gaze into the gentleman's face. "You see, sir, if I broke my word to him, I shouldn't be the kind of a boy to be relied on that you wanted.

"I guess you are about right," said Mr. Lang with a laugh. "Come and see me when your time is out; I dare say I shall want you then.'

Jack went home very much stirred by what had been said to him. After all, could it be wrong to go where he could do so much better? Almost double the wages! Was it not really his duty to obtain it, and to drive a wagon instead of trudging wearily along the streets? They never had felt so hot and dusty as they did just now when he might escape from the

tiresome routine. Might, but how? By the sacrifice of his pledged word. By selling his truth and his honor. So strongly did the reflection force itself upon him that when he told his mother of the offer he had received, he merely

added: "It would be a grand, good thing if I could take it, wouldn't it, mother?"
"Yes, it would."

"Some boys would change without thinking of letting a promise stand in their way."
"Yes, but that is the kind of a boy

who, sooner or later, is not wanted.
It is because you have not been that sort of boy that you are wanted now. Jack worked away, doing much

# work, as he became more and more

accustomed to his situation, that his mother sometimes wondered that Mr. Hill, who seemed always kindly inthink of raising his pay. This, how-ever, was not Mr. Hill's way of doing things, even though he showed an in creasing disposition to trust Jack with

So the boy trudged through his three years, at the end of them having been trusted far more than is usually the case with the errand boy. He had never forgotten the offer made him by Mr. Lang, and one day, meeting that gentleman on the street, ventured to remind him of it, telling him his pres ent engagement was nearly out, add

ing:
''You spoke to me about driving the

wagon, sir."
"Ah, so I did; but you are older now and worth more. Call round and

see me. One Saturday evening soon after, Jack lingered in Mr. Hill's office after the other errand boys had been paid, and had gone away.

"My three years are up to night sir," he said.
"Yes, they are," said Mr. Hill look-

fng up as if he had remembered it.
"Will you give me a recommendation to some one else, sir?" "Well, I will, if you are sure you

want to leave me. 'I didn't know you wanted me to stay, but," he hesitated, and then went on, "my mother is a widow, and I feel as though I ought to do the best I can for her, and Mr. Lang told me

"Has Mr. Lang ever made you an offer Jack told him of what Mr. Lang had

said to him nearly two years ago. "Why didn't you go then?" asked Mr. Hill.

"Because I had promised to stay with you; but you wouldn't blame me for trying to better myself now?" "Not a bit of it. Are you tired of

running errands?" "I'd rather ride than walk," said Jack with a smile.

"I think it was about time you were doing better than either. Perhaps you think you have been doing this had reason to hold to his opinion that faithful work for me through these there were more boys than the world years for next to nothing, but if so, you are mistaken. You have been doing better work than merely running errands. You have been serving an apprenticeship to trust and honesty. I know you now to be a straight forward, reliable boy, and it takes time to learn that. It is your capital, and you ought to begin to realize on it. You may talk to Mr. Lang if you wish but I will give you a place in the office, with a salary of six hundred for the first year, with the prospect of a raise

Jack did not go to Mr. Lang, but traight to his mother, with a shout and a bound.

"You're right, you're right, mother!" he cried. "No more hard work for you, mother. I'm wanted, you see! Wanted enough to get good pay, and all the hardest part is over.

## A Foolish Notion of Some Mothers.

Many mothers entertain the notion that it is a good thing for children to have measles, whooping cough, and some other childish diseases while they are children. They have an idea that the system is then better qualified to throw off what they regard as children's ailments. Some mothers go so far in this belief as to expose their children to contagion for the purpose of "getting it over while they are

A recent bulletin of the Iowa State Board of Health frowns upon this practice unreservedly.

"No good reason," it says, "can be rendered for desiring any child to be sick with any disease, and what may be deemed right and safe in one case may be fatal in another. Because one child is rugged enough to throw off the disease easily is no reason why he should be turned loose and attend and be the means of communicating thus inflict pain, expense and possible death. An ounce of prevention is worth a pound of cure. Measles is a preventable disease. Statistics show a large percentage of deaths from it, and this is abundant reason for the efforts being made to prevent its spread and exterminate it whenever t makes its appearance.

THE ONLY True Blood Purifier promi nently in the public eye to day is Hood's Sar-saparilla. Therefore get Hood's and ONLY

Scrofula is a word you don't quite understand, but if you talk with your doctor, he will tell you that it is generally believed to be due to the same cause which gives rise to Consumption. It appears mostly in those who are fat-starved and thin, usually in early life. A course of treatment of Scott's Emulsion with he Hypophosites wherever Scrofula manifests itself, will prevent the development of the disease. Let us send you a book. Free.

SCOTT & BOWNE, Belleville, Ont.

Do not be ashamed of doing the smallest thing that is helpful to others. terested in him, never appeared to The opportunities for great usefulness come rarely, but the smaller things are always at hand, and he who does them constantly is of great usefulness; and sometime, when the great opportunity comes, it is only the one wh trained himself in the little things that have come before him who is master of the situation. Be kind, be true, be faithful to all who have a claim upon you.

Live up to Expectations

Somehow the world expects Catholics to be better than other folk. If one of us goes wrong, instantly the finger of derision is pointed at us and the sneer is uttered against us, "There's a Catholic for you!" Is not that so? Catholic for you !"

The world does right to hold us to tricter accountability than others Why? Because we have more light and more grace. Our religion is more practical than others, and we receive more training in it. We are taught to abstain and to fast, to make a habit of self denial, to act on the theory that faith without works is dead.

Next, our ideals are higher. We put down sensuality and the pride of life, we promise to reject the pomps of the world, and we exalt humility, obedience, poverty, and purity. The Cross is our treasured emblem. It is the sign of sacrifice, of suffering, of love in its highest form of charity.

Again, we have better models and

more of them. Not to speak of the Divine Model, we are accustomed to reverence the Immaculate Virgin, and to emulate the legion of other saints who in all ages, in all climes, in all conditions of life, have glorified the Church with heroic sanctity and made proof of its claim to be holy.

Besides, we have the life giving sacraments-the Flesh that is meat in deed and the Wine that makes virgins The world does well, therefore, to expect that Catholics shall be virtu-

It applies the same test to young men as to other members of the Church. It looks to our young men to e pure, to be temperate, to be honest to be truthful, to be patient, to keep holy the Sabbath, to refrain from pro fanity, and to observe every other re quirement of the Christian life. I ought not to be disappointed.

Our young men have a responsibility to live up to the expectations of the world in their regard. give scandal by drunkenness, by anger, by impurity, or by other transgressions, they do more harm than do other young men who commit the same offenses but of whom less is exacted by

the community.

Happily our young men who do practise their religion — and who go for strength at least once a month to our dear Lord and Master in holy Communion - are worthy of their high estate, they do stand without peers in all the highest characteristics of Chris tian manhood, and they do fulfil with edification the expectations of their neighbors. They are a comfort to the Church!—Church Progress.

# A Son's Promise.

The following true incident is from the lips of Capt. Henry H. Ayer of the third regiment of New Hampshire vol unteers:

"We were lying on Morris island, that God-forsaken place, digging trenches, watching, fighting, taking our chances from bullets, shells and fever, but our men were patient and brave, heroes, every one of them, with the granite of their hills in their blood. To show you what stuff they were made of, I will tell you of one of

the boys, a member of my company.

