The Pope's Latest Poem. HYMN TO GOD AND THE VIRGIN MOTHER.

One last ray, Leo, sheds thy sun And pallid sets, its course now run, As murky night descends; Descends on thee, whose torpid blood Can withered veins no longer flood; Thy body falls, life ends.

The fatal dart by death is thrown; Sad cerements and a chilly stone. Thy resting ashes keep. But free now free, its fetters burst. Thy soul escapes, in eager thirst, To mount the empyrean steep.

Its flight it thither wings; and grant, O element God! it may not pant For that longed end in vain.
May I reach heaven! By gift supreme May I enjoy the Godhead's beam.
His Face for aye attain.

And thee. O Virgin, may I see:
A child. O Mother, loved I thee—
Now old, I love thee more.
Receive me home: and 'mong the blest
My guerdon shall I hold confessed
A fruit thy service bore.

-G

"He Knows."

I know not what shall befall me,— God hangs a mist o'er my eyes,— And on each step of my onward path He makes new scenes to arise, And every joy He sends me comes As a strange and sweet surprise,

I see not a step before me,
As I tread on another year,
But the past is still in God's keeping,—
The future His mercy shall clear,
And that which looks dark in the distance
May brighten as I draw near.

For perhaps the dreaded future Is less bitter far than I think The Lord may sweeten the waters
Before I stoop to drink,
Or if Marah must be Marah,
He will stand beside the brink.

It may be that He keeps waiting
For the coming of my feet
Some gift of such rare blessedness—
Some joy so strangely sweet—
That my lips can only tremble
With the thanks they cannot speak.

Oh! restful, blissful ignorance!
'Tis blessed not to know,
It keeps me in those Mighty Arms,
Which will not let me go,
And hushes my soul to rest
On the Bosom which loves me so.

And so I go on—not knowing—
I would not if I might,
I'd rather walk in the dark with God
Than go alone in the light,
I would rather walk with Him by faith,
Than walk alone by sight.

My heart shrinks back from trial, Which the future may disclose, Yet I never had a sorrow,
But what the dear Lord chose,—
So I wait, and bow submissive
To the will of Him Who knows. -M. G. Brainard.

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THE UNKINDEST CUT OF ALL.

Rev. L. A. Lambert, i.L. D., in N. Y. Free-man's Journal.

Dr. McAllister's paper, the Christian Statesman, announces that the Pitts burg Commercial Gazette declines to publish any longer his letters to us and as a consequence discontinues reproducing editorials from the Freeman's Journal in reply to them.

This is rather hard on the doctor, after all he has said in praise of the Gazette. The arrangement with that journal was of his own making. It was entirely between them, and they seem to understand each other to a T. But now a change has come. The doctor says: "The series of articles on Romanism appearing for months past in the Pittsburg Commercial Gazette has suddenly come to a halt. The chief reason given by the management of that journal is that the claims down from Heaven, and men called it of other more interesting and important matter are pressing too heavily to permit the continuation of the discussion. As to the relative importance of other matter, considering the high character of the great majority of the readers of the Gazette, that journal might well find space enough during a single week, by condensing, if not omitting, sporting and theatrical news, not to mention other items, for several columns more than it has been publishing of the discussion in question."
We are not in the confidence of the

Gazette, but the reason it assigns may be a diplomatic way of discontinuing Dr. McAllister's rehash of old objections and fallacies that have been many times repeated and as many times answered and exposed. Another reason occurs to us. In view of our exposure of the doctor's ignorance of the Catholic principles which he op poses, his erroneous notions about the teachings of the early Christian fathers, his misapprehension of the acts of general councils, and his limping logic, the Gazette has not as exalted an opinion of him as he has of

Being shut out from the Gazette the doctor intimates that he may publish his letters in book form. If he should so determine he will doubtless desire to make some arrangement by which our replies will go cheek by jowl with

This muzzling of the doctor by his favorite journal is the unkindest cut of all. It would be interesting to know the real reason of it. The Gazette's action suggests a doubt whether it is worth while for us to follow the doctor further. If his letters low the doctor further. If his letters are not worth publishing in the Gazette it is a question whether they re worth answering in the Freeman Journal. We will think over it.