'One day this fellow, not more than nineteen years old, was brought in from the picket line badly wounded. A painful surgical operation was necessary. The surgeon examined him and prepared a glass of brandy, which he offered him. He refused to school or mingle with other children and be the means of communicating the disease to those less vigorous, and the disease to those less vigorous, and the disease to those less vigorous, and the vitality is low. If he does not take this, I cannot answer for his life. I said, 'Frank, to oblige me you will drink this brandy.'

"He said, 'Captain, I would do almost anything to oblige you, but

" Frank, you have never disobeyed me. You must not now. I command

you to drink this.'
"He looked up at me, his blue eyes
dim with the anguish he endured, and replied, 'Captain, when you command me to go to the cannon's mouth I will do it if I can, but this I will not do.'

"I was getting excited, for I loved

CHATS WITH YOUNG MEN. this brandy. My father died a drunkard, and she has told me I may have inherited this terrible appetite, and I promised her never to taste the deadly poison that made her a widow and me an orphan. If I die tell her I kept my

promise. By that time we were both crying

like girls.
"Did he die?" I cried. "Ch, no; he made a rapid recovery. From that time my faith in brandy

has been growing less.

### Chat by the Way.

Be your own best friend.

laborer

If some men were to have all there s, they would hanker after more. Many a would be statesman was in tended by Providence for a splendid

The man who can solve a nation's nancial problems while he whittles a shingle is often hard pressed to secure pound loaf to keep his family from tarving.

Never be afraid to own the truth,

let the consequences be what they may. Ever keep truth for your motto and guide, and you will surely be the gainer in the end. "Truth crushed to earth shall rise again."

community if employers would give a little time to putting the boys they hire on the right track. They require teaching. With the right boys, this is profitable work. Too many of the boys are allowed to pick up all they know.

A young man once picked up a gold piece lying in the road. Ever afterwards as he walked along, he kept his eye fixed steadily on the ground, in hopes to find another. And, in course of a long life, he did pick up at different times, a goodly amount of gold and silver. But all these years, while he was looking for them, he saw not that the heavens were bright above him, and nature beautiful around. He never once al lowed his eyes to look up from the mud cure. Mr. Taylor is an engineer on and filth in which he sought the treas-ure; and when he died-a rich old

up money as you walk along.

Why do you begin to do good so far said: off? This is a ruling error. Begin that I had a severe attack of kidney at the centre, and work outward. If trouble, brought on by continuous runyou do not love your own, do not pretend to such love for the people of the antipodes. If you let some family motive. It affected me but slightly at grudge, some peccadillo, some under first, but gradually grew worse. I congrudge, some peccadillo, some unde-sirable gesture, sour your visage to-sirable gesture, sour your visage to-sirable gesture, sour your visage toward a sister or mother, pray cease to teach beneficence on a large scale. Begin not at the next door, but within your own door; then with your next neighbor, whether relative, servant testimonials in the papers concerning or superior. Account the man you Dr. Williams' Pink Pills, and reading meet the man you are to bless. Give him such things as you have. "How with my own I decided to give them a can I make him or her happier?" This is the question. If a dollar will do it, give the dollar. If advice will for I was completely cured by the use do it give advice. If a look, a smile, or a warm pressure of the hand, or a with my kidneys since. I can theretear, will do it, give the look, smile, hand, or tear. But never forget that the happiness of our world is a mountain of golden sands, and that it is that there is absolutely no disease due atom upon every moment.

# \$100,000 For Catholic Historical Works.

The Holy Father has set aside a sum of nearly £20,000, the interest on which will be employed in constitut ing a certain number of prizes for the best Catholic historical works which may be published in Italy or abroad. With this object His Holiness has appointed an official commission in order liams' Pink Pills cure when other to examine the works, and has himself sketched out the programme of the competition.

They serve God best who do well their simple duties—not some fanciful sacrifice at a distance, but the plain, homely, every day task that lies before

One Hundred Dises One Dollar is peculiar and true only of Hood's Sarsaparilla. It is conomy to buy Hood's.

to and true only of Hood's.

A Life Savel.—Mr. James Bryson, Cameron, states: "I was confined to my bed with Inflammation of the lungs, and was given up by the physicians. A neighbor advised me to try Dr. Thomas' ECLECTRIC Oil., stating that his wife had used it for a throat trouble, with the best results. Acting on his advice, I precured the medicine, and less than a half bottle cured me; I certainly believe it saved my life. It was with reluctance that I consented to a trial, as I was reduced to such a state that I doubted the power of any remedy to do me any good."

Cucumbers and melons are "forbidden fruit." to many persons so constituted that the least indulgence is followed by attacks of cholera, dysentery, griping, &c. These persons are not aware that they can indulge to their hearts content if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate left, and is a sure cure for all summer complaints.

A Dinner Pill—Many persons suffer ex-

"I was getting excited, for I loved this boy as if he had been my brother, and tears I could not restrain began to flow. I Cried: "Why do you pain me so? You are putting your life in peril. You have no right to do it. Drink this for your mother's sake."
"He trembled, and tears his agony had not wrung from him came to his eyes as he replied: "Captain, it is for my mother's sake that I will not drink". The your past the medicine to take if troubled with Indigestion or Dyspepsia.

### AN ENGINEER'S STORY.

Life on a Railroad Conductve to Disease—Mr. Wm. Taylor, of Kentville.
Attacked With Kidney Trouble—So-Called Cures Proved Useless, but Williams' Pink Pills Restored His Health.

From the Kentville Adviser.

There are very few employments more trying to the health than that of a railway engineer. The hours of labor are frequently long, meals irregular, and rest and sleep hurriedly snatched "between runs." One of the troubles which very frequently at tack railway trainmen is kidney disease, which up to a late period has been looked upon as a disease difficult, not impossible, to totally cure. Although there exist numerous remedies claimed to be cures, the truth is that nothing had been found to suc-cessfully cope with this terrible disease until the advent of the now world famed Dr. Williams' Pink Pills. Chancing to hear one day that Mr Wm. Taylor, a resident of this town, had been cured of kidney trouble through the agency of Dr. Williams Pink Pills, a reporter called upon him It will be for the general good of the at his home to hear from him personally what he thought of



the Dominion Atlantic Railway, his run being between Halifax and Kentman-he only knew this fair earth of ville, and he is one of the most popular ours as a dirty road, in which to pick | drivers on the road. When asked by the reporter concerning his illness he said: "It was in the spring of 1896 trouble, brought on by continuous run ning on the road, and I suppose it is caused by the oscillation three varieties of so called cures. Some helped me for a time, but after stop-ping the use of them I grew worse trial, and purchased four boxes at a cost of \$2. But it was \$2 well spent, of the pills, and have not been troubled fore recommend them to others sim ilarly afflicted.

The experience of years has proved your part to cast some contributory to a vitiated condition of the blood or shattered nerves, that Dr. Williams Pink Pills will not promptly cure, and those who are suffering from such troubles would avoid much misery and save money by promptly resorting to this treatment. Get the genuine Pink Pills every time and do not be persuaded to take an imitation or some nedicines fail.

WONDERFUL are the cures by Hood's Sar-saparilla, and yet they are simple and natural. Hood's Sarsaparilla makes PURB BLOOD.



The success of the Waverley Bicycle in '96 places it at the head of the leaders for '97. This year we produce a new and expensively made wheel, equipped with the only perfect bearings yet made-\$100

Last year's famous model, greatly improved, has been reduced to \$75. The saving is in the cost of machinery. Catalogue Free.

Indiana Bicycle Co., Indianapolis, Ind



### C. M. BA.

Resolutions of Condolence.

Resolutions of Condolence.

At the last meeting of Branch No. 119,
Welland, held March 22, 1597, the following
resolution was unanimously adopted by
standing vote:
Moved by Bro. James Kilty, seconded by
Bro. James O'Brian, that
Whereas, it has been the will of Almighty
God to remove by death Michael, eldest and
beloved son of Bro. Michael MacAuliff, one
of the charter members of Branch No. 119,
be it therefore
Regulard, thet. Branch No. 110,

of the charter members of Branch No. 119, be it therefore Resolved that Branch No. 119, Welland, do hereby tender Bro. M. MacAuliff and family our earnest and heartfelt sympathy in their great sorrow, and humbly pray that our heavenly Father, through the intercession of His Divine Soa, will grant them spiritual consulation. And be it, further, Resolved that a copy of this resolution be recorded on the minutes of the branch and also inserted in the CATHOLIC RECOLD ard The Canadian, the efficial organ of the Catholic Mutual Benefit Association.

John R. Dowd, President, Chas. A. Smith, Recording Secretary.

Chas. A. Smith, Recording Secretary.

Stratford, March 25, 1897.

At a regular meeting of Branch No. 13,
Stratford, held March 24, 1897, the following resolution was unanimously adopted:

That whereas it has pleased Almighty God to remove by death the mother of our respected Bro., Michael Bannon,
Resolved that we, the members of Branch No. 13, hereby express our heartfelt sorrow for the loss sustained by him and extend to him our most sincere sympathy and condomere in his sad affliction.

Resolved that a copy of this resolution be inserted in the minutes of this meeting, and sent to him and also published in the official organ.

E. J. Kneitl, Secretary.

At the regular meeting of Branch No. 208, Dartmouth N. S., held Thursday evening, March II, it was moved, and seconded, That we, the members of Branch No. 208, extend to our beloved Spiritual Adviser, Rev. C. Underwood, and, through him, to his brother and sisters, our sincere sympathy and condelence in their bereavement by the death of his mother, whom God, in His goodness, called to her eternal reward; and Resolved that a copy of this resolution be sent to Rev. Father Underwood and also to the CATHOLIC RECORD and Canadian for publication.

### A. O. H.

FIFTH ANNUAL CONCERT. Association hall. Hamilton, was filled last evening on the occasion of the fifth annua concert of the Ancient Order of Hibernians. An excellent programme had been provided, to which the only objection to be offered was that it gave the people too much for their mone; and took well towards midnight to get through it. M. Foley occupied the chair and introduced the performers. The programme was a follows:

follows:

Piano solo—" Irish Gems"
J. F. Morrissey.

Song—" Dan'llog"
Mrs. F. Mackelcan.

Song—" The Pride of the Pink Hussar"
James Fax.

Song—" The Irish Piper"
Miss Alice Hanley.

Song—" Thistle, Shaurock and Rose"
E. G. Payne.

Recitation—" The Battle of Fontency
Miss M. Thomson.

Song—" Killarney.

Song—" Killarney "... Miss Maggie Neville.

Song—" Killarney

Miss Maggie Neville

Dance—" Hornolpe

J. Lynch and Prof. Hayes.

Duet—" Madeline

Mrs. F. Mackelcan and Mr. Payne

Song—" The Peeler

James Fax.

Song—" Altho! I'm Not An Irishman

E. G. Payne.

Song—" There's a Dear Spot in Ireland

Miss Maggie Neville.

Recitation—" Flying Jim's Last Leap

Miss M. Thomson.

Duet—" Love and Pride

Mrs. Mackelcan and E. G. Payne.

Song—(Selected).

Mrs. F. Mackelcan.

Comic song—" Mrs. Grogan's Boy"

" Irish Jig"

" Irish Jig"

" Irish Jig"

" Irish Jig"

" Irish Jig"..... Prof. Hayes and Jas. Lynch.

Prof. Hayes and Jas. Lynch.

Nearly every number was encored, which doubled the size of an siready large programme. In response to an encore Mrs. Mac kelcan and Mr. Payne sing the "Gobble Duet," which was greatly enjoyed. Mr. Payne's solo was encored, and he sang "Taken in Tow." Miss Neville has a very promising voice, which, with careful training, should be heard to good effect in future. Her encore number was "True till Death "James Lynch danced horipipes and Jigs with surpassing nimbleness, and was warmly applaude. As usual, Mr. Fax kept the addience in good number, and was warmly applaude. As usual, Mr. Fax kept the addience in good bumor. The accompaniments were played by "F. Morrissey.

During the evening the chaplain of the order, Father Hinchey, delivered an interesting address. With him on the platform were Chanceller Craven. Fathers of Relly and Brady, Rev. Dr. Burns and Rev. T. Geoghegan. Father Hinchey, in latroducing his subject, said he was proud of Canada, proud of her young institutions, but frishmen could not and would not forget the old land from which they sprung. He spoke of the tender love of the exile for his native land, a love which even the Icelander feels towards the bleak and barren icy waste he calls such. The speaker explained that the original Ancient Hiberolans had banded themselves together to protect the priest in his sacred ministrations at a period when persecution followed close upon them in Ireland.

when persecution followed close upon them in Ireland.

Rev. Dr. Burns, in moving a vote of thanks, made a speech in which he suggested that Ireland's darkest hour is just before the dawn, and though the Home Rule Bill has been contemptuously rejected by the House of Lords, it would all come right. He thought the last years of the Queen's life would be made brighter if her Majesty would celebrate the publice by liberating every Irish political prisoner. (Applause.) To be sure they were dynamiters, but that act was the last wall of despair.—Hamilton Spectator.

## C. T. S.

Toronto, March 22, 1897.

The second of the series of "Lenten Talks" being held under the auspices of the cathedral branch of the Catholic Truth Society, was delivered on Thursday evening by Rev. Dr. Tracey, in St. Vincent's Hall. The lecture was a forcible and trenchant one, the subject being treated with the rev. gentleman's well known earnestness and vigor. During the evening a number of selected numbers were rendered by local artists. Miss Ida Massey sang "Not Ashamed of Christ," very sweetly; while Mr. Charlie Hall rendered "The Holy City" with much power, securing a recall. A class of young ladies from Loretto convent, Bond street, gave a most tleasing and effective recital.

John P. McCarthy, 393 King St. West.

## NEW BOOKS.

"Our Favorite Devotions," published by Messrs. Benziger Bros., New York city, is a book that will appeal to every lover of devout book that will appeal to every lover of devout reading, comprised as it is of devotions to Our Blessed Lord and His holy mother, the Holy Family, the Angels and the Saints. It also contains prayers for the sick, the dying and the departed. These "Devotions" are compiled from approved sources by the Very Rev. Dean A. A. Lings, of St. Joseph's church, Yonkers, N. Y. Price, 60.