And why dost thou pretend to seek another way than this royal way (to heaven), which is the way of the holy cross. -The Imitation.

CATHOLIC PROGRESS. improved, owing to a general rappro-chement between them and the Vatican The American Independent has called upon representative men from the various religious denominations to and the appointment of nuncios and Apostolic Delegates to most of them. give the chief events of the year in their different communions. The Rev. D. S. Phelan, LL. D., was invited to speak of the Catholic Church. Here

is his review of the year 1897: I am asked for a story of Catholic progress and growth. Have I one to tell? During the past year some statistical controversy was indulged in on this side of the Atlantic, and on the other as to the number of converts received into the Church from the different Protestant denominations, some placing the figures in both cases as high as one thousand a month, while others contended that the estimate was was overdrawn. The Independent gave some statistics from Germany that were not so flattering, but subse-The Independent

quent investigation, if it did not dis-

prove the conclusions at least cast seri-

ous doubts on the sources of informa

We are apt to attach too much importance to these tables of confessional mutability. We are obliged to labor for the salvation of our fellow men and knowledge imparted through the ministry of the Word is a prime factor in such sublime work; but unless the Lord build the house, in vain do they labor who build it." Individual conversions will never change the general aspect of the religious world. A few thousand brought into the Church in a year among thirty or forty millions of people, is a good reward for individual zeal and devotion; but as a step toward the conversion of the entire body it is one of the far out figures of a long decimal. Only the Spirit of God can "renew the face of the earth." Great religious upheavals are the work of that Spirit, and all the Church can hope to accomplish is to aid man-kind to get into the water after it is A great hurricane of pop ular passion swept whole nations from Catholic unity; it will take some such counter revolution to hurl them back

While a study of dogma may bring a few highly cultivated minds to accept this or that form of belief, the masses must be drawn by the cords of When our Lord stated the case of the unbelieving Jews He said they had no excuse because they had seen His works and had been convinced that they were such as no man had ever wrought before. If we are to wrest the masses from their sin and errors we must show them works; and if we would draw them into our communion we must show them that the works we do are done by no other Church. The Catholic Church is perfeetly willing to engage in the work of conversion on these terms; they offer a fair field, and as wide as it is fair. Hers has been the case of suffering for the sins of a wicked partner, and he will in future go it alone. Centuries of brutal oppression and social discrimination which the Church was compelled to permit, and as far as was consistent with truth and her divine mission excuse, resulted in the final and evitable explosion of the Liberty. It was a word to conjure by, and the civilized world was set wild Thrones were sent high in the air and the force of the explosion shook the Church's altars. The last hundred the Church saturs. The last inducted years have been for her a period of recovery and reparation. To day she stands before the world and asks for judgment. "If the works which I do have ever been done by any body claiming Christ's commission, then are you excused from hearing me." One thing the non Catholic world has learned in these late years, and it is that Catholics are sincere believers and their clergy are thoroughly in

Some movements of a general character have occurred from which the Church must derive more than local advantage. The Czar has lifted his iron heel from the neck of the Church in Russia. The hostility of the Czar-dom to Catholicity was not inspired by any aversion to Rome or her teaching, but by a determined purpose to keep Orthodoxy as the bulwark of the Russian State. Rome was more feared than hated, as she was the one enemy of nationalised Christianity. A thing unheard of in the history of the Rus-sian Church was the donation from the imperial exchequer recently made to repair a Catholic church in Moscow Then during the past year five Cath olic sees in Russia have been filled and several seminaries opened with the full consent of the Government. The relations between the Holy See and St. Petersburg were never so amicable

as at present. The efforts of the Holy Father to bring back the Eastern schismatics have met with considerable success; but Leo is "the voice of one crying in the wilderness," the dawn of a better day for the Church in the East is at hand, and events may arise at any moment that will crown the work of reunion. When Germany and France will have learned that they have noth ing to fear from the prosperity of the Church, the Czar will not be slow to If thou fling away one cross without doubt thou shalt find another and perhops a heavier.—Imitation of Christ.