"Vocations Explained: Matrimony, Virginity, the Religious State, and the Priesthood," by a Vincentian Father. This work is an abridgment of "Questions on Vocations," approved by Cardinals Satolli and Gibbons, by five Archbishops and twenty-two Bishops as well as by numerous priests, religious Brothers and Sisters. Price, flexible cloth, 10 cents.

A perusal of Dr. McTaggart's advertise-ment will be of great interest to those who are or have friends addicted to the use of in-

### ST. PATRICK'S DAY

In Almonte.

In Almonte.

What a thrill of pleasure runs through the heart of every Irishman at the approach of March 17, the anniversary of his country's patron saint. St. Parick; and with what pride his heart swells as hooks back for centuries over the history of Ircland, and there traces the many great ochievements his countrymen have made.

Borombe - all of these men are remembered with veneration; but even those all fade from his vision when he remembers the great St. Patrick of paganism, 'till now it is one of the most Christian countries of the world; who haved his beautiful country from with its original particular and consistency which every true Irishman endeavors to follow. Little wonder, then, that the sons of Erin should lay aside one day of each year to celebrate his memory, and to honor him is a fitting manner! St. Patrick's Day monte in the usual manner. A large number attended Mass in St. Mary's church in the morning; some also approaching the sacraments. A sthe organ pealed forth the grand and solemn strain of "St. Patrick's Day," its notes touched the heart with an eloquence that words could never command, and for a moment even prayer were forgotten 'till its. Strains died away. In the evening a grand concert was heald in the town hall; the twenty lifth of a series of annual concerts which have been gotten up by the Father Mathew Total Abstinence Association, of Almonte, in honor of Ireland's patron saint. Very Rev. Canon Foloy occupied the chair, and in a short and spicy address thanked the large audience for their good will in being present. The following programme was then ziven, each one doing his part to perfection, and all responding to an encore:

\*\*PROGRAMME\*\*

PROGRAMME.

Opening remarks—
Chairman.
Inst. solo-(violin) "St. Patrick's Day".....
Mr. Dave Walker.
Recitation—"The Exile of Erin.".
Mr. H. W. Sproule, Ottawa.
Vocal solo-" Asthore"...
Miss Nellie Smith, Ottawa.
Reading—

Reading— Mr. W. Gallagher.

Song—" Norah O'Neal".

Mr. Geo. Parsons. Ottawa.

Recitation—" The O'Mara Consolidation".

Miss Bessie Blyth. Ottawa.

Vocal duet—" Upper Ten and Lower Five".

Masters Oswald and Gordon Shepberd.

Comic song—" Duffy's Blunders".

Mr. H. G. McDowell, Ottawa.

Part II.

Orchestra—... Piano solo—" Valse Arabisque ". Miss Regina Reilly. Baton exercise-... Master M. Trainor.
Recitation-" Jerry "... Miss Bessie Blyth.

Comic song—, Mr. McDowell.
Recitation (selected)—, Mr. H. W. Sproule. Mr. H. W. ep.
Club swinging —
Miss M. E. McDowell.
Vocal solo (selected)
Miss Nellie Smith Comic song (selected)— Mr. H. G. McDowell.

The programme closed with "God Save the Queen," by the orchestra, and all went homewell pleased with the evening's entertainment.

In Simcoe.

The concert, which was held under the auspices of the Simcoe branch of the C. M. B. A. at the Opera House on St. Patrick's night was well attended, every available seat being occupied, and each part taken was very favorably received. Great credit is due to the man agement in arranging and carrying out the programme. There was no delay from beginning to end and the various parts elicited frequent and vigorous encores which testified to the complete satisfaction of all present. The Stratford talent made a very favorable impression, particularly the solo of Mr. Kennedy which was considered the gem of the programme. Miss Carlin's solo deserves special mention, and Mr. McCauley in his comic song. The Sincoe Auctioneer 'brought down the house. The natural voice and graceful movements of Miss Kearney, of Brantford, in her beautiful recitation, showed a marked degree of considerable ability and knowledge in her undertaking, and promises well for her future. Of the local talent the parts taken by Messrs O'Neil, Purcell. Dredge and Dunnett speak favorably of our town, and added much to the amusement of the evening. Mrs. John Allgeo played the accompaniment in her usual skilful manner. The opening of each part of the programme by the 3th Battallion band, under the able leadership of Mr. John Sutton, was highly appreciated and will not soon be forgotten by those who were fortunate enough to be present. The Stratford quartette in their comic sketch at the conclusion of the programme sent the people home in good humor. Everybody realized that St. Patrick's concert means a treat indeed and will eagerly await a similar effort another year. In Simcoe.

another year. 

(From Cantata, A. Romane, C. John P. Kennedy.
Song and dance—
John P. Kennedy.
Song and dance—
Annie Kearney.
Character song—' Tell Them You're Irish ''...
M. J. McCauley.
Quartette (selected!—
J. P. Kennedy, A. A. Goet Z.
Misses C. J. Carlin and C. Hartley.
Character song—' The Ship that Carried Me
Over
Fred Purcell.
Solo—' Forbidden Music' (Musical Proibita).

Nies C. J. Carlin.
S. Gastalcon

Miss C. J. Carlin. Part II.

Part II.

March—" Sambo at the Cake Walk".

39th Battallion Band.

Trio—" Bumble Bee"...
Mr. and Mrs. Dunnett and Mrs. Churchill.
Song—" Sweet Kitty Shea
John J. O'Neil.
Song—" Letter From Ireland"...
Fred Purcell.

Duet—" I Feel Thy Angel Spirit".

Mr. J. P. Kennedy and Miss C. J. Carlin.
Character song—" The Simcoe Auctioneer"...
Mr. J. McCauley.
Solo—" The Last Muster"...
J. Dunnett.
Quartette (comic)—" O. P. R. A. .... Leslie
Messrs. Kennedy and Goetz, and
Misses Carlin and Hartley.
" God Save the Queen."

## In Barrie.

In Barrie.

The ladies of St. Mary's church. Barrie, gave a very successful "At Home" to their friends in the town hall on March I?; and they have every reason to feel proud of the secess of their efforts in this respect. The hall was beautifully decorated, the principal decorations being green and white, and was carried out very artistically throughout the large building. The windows were prettily draped with lace curtains; the doors with chenille curtains. The back of the stage was draped in green and white; in the centre was hung a large picture of Her Mejesty, encircled with the Union Jack and a pretty green flag. Under this was a large painting of Gladstone, and on either sides were pictures of different Irish patriots. The stage floor was covered with rugs, mats and any amount of pretty furniture, chairs, sofas, taoles and such like. On a large easel was a painting of St. Patrick; upon the main floor in the corners adjoining the stage were acandy and a flower table, which were well patronized.

upon the main floor in the corners adjoining the stage were a candy and a flower table, which were well patronized.

At 8:30 the hall was comfortably filled, and a half hour later the large building was crowded.