Those people are intensely Catholic, but they fear a restoration of the old ecclesiastical regime, something they abhor not one whit more than do the authorities in Rome. The work of the monks in those countries was a wondrous manifestation of the power of love and Christian co-operation; and the world will never be able to repay those godlike men for their heroism and far-seeing providence; but those people have long since graduated out of the religious nursery, and the pioneer work of the monks is done.

We have seen some changes in the Church in this country, and we may hope that some of them have been on the lines of improvement. The war of factions which disturbed us for some years is about over. We have no need of factions in this healthy Church of the United States. The silencing or the suppressions of an ecclesiastical faction is like the amputation of a limb and is not a sign of restored strength and health. The Holy Father removed the head of the Washington University in the interest of harmony, and when that was found ineffectual, it was followed by the dismissal of the unmitted "Leader of the Germans," Mgr. Schroeder. The three German professors chosen by Bishop

Keane in 1892 have proved to be very annoying misfits. They were learned men, as are all German professors, but as proud and haughty as they were learned. They came over here to spread "German science," and incid-entally to promote Deutschtum gener-They came over here to They were as suitable to our re ally. ligious conditions as German anarchists to our political conditions and their agitation, as loud and frothy as the beer-born frenzy of those Anarchists, was quickly laid.

The state of the Church in this country may be said to be one of peace. The storm centres have been swept, and fines Thracios, thanks to the wise and unostentatious policy of our pre-sent Apostolic Delegate, St. Patrick and St. Paul are the best of friends, and the old trapper, Faribault, has be-come a citizen of New York. New Orleans has been retroceded to France, and the act was accomplished we are told, by a new Maid of Orleans, the daughter of President Faure. Several new theological seminaries have been built, or are in course of erection, and altogether the outlook for higher edu cation in the Church was never so bright. Only one Catholic paper went to the wall during the past year, and several new ones have entered the This is a very healthy sign. When people cease to take interest in an object they cease to read about it, and vice versa. A better sign still, the Catholic and Protestant papers take notice of each other, an innovation introduced by the Independent. Disputed points of doctrine will never be settled until the newspapers settle them. They go to the marrow of the argument, and the thrusts of the journalistic bayonet never heal. This makes us hopeful, and suggests a more than ordinary Christmas greeting.

A JESUIT'S ROSARY.

How it Brought About a Conversion.— An Incident of Protestant Persecu-

It was on the 10th of March, 1615, when a religious of the Society of Jesus ascended the scaffold in Glasgow. John Ogilbi was his name, and his crime consisted in saying that the spiritual power belonged exclusively to the Pope and not to the King, who at the time was James I. When he was being led to the scaffold a Protestant minister came up to him, and protesting great affection and concern, spoke thus:

"My dear Ogilbi, I feel sorry for you and extremely regret your obstinate resolution to endure such a dis graceful death."

Father Ozilbi, feigning fear of the

gallows, answered: "What can I do? I am powerless to prevent it. They declared me guilty of high treason, and therefore I must die.

"High treason! Nothing of the kind," replied the Protestant.
"Swear off your Papism and you will kind," at once be pardoned ; furthermore, you will be overwhelmed with favors.

You are joking !" "No; I am in earnest, and have a right to speak thus, since the Protestant Archbishop sent me to offer you his daughter in marriage and for

dowry a rich prebend, if you decide to pass into our ranks. With these words they arrived at the scaffold.

The Protestant insisted that the Jesuit should consent to live. Father Ogilbi replied that he was willing to do so if his honor would not be contamin-

"I told you already," answered the that you will be loaded with

minister, "that you will be loaded with favors and honors."
"Well, then," answered Father Ogilbi, "repeat your promise before the crowd."
"With the greatest pleasure."
"Hear me," shouted Father Ogilbi,

in a loud voice: "I promise to Mr. Ogilbi life and the daughter of the Archbishop in marriage, with a dowry of a rich prebend, provided he is willing to pass over into our ranks."

over into our ranks."

"Are you inclined," asked Father
Ogilbi of the crowd, "to bear witness,
if it is necessary, to this proposition
that you heard just now?"

"Yes," roared the crowd, and
Father Ogilbi made ready to descend

from the scaffold. The Catholics who were present and witnessed the scene endured indescrib-able agony at the thought of the great

scandal which such an apostasy would create in the whole Church.

"In this case, then," continued Father Ogilbi, "I will not be persecuted for high treason."

"No," roared the crowd.
"My crime is, therefore, solely and alone my religion?"

"So it is; only your religion. Father Ogilbi's eyes sparkled with delight, a bright smile played upon his After a momentary silence he

"Very well, that is more than asked for. I am sentenced to death only on account of my religion. my religion I would give a hundred lives if I had them. I have only one, take it ; my religion you shall never tear away from me.'

The Catholics on hearing these words rejoiced exultantly, whilst the Protestants were frantic with rage. They were caught in their own meshes. Order was given to the executioner to complete his task. The executioner, with tears in his eyes, begged pardon of the martyr, who in return embraced

Before his hands were tied. Father Ogilbi loosened his rosary and flung it into the crowd. It happened to fall upon the breast of a young Calvinist, who was at the time traveling through Baron John Eckersdorff, Scotland, afterwards Governor of Treves, and an intimate friend of Archduke Leopold, brother of Ferdinand III.

Years passed by, the Governor of Treves, already a decrepid old man, said: "When the rosary of Father Ogilbi struck my breast and the eager Catholics snatched it before I could take hold of it, I certainly had no mind to change my religion; but those beads struck my heart, and from that mo-ment my interior peace was gone, my conscience was even troubled, and fre quently I asked myself: 'Why did those beads strike me and no other person?'
That thought haunted me for many years and left me no rest * * * and I became a Catholic. I ascribe my conversion to this blessed rosary, which to day I would buy at any price and which, once in my possession, I would not part with for anything on earth." — Mensageiro — Lis boa, Onturbo Se. — From the Portuguese, by F. N. Tilesar.

A CATHOLIC SAINT EULOGIZED.

Doctor Whyte, of Edinburgh, Scotland, delivered a lecture on St. Teresa not long ago before the young men's and young women's classes of Free St. George's, a Presbyterian churc the course of his remarks, which, of course, were not entirely free from purely Protestant views, he said, eloquently and truthfully :

"The sense of the reality of divine and unseen things in Teresa's life of prayer is simply miraculous in a woman still living among things seen and temporal. Her faith is truly the substance of things hoped for, and the evidence of things not seen. Lord was as real, as present as near, as visible, and as affable to this extraordinary saint as ever He was to Martha, or Mary, or Mary Mag-dalene, or the woman of Sadalene, or the woman of Sa-maria, or the mother of Zebedee's children. She prepared Him where to lay His head; she sat at His feet and and heard His Word. She chose the better part, and He acknowledged to herself and to others that she had done so. She washed His feet with her tears and wiped them with the hair of her head. She had been forgiven her head. She had been forgiven much and she loved much. He said to her, Mary, and she answered Him, Rabboni. And He gave her messages Rabboni. And He gave her messages to deliver to His disciples, who had not waited for Him as she had waited. And she was able to say to them all that she had seen the Lord and that He had spoken such and such things

" And hence arises what I may call the quite extraordinary piety and spirituality of her life of prayer. And, then, for all that, it surely follows that no one is fit for one moment to have an adverse or a hostile mind, or pass an adverse or a hostile judgment on the divine manifestations that come to Teresa in her unparalled life of prayer no one who is not a man of like prayer himself; no, nor even then. I know all the explanations that have been put forward for Teresa's 'locutions and revelations; but after anxiously weighing them all, the simplest explanation is also the most scientific, as it is the most scriptural. If our ascending Lord actually said what He is reported to have said about the way that He and His Father will always reward all love to Him, and the keep-

In the Latin republics of America the position of the Church is somewhat improved, owing to a general rappro
And the Protestant minister spoke in the commandments; the next of the position made to me."