Mayor Wells presided, and in a short and witty speech opened the programme, which was as follows:

"Maypole," by eighteen little girls of the Separate school. They were dressed in white, and with their petty colored ribbons they made a beautiful picture. Vocal solo, by Mr. A. Saunders, which was well received. "Oxford Minuet," by three little girls and three little boys, who certainly deserved the hearty encore they received, and for which she gave the "Scotch Reel," which was very pretty. Then followed a piano and violin duet, by Messrs J. C. Morgan and M. Shonacy. "Tommy Atkins" was rendered in fine style by six boys in soldier costume, which created a fund of amusement for the audience. They were hearily encored, and gave "St. Patrick's Day" very nicely. A vocal duet, by Miss Bingham and Mr. W. A. Boys, was well ren-

dered. "Skirt Dance," by two little girls was really very pretty, and was loudly applauded.

After the singing of the National Anthem refreshments were served, after which the evening was spent in a pleasant and social manner. The young people enjoyed themselves until 12 o'clock.

Thanks are due the Sisters of St. Joseph for their kindness in training the school children who took part, also Miss Hornsby, who trained the dancers and for her kindness in putting the children on the stage. Her pleasant and gra-

the dancers and for her kindness in putting the children on the stage. Her pleasant and gracious manner certainly made her many warm friends; also the Misses Fletcher. Miss Birdle Hinds, Messrs. J. C. Morgan, M. Shonacy and F. Clark, who so kindly acted as planists during the evening. We hope this is only the forerunner of many such pleasant social gatherings to be yet held. Proceeds (195.00, in aid of convent.

### In Fort William.

In Fort William.

Sit—It is with feelings of pride and pleasure that I venture to give you a faint description of the Ith of March and its observance by the Catholics of Fort William. Seldom if ever out of Ireland has has this day been observed with such remarkably religious and soul-stirring sentiments as must have been the feelings experienced by Erin's sons and daughters exiled from home and country.

It may be truly said that the Church of Rome is the great and tender mother, her arms extended out over the stormy deep inviting to her breast the children of every clime. In the fierce conflict of life we find her ever endeavoiring to soften our sorrows and harmonize our resentments, by pouring balm upon our wounded spirits by offering worfs of sympathy and consolation, and by ever pointing to that home where all nationalities will meet in on union of supreme happiness.

and consolation, and by ever pointing to that home where all nationalities will meet in one union of supreme happiness.

Thoughts similar to these occurred to us as we entered St. Patrick's Roman Catholic church and admird the neat and appropriate decorations in green and gold, relieved alternately by the shamrock and the Irish harp. The organ gave out one of Moore's most exquisite melodies as the large congregation took their seats.

We all wish to express our pleasure at seeing once more upon our altar, Rev. Father Baxter, S. J. He was one of the pioneers of this country in the early days.

He is also the founder of our handsome church. This and many other useful and necessary undertakings are monuments of his apostolic zeal and enthusiasm. Many a weary and fatiguing hour has he spent in the accomplishment of so much for us. We also esteem him for the kind and self sacrificing disposition he has ever evinced towards us. No thought of self was ever allowed to restrain him when the spiritual or temporal welfare of his people demanded his attention.

High Mass was well rendered by the efficient choir, to whom much credit is due for the success they achieved. Although small mumbers the choir comprises amonust a cocalists. After the Communion the Rev. Father Dono. Van. S. J., addressed the tocrospation. This priest is recent acquisith real literary salents. He is a pulpit orator of great ability; and his arguments were logical dispassionate and incisive; and litterary the traction of related short of related sportons apostle powerfully delived the success they achieved. Although small rimphs, of his few failures: a heather country given up to heathen practices, resigns its own creed on the authority of a missionary, and that missionary, too no king, no warrior but a mere unarmed stranger without power to enforce one of the decrees he proclaimed, the Christianizing of Ireland was no "plous exaggeration," on mere "flash in the pan;" enthusiasm, but a steady flame which burned undimmed through centuries of persecutio

Instrumental duet—" Irish Airs"
Miss and Miss L. Smith.
Recitation—" Over the Hills to the Poo
House"
Mrs. G. Pike.

Mrs. G. Pike.

Song—[Selected]...
Miss A. Rochon.
Song—" Kittle of Coleraine".
Miss V. Pelletier.
Comic song—" Put Me Off at Buffalo".
Mr. Coolidge.

Instrumental duet—
Misses Phipps and Sellars.
Song—" The Meeting of the Waters".
Mrs. McNaughton.

Song-[Selected] Mr. Reading.

Part II. Song-" The Soldier Song " ... Mr. H. Sellars.

Song—"The Sellars.

Mr. H. Sellars.

Song—[Selected[
Mrs. J. Elms.

Tableau and Trio—"My Boy Tammie,".....
JIn Scotch Costume] Mrs. McGillivary, Miss Meikle, Mr. R. M. Hamilton.

Song—[Selected].....
Mrs. J. J. Morrow.

Song—[Selected].

Mr. W. Butcher.

Instrumental Trio—" Irish Airs".

Piano—Mrs. J. J. Morrow;

Violin—Mr. J. J. Morrow;

Cornet—Mr. Boon.

Song—" Oft in the Stilly Night"....

Mrs. McNaughton.

Mrs. McNaughton.
A friendly round with gloves.
Ireland—Master F. V. O'Hagan.
Scotland—Master J. Miln.
[In national costume]
Miss Smith, accompanist.

## In Alvinston.

In Alvinston.

From the Alvinston Free Press of March 25 we learn that on Wednesday evening, March 17, the St. Patrick's concert, under the direction of Rev Father Tobin, of London, was held in the Music Hall, and, as one of the audience remarked, the large attendance showed that an entertainment of a high class character is always sure of Alvinston. The seating capacity of the hall was well occupied by the hour of commencement, and from then to the close of the programme the audience was delightfully entertained by the different performers. The Free Press says that owing to the fact that the Alvinsion friends who were expected to take part in the programme being unable to do so, the talent from London were compelled to do double work, but, we are glad to know, they proved themselves more than equal to the occasion. The proceeds of the entertainment amounted to about 890. For lack of space, the local paper was unable to gave an extended notice of this really excellent entertainment, but remarked that all were delighted with the rendition of the following programme:

PROGRAMME.

J. Connor.
Dance—" Irish Gig".
Susie McGill.
Solo—" Swim Out, O'Grady"...
Solo—" Shamus O'Brien
W. E. Mullins.

Solo-" Killarney ".
Miss Lenehan.
Dance-" Highland Fling "...
Suste McGill.
Solo-" Loch Lomond"...
J. Connor.

Duet-"I Love Thee".

Miss Lenehan and J. M. Daly.

Song-"I'I Like to be Like Grandma".

Susie McGill.

Quartet-"Good Night".

Miss Lenehan, Miss Carney, J. M. Daly, J. Connor.

God Save the Queen ''.
Choir and audience.
Accompanist, Miss Christena McKittrick.

## In Renfrew.

In Renfrew.

Renfrew, March 26, 1897.

St. Patrick's night was honored in a royal manner at Renfrew by a concert and lecture in the town hall. The attendance was large, and enthusiasm well sustained throughout. A distinctive feature of the concert was the chorus-work by the choir under the leadership of Father Ryan. The good Father is widely known as a musical enthusiast; anything of this nature he goes into heart and soul, and as earnestness is the keystone of success, Father Ryan is always successful in bis efforts to furnish high class music. Mrs. C. C. Collins, 'recitation, ''Seene at the Battle of Minden,' was most artistically treated and most highly appreciated, as were the efforts of the orchestra under the leadership of Mr. C. C. Collins. A very hearty encore was given Miss A. Minoi for her excellent rendition of that old favorite ''Kathleen Mavourneen.'' A similar courtesy was extended to Mr. P. McGarry, who sang 'Tell Me That You Love Me,' in rattling good style. The subject of the lecture was 'Thos. D'Arcy McGee.'' Mr. J. P. Downey, editor Guelph Herald, was the lecturer. The lecture treated from a most sympathetic standpoint. The finer points were brought out with a very delicate touch, whilst the more pathetic part of D Arcy McGee's life-story was told with a skill and appreciative feeling that moistened the eyes and quick ened the pulses of many in that warmhearted, sympathetic Celtic audience. The eloquent young lecturer was very warmly and sincerely applauded at the close of this splendid peroration:

"As we prize his achievements and love."

eloquent young lecturer was very warmly and sincerely applanded at the close of this splendid peroration:

"As we prize his achievements and love his memory, let us not forget the guiding principle of his maturer years, the principle which he resolutely fought for and heroically died for—that grand old sentiment first chanted by angel voices to the humble shepheds on the hiliside, when the morning stars sang together and like a benison there descended with the new-born King the blessed message; 'Peace on earth! good will to men!' Let us not forget that D'Arcy McGes was the first great force to break down the barriers that separated races and creeds in this country and breathe into our young Dominion the spirit of a proud self reliance! Let us, Irishmen and sons of Irishmen, as we recall to-night the story of his life, take home to our own hearts the noble example he set us, and by living in peace and harmony withour neighbors, telerant of their prejudices, charitable to their faults, build on this blessed Canadian soil a nation which shall fulfill the glowing expectations of him who closed his eyes in eternal sleep just as he had beheld the glorious vision of her birth."

### IRISH NATIONAL BANQUET.

SONS OF THE EMERALD ISLE CELE-BRATE ST, PATRICK'S DAY.

Successful in every way was the Irish National banquet held at the Victoria hotel last night, says the Hamilton Spectator of the 18th ult. There were over one bundred present. A mejority of them were Sons of the Emerald Isle, but representatives of other nationalities were also there and assisted in the celebration of St. Patrick's day. The chairman, Robert Menary, said it was a gathering of Irishmen, irrespective of creed, and he gave a hearty welcome to the representatives of other nationalities. As many of the Irishmen attended the concert at Association hall, it was almost 12 o'clock be fore a start was made. William Magill occupied the vice chair. After the excellent supper provided by Host Rowan was served the following toast list was carried out:

"The Queen."

"The Queen."
"Canada, Our Home—Responded to by

"Canada, Our Home—Responded to by W. M. McClemont.
"The Day We Celebrate"—Responded to by M. Allen.
"The Mayor and Corporation"—Responded to by Aldermen Findlay, Griffith and Miller.
"Mercantile, Mechanical and Manufacturing Interests"—Responded to by W. G.

Reid.
"Ireland, the Land of Our Fathers"—Responded to by James Henigan.
"The Learned Professions"—Responded to by Drs. Anderson and Balfe.
"Dominion and Local Houses of Parliament"—Responded to by Adam Ballentine.
"Our Guests"—Responded to by James Phillips.

"Oar Guests
Phillips.
"Sister Nationalities"—Responded to by
W. Hancock, Ald. Findlay and A. Bourque.
"The Ladies"—Responded to by T. Col-

W. Hancock, Ald. Findiay and A. Doirque.
"The Ladies"—Responded to by T. Colgan.
"The Press."

"The Press."

"The Host and Hostess."

Mr. McClemont made an eloquent speech. In discussing the destiny of Canada he came out strong for independence.

During the evening sweet music was discoursed by Nelligan's orchestra. Songs were sung by T. Hanley. W. Magill, H. N. Thomas, P. Ralston, Dr. Anderson and others, and recitations were delivered by T. Colgan and John Mullaney, Mr. Mullaney's recitations were given with great dramatic effect.

The committee having charge of the banquet was composed of Robert Menary, W. Magill, T. Mullins, C. Mooney, J. B. Nelligan, T. Bain, M. Padden, A. Ballentine, T. Wilson, John Crooks and M. Hanley.

MISS LIZZIE MOORE, ORILLIA. 'Angels, ever bright and fair," Take, oh take me, to thy care."

"Angels, ever bright and fair,"
Take, oh take me, to thy care."

After a lingering illness, borne with Christian fortitude and patience, Miss Lizzie Moore, fourth daughter of Mr. C. Moore, of "Homenock," Orillia, quietly passed to the silent majority last Friday morning, and for the third time in a little over two years the family were called on to mourn over their dead. Some weeks previously it was known that there were no hopes of an ultimate recovery, but it was thought with fine spring weather that life might be prolonged at least until summer, but a sudden change for the worse three weeks ago, banished all hope, and death came at last "as a thief in the night." Great sympathy is felt for Mr. Moore and his family, and expressions of sorrow are heard on every hand. The funeral, which was held on Sunday afternoon, was the largest seen in Orillia for many years. The floral offerings placed around the casket, were numerous and beautiful, evidencing the loving esteem in which the deceased young lady was held by the community. The Church of the Angels Guardian was crowded as the remains were carried to the altar for the last sad ries prior to burial. Miss Madden sang the beautiful solo, "Angels Ever Bright and Fair," by special request of the deceased made some days previous to her death, and Father Duffy made a very touching address to the assembled multitude, taking for his theme the certain fact that "all men must die." The casket was borne to the grave by the following friends of the deceased: Messrs, W. T. Lee, Jas. Mullen and Jas. McCabe, of Toronto, and A. L. Vick, W. H.

Fox, W. C. Kennedy, Teefy Mulcahy, and Bert Hatley, of Orillia.

Miss Moore was a graduate of Loretto Abbey, Toronto, and on three occasions was awarded gold medals—for charity in conversation, singing and fine arts. She was the possessor of rare musical talents. As a vocalist she ranked among the highest, and after procuring the gold medal in 1892 she studied with Mr. E. W. Schuch, Toronto, until obliged to discontinue, and see if a change of climate would benefit her. But, alas! God ordained otherwise, and took her to Himself on the first Friday of March, the feast of the Holy Crown.

May her soul rest in peace!

Muston—57.50 to 85.50 to 87.50 to 88.50 to 87.60 to 81.60 per cwt.

Mutton—57.50 to 88.50 per cwt.

Mutton—57.50 to 88.50 per cwt.

### DIOCESE OF HAMILTON

Reverend Mother Patricia, Superioress of Loretto convent, Hamilton, died on Sunday evening, March 28, after an illness of three months. The tuneral will take place on Tuesday morning at 9 o'clock to Holy Sepulchre cemetery, Hamilton. The news of her death will bring tears of heartfelt sorrow to the eyes of her many friends throughout Ontario. Her obituary notice will appear next week.

MISSION AT ST. MARY'S CATHEDRAL.