And the Protestant minister spoke is anything true about Teresa less than congratulate the lady upon at all, it is this, that from the day of her knowledge of the Latin language; her full conversion she lived with all her might that very life which has all aware that she knew neither Latin nor these transcendent promises spoken Italian, and that the Pope is not in the and sealed to it."

In alluding to one of St. Teresa's descriptions of her experiences in prayer, Doctor White takes occasion to "He who can read that, and a hundred passages as good as that, and who

shall straightway set himself to sneer and scoff and disparage and find fault. he is well on the way to the sin against the Holy Ghest. At any rate, I would be if I did not revere and love and imitate such a saint of God. Given God and His Son and His Holy Spirit; given sin and salvation and prayer and a holy life; and, with many drawbacks, Teresa's was just the life of selfdenial and repentance and prayer and communion with God that we should

follows :

syllable of Teresa's staggering locu- of Bishop Westcott, as quoted in the tions and visions than be left to this, Churchman, on this subject : that ever since Paul and John went and some of her biographers and cen-

Church Decoys.

A writer in Munsey's Magazine criticizes the growing tendency to wards the mercantile spirit which prevails in many Protestant churches. "It is not pleasant," says the writer referred to, "to see rea music hall or a dime museum. to such tricks of the trade." There are several churches here in Boston if one can call them by that name-as city in the country, which the above description fits fully; and one need only look into the Saturday papers, where their "services" are advertised, much after the manner in which announce their feature and freaks, to discover which they are and where they are located. Of course, the proper announcement

in the daily press of its Sunday services by a church, far from being reprehensible, is commendable, and may be of decided advantage to strangers tarrying in town over Sunday; but such an nouncements differ from the sensa tional advertisements referred to above as radically and as widely as modesty does from meretriciousness; and no body will experience the slightest difficulty in discerning the one class from the other. - Sacred Heart Review.

TRAPPED.

How a Bigot "Entertained" a Company and was Caught in a lie.

The following anecdote is related by

the Rev. Mr. Lee, of Dandee, in a letter to the Protestant Guardian: "A certain lady, who had the honor of crossing the Alps and of visiting the

imperial city of Rome, wished to entertain a company in this town (Dandee) with the marvelous things she saw in that Catholic city. She stated that, upon a certain festival, the Pope apeared upon a balcony in front of St. Peter's church and threw down large slips of paper amongst the multitude, know the contents of those sheets of paper; however, after some difficulty, she caught one of them upon its des cent, read it-and what were its conof sin for the space of three months!

"This anecdote, as you may well relief and comfort suppose, caused a considerable sensa. The wandering n tion in the company. The old and peared, swallowed up in mystery. grave could hardly suppress a laugh, He received a reward for repairing the some malicious wag, very politely questioning the lady's veracity, put the question: 'Did you really read that document?' 'Most certainly, 'said the rest and joy.—The Imitation.

but every one in the company was well habit of writing English or broad Scotch — so she made her exit amidst general roars of laughter.

CHURCH UNITY AND THE SO-CIAL QUESTION.

Is there a strong if not immediately visible connection between the two great questions of the day, the right-ing of the wrongs of the laborer, and Church Unity? And is devotion to St. Francis of Assisi, the patron of the poor, destined to draw our separated brethren closer to the Church? questions are suggested to us by a notable recent growth of honor to St. Francis among Protestants, including ll live."

Later on the lecturer continues as bodies so far apart as the Salvation Army and the Church of England. It is true that an earnest American Uni-"The pressing question with me is tarian has given us a very good trans-not the truth or the falsehood, the lation of "The Little Flowers of St. amount of reality or the amount of Francis;" and Sabbatis and Canon imagination in Teresa's 'locutions' and Knox Little's lives of St. Francis are visions. The pressing question with not forgotten. But as significant as me is this—Why is it that I have noth ing to show to myself at all like Parochial Order "in England to St. them? I had rather believe every Francis for a patron, and the utterance