MISSION AT ST. MARY'S CATHEDRAL. MISSION AT ST. MARY'S CATHEDRAL.
On Sunday morning, the 28th, a mission conducted by Rev. Fathers O Brien, O'Sullivan and Murphy, members of the Society of Jesus from Montreal and New York, began a mission to the people of the cathedral parish. Eloquent addresses were delivered by Fathers O'Brien and O'Sullivan at the Masses Sunday morning. In the afternoon Father O'Sulivan addressed the ladies of the parish. In the evening Father O'Brien lectured for the benefit of the Ladies' Aid Society. Hundreds had to go away, as the large edifice was so crowded that they could not gain admission. All this week the mission will be for the benefit of the ladies of the parish and next week the instruction will be for the men.

LECTURE ON THE INQUISITION. LECTURE ON THE INQUISITION.

for the men.

LECTURE ON THE INQUISITION.

The third of the series of lectures given under the auspices of St. Patrick's Literary Society was held last evening in Andrews' Hall, and was largely attended. President W. T. Griffin occupied the chair. Rev. Father Craven, Honorary President of the society, and Mr. E. J. Mahony, President of the Sahfleet Literary Society, were also present. After the first part of the programme was concluded, the chairman introduced the lecturer of the evening, Rev. Father Burke, of Oakville, who chose for his subject, "The Spanish Inquisition." He told what caused the passage thereof and gave both sides of the argument, tracing it in a very able and interesting manner through the different centuries until the time of its withdrawal, and in concluding touched upon the question of national arbitration by which all countries can settle their disputes. The rest of the programme for the evening was: Song, M. F. O'Brien; song, Miss Fee; selection, Glee Club, under the leadership of Jas. F. Morrissey; song, Miss Hanley; song, Jae. A. Cox; selection, Glee Club. Miss O'Brien and Jas. F. Morrissey played the accompaniments.

### Type-Writers.

Attention is drawn to the advertisement of Creelman Bros. Typewriter Co., in another column. Mr. Seitz, the manager of the firm, is well known among Catholic people, having been prominently identified with different societies in Hamilton for many years. Anyone desirous of getting a typewriter of any make at a very reasonable price should communicate with Mr. Seitz.

Hoffman's Catholic Directory.

Owing to many difficulties the publication of the above named Directory for 1897 has been delayed. It can, however, now be had from M. H. Wiltizius and Co., 429 431 East Water street, Milwaukee, Wir. This year's Directory is, we are pleased to say, characterized by the same thoroughness it possessed when published by the Hoffmann Bros. A city subscriber has sent to this office a

A city subscriber has sent to this omee a sum of money, but forgot to give name and particulars. Will the party please call, and explain, so that credit may be given.

A bad conscience is always fearful and un easy.—The Imitation.

Sweetly wilt thou take thy rest, if thy heart reprehend thee not. (Prov. iii., 24.)

# MARKET REPORTS.

London, April 1. — Wheat, 72 to 73c. per bushel. Oats, 17 to 20 2 5 per bush. Peas, 36 to 15c per bush. Barley, 19 1 5 to 31 1-5 per bushel. Buckwheat, 14 1-5 to 26 2-5c per bush. Rye, 28 to 30 4-5c per bush. Clover seed (red) 186 to 15c per bush. Barley, 19 1 5 to 31 1-5 per bushel. Buckwheat, 141-5 to 26 2-5c per bush. Rye. 28 to 30 4 5c per bush. Corn, 22 5 to 33 3 5c. per bush. Clover seed (red) 22 5 to 35 3 5c. per bush. Clover seed (red) 22 5 to 35 3 5c. per bush. Clover seed (red) 22 5 to 35 3 5c. per bush. Wholesale, and read at 85 50 per bush. Alsike clover, 84,00 to 81,50 per bush. Timothy, 81,75 to 82,00 per bush. The meat market was largely composed of veal, and this sold at 4½ to 5 cents a pound by the carcass. Lamb. 8 to 9 cents a pound by the carcass. Lamb. 8 to 9 cents a pound by the carcass. Beef, 81 50 to 85,00 per cwt. Dressed hogs ranged from 8 to 10 cents a pound. Fowls were in good demand, at 50 to 75 cents a pair. Roll butter could be bought for 16 to 18 cents a pound by the basket. Rygs were casy, at 91 to 10 cents a dozen. A large number of apples came forward, and prices varied from 5 to 90 cents a barrel. Potatos, 30 to 35 cents a bag. Cabbages sold at 39 cents per dozen. Parsnips, 40 cents a bag. Hay, 86,50 to 87,50 per ton. A few mileh cow sold at 830 to 840. TORONTO.

Toronto, April 1.— Wheat. white, 77c.; wheat. red, 710;; wheat. goose, 62) to 35c; barley, 29 to 30c; oats, 22 to 33c; peas, 42c.; rye. 30 to 32c, buckwheat, 29 to 32c; turkeys, per 1b., 11 to 12c.; ducks, per pair, 40 to 80c; chickens, per pair, 30 to 50c; geese, per 1b., 8 to 90c; butter, in 1b. rolls, 15 to 16c; eggs, new laid, 11 to 12c.; petatose, per bag, 25 to 30c.; apples, per bag, 81.25; hay, timothy, \$11.00 to 13.00; straw. sheaf, \$7.00 to \$8.00; straw, sheaf, \$7.00 to \$8.00; straw sheaf, \$7.00 to \$8.00; straw sheaf, \$7.00 to \$8.00; straw sheaf, \$7

steady at 10½ to 11c.

PORT HURON.

Port Huron. Mich., April 1.—Grain—Wheat, per bush., 81 to 83c; oats, per bush., 14 to 10c; corn, per bush., 20 to 22c; rye, per bush., 30 to 32c; buckwheat, 20 to 22c per bush. at ley, 45 to 50c per 100 lbs.; peas, 28 to 33c per

per ton in car lots; straw, \$3.00 to \$4.00 per ton ton yegetables and Fruits.—Potatoes, 15 to 90c, per bush, apples, green, 15 to 25c per bush, dried, 3 to se per pound.

Dressed Meats.—Beef, Michigan, \$5.00 to \$3.50 per cwt. Live weight, \$2.50 to \$3.50 per cwt.; Chicago, \$5.00 to \$7.00 per cwt.

Pork—Light, \$4.50 to \$4.75, no sale. Live weight, \$5.25 to \$3.50 per cwt.

Mutton—\$7.50 to \$8.50 per cwt.

Mutton—\$7.50 to \$8.50 per cwt.

Veal, \$6 to \$6.50 per cwt.; choice, \$7.00.

Poultry—Chickens, \$5.00 to per pound; alive, 6 to 76 per lb.; turkeys, 13t to 14c per pound; pigeons, 15c per pair, alive; ducks, 12h per pound; geese, \$6.00 per pound.

Hides and Tallow—Beef bides, No. 1, 650 7c per lb.; twins, No. 1, 8c per lb.; No. 2, 5t 6c, per lb. for green; calf skins, No. 1, 8c per lb.; No. 2, 5t 6c, per lb. for green; calf skins, No. 1, 8c per lb.; No. 2, 5t 6c, per lb.; shearilugs, 15t 0 20c each; lamb skins, 30 to 80 cents each.

Tallow—23 to 8c per lb.

Latost Live Stock Markets.

### Latest Live Stock Markets.

Latest Lave Stock Markets.

TORONTO.

Toronto, April 1. — Shipping cattle — Thera was one sale of seven five animals at \$4 00 per 100 pounds, but this was the only sale at all out of the common; prices ranged from \$3 to be and sometimes \$4 per pound.

There was a sharp trade done in butcher cattle at firm prices. Good stuff sold around be per pound; very choice lots were several times figured out at \$1 per animal selections \$5 was reported as paid. Still there was not any all quotatable advance, though prices for good stuff are very firm. Inferior sold at \$2 to \$3 per pound.

the best value of the best val

Good stock netters soid this morning at trem 3 to 3je per pound.
Calves sell at from \$4 to 56 each.
Lambs can be quoted firm at from 5 to 5je per pound, with choice lambs in steady request.
Sheep sold up to 3je per pound.
Hogs continue firm at 5je for the very best offen hogs. Sows sell at 3j to 3je. All kinds are wanted.

EAST BUFFALO.

EAST BUFFALO.

East Buffalo, N. Y. April 1.—Cattlecars on sale: mostly held for Monday's n
Sheep and lambs —14 cars on sale;
active and higher, and all sold early;
mixed sheep, 44.75 to 84.90; prime to
lambs, 99 to 95 pounds, 55.90 to 86.15;
good, 85.35 to 85.75; clipped lambs, 85
Hogs—15 cars on sale; active and highe good, \$5.35 to \$5.75; clipped lambs, \$5 to Hogs—15 cars on sale; a "tive and higher; of choice weights sold at \$4.32; to \$4.35, closing sales of good York weights at \$9 pigs, \$4 to \$4.19; roughs sold mostly at \$8.25 to \$3.50, and stags, \$3.25 to \$3.50.

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And Latest . . YOU Cheapest want the Best ..

### OUR STOCK .....

Consists of the most modern an thoroughly up to date Map Globes, Charts and Slate Black

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0000000000 FEW NEW STUDENTS

next week in either department of the USINESS College Yonge and Gerrard Streets, Toronto.

Late students have taken positions, leavacant seats. Get particulars about success. Callor write. W. H. SHAW

CENTRAL Jusiness College STRATFORD, ONT.

Unquestionably the leading commershool in Western Ontario; nine beaut college rooms, eregantly furnished; morate rates; advantages best in Canaca den's can enter at any time; write for be tiful prospectus. W. J. ELLIOTT, Principal of the control CURRY, BAKER & Co., Architects.
70 Victoria St., Toronto.
CHURCHES, HOSPITALS, SCHOOLS, ETC.

## ALCOHOLISM-THE LIQUOR HABIT.

ALCOHOLISM—THE LIQUOR HABIT.

A new home treatment, known as the "Dyke Cure" by which every victim of the liquor habit can be permanently cured of all crave or desire for intoxicants.

In from three to five days all crave for atimulants is removed, and at the end of twenty one days treatment the patient is restored to the habit.

This is a purely vegetable medicine taken by the mouth, and can be taken without the knowledge of any other person. No injections. No minerals. No bad after effects, and no loss of time from business duties. Correspondence strictly confidential. Copies of tast timonials from patients cured in many parisof Canada, by permission, sent on application. Cure guaranteed in every instance where the remedy is taken as directed. Fee for treatment, \$25 in advance, which may be remitted to the proprietor of the CATROLIC RECORD in London, Ont., or sent direct to Dr. A. McTagart, 530 Queen's avenue, London, Ontario.

We can speak from personal knowledge of

were, 534 Queen's avenue, London, Ontario.

We can speak from personal knowledge of the good work done in this city by the Dyke Cure for Intemperance, and the consulting physician, Dr. A. McTaggart, guarantees that the rem-dy will do all that is claimed for it. In proof of this, he is willing that we become of the treatment, when, in the event of its failure to cure, we are authorized to return the same to the party who sent it.

Many cases in this city have been cured since August last, and only such families can truly appreciate the great happiness they now enjoy. Thos. Coffey.

Publisher Catholic Recond.

Hogs-5ic per pound; for thick fat and light

Hogs-5 to per pound; for thick fat and light hogs, \$4.50 was paid. Sows fetch 3c, and stags

C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of systy nonth, at 8 o'clock, at their hall, all hon Block, 8 ichmond Street. G. Barry, President; F.J.O'Mearalst Vice-President; P. F. Bowns, Secording Secretary.

### Webster's International The One Great Standard Authority, Dictionary



IT IS A THOROUGH REVISION OF THE UNABRIDGED,

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G. & C. Merriam Co., Publishers,
Springfield, Mass., U. S. A.

There once was a pirate, 4
Who ravaged for gain, a
Till his coffers were be
stained gold.
And millions of captives

VOLUME X

A Message o

Then fear took hold of him And he sent out messenge To the strong ones only, "We are Christian breth "Let us seal a contract,
Except against rebels who
The bonds we have n
right."

And the strong ones lister The kindly offer and right With never a dream of dec They would spike the consword.

But others, their elders, li At the sudden convert's un They watch for the peace way:
While his war forges roday.
Even now, while his god
His guns are aflame on hi
He has stolen the blade foe, and he strikes the unarm To the ends of the earth h

guns. His war tax devours his s He taxes their evil and ta He taxes their salt till he He leaps on the friendless and slinks, tail down, and slinks, tall down, away.
The pharisee's cant goes But the cries of his victi The stiffed voices of bray From a thousand cells; Are spending their blood And this is the Christian A world of evil! a saint A holy well doer come to A prophet to tell us wars A plous example of Chris

EARLY LIFE OF Dr. Shahan on Its I "Church and Stat

Centuries " was the s

recently delivered b the Catholic Univer dral in New York things the preacher "It was some time upon the imperial Christianity was a tinct from Judaism. as the reign of Tit was known. A late of Tacitus depicts th

liberately planning the Temple of Jeru was the common pa of both Judaism
The collection of the by Domitian made c between the two reli to face with the Ron The latter laid o allegiance of the citi at last its logical rel ship of the emperor, represented by the genius that directed man who was charge ies of Roman societ acknowledged Caess

world ; but he ackn other world above Ca the soul, the spirit, o Christian there were temporal and the sp Caesar and Christ. ordinate and one wa other. The words o it is better to obey G commentary on the by Jesus between earth and the Kin They find an echo ir lian: 'We fear Go consul.' All this wa cient society, all the Caesarian insanity in the imperial fam abject submission manded by the 'lo happened to hold th

The Roman Jurists

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absolutism and in

were unpropitious f

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save its own recognity the nobles or nob of uncertain o of the Orient, might as they saw fit, but ing were not expect any of the new private meeting and their general heathen society wer offence, for volunta always been the hor authorities, because suspiciousness. Th on, seditions caused popular hate of the less Christians were to the emperors, wh a rule, were on such city mobs, otherwise them. The slander hated the Christian impact of Jewish n the abandonment o siah, worked evil to high places. The of the Christian epis able unity and pres work of charities, t politan sympathies excited painful sus

in the minds of the

obstinacy of the Ch the Roman author

Abov

counsellors.