"Three main lessons seem to be home to heaven Our Lord's greatest pressed upon us by the work of Franpromises have been so many cis, the capacity of simple humanity idle words. It is open to any man to for the highest joys of life, so that the scoff and sneer at Teresa's extraordin- poorest, even in his utter destitution, ary life of prayer, and at the manifes may realize the bliss of saints; and tations of the Father and the Son that again, the necessity of taking account were made to her in her life of prayer, of the fulness and variety of life in our endeavors to hasten the kingdom of sors among ourselves have made good God; and yet again, the importance of use of their opportunity. But I cannot the mission of the laity. We need any longer sit with them in the seat of sorely all three lessons now. We need, the scorner, and I want you all to from the highest to the lowest to feel the essential dignity of life, of life through the highest to the lowest to feel the essential dignity of life, of life stripped of every accidental vesture; rise up and leave that evil seat also. the essential dignity of life, of life Lord, how wilt Thou manifest Thyself stripped of every accidental vesture; in time to come to me? How shall I the dignity of the living man, clothed attain to that faith and to that love and in the coarsest cloak of patches, and fed to that obedience which shall secure to me the long withheld presence and in dwelling of the Father and the Son?" "Father." We need, from the highest to the lowest, to feel the perilous burden of wealth, the responsibility of stewardship, the cares of authority.

The Churchman rejoices at this evidence of the passing intolerance, say

ing:
"Take, for instance, the vast and wonderful field of history filled by the pre Reformation Church in the world, ligion drop its glorious dignity and the life which is presented by the and scramble for custom like Roman Church of to-day. The intoland the life which is presented by the erant will have none of these things. church which people must be tricked He does not even inquire into the real into supporting has lost its right to character of medieval Christianity and existence, for surely it does not an swer a great public need. It has no real mission. For every soul which is thus decoyed into the fold, there will could have found nowhere else in the be fifty in whose eyes the church has records of human experience. He hopelessly lowered itself when it takes perceives that in spite of many difficulties and contradictions, the history of monasticism is an inspiring history, and the history of dogmatic decrees a there doubtless are in every large witness to that passionate faith and stern insistence on positive and clear profession of belief, which are at least evidences of reverence and conscientiousness, as well as of intellectual and spiritual insight."

such expressions as we have quoted, as a part of the "growing evidences that the time is coming when Christians everywhere will be reconciled." If the Anglican workers for the advancement of religion take St. Francis as a leader, he will never let them rest this side of Rome. - Boston Pilot.

Tramp in the Steeple.

For fourteen years the clock on the teeple of St. Philomena's church, Cincinnati, has refused togo, and although all sorts of remedies were applied, the efforts were in vain, for after a few days of grumbling compliance with the wishes of the public, the old clock relapsed into its habits of laziness. Clock experts and machinists exhaust ed their skill, the hands were taken off and lighter ones substituted; it had been oiled, cleaned and tinkered with. and hundreds of dollars were expended to no avail.

About two weeks ago a tramp landed in the Miami freight yards, and making his way up town was disgusted that the clock was stopped and he was inconvenienced thereby very much. He stopped in to see Father Kemper

to remark that the clock was stopped, and Father Kemper told him that was its normal state.

The tramp at once volunteered his at which they eagerly grasped. The curiosity of our traveler was excited to hope Father Kemper told him to go The stranger went to work, borrowed

a monkey-wrench, a pair of pincers and a bunch of rags, and for two days tents? A permission granted by His Holiness the Pope to all the people now finished the clock was started and has residing in Rome to commit every kind gone on its way ever since telling the hours for the neighborhood, to their The wandering magician has disap-

while the young ladies indulged them-refractory timekeeper, and that was selves in unrestrained giggling. But the last seen of him.



Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute at Buffalo, N. Y. so pronounces it. He declares that thirty years ago he discovered a medicine that cures of per cent. of all cases of consumption. In his great medical work, "The Common Sense Medical Adviser," the names, addresses, experiences and advisorable of

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LORD EDWARD FITZGERALD

An Historical Romance.

BY M. M'D. BODKIN, Q. C.

CHAPTER XV .- CONTINUED. There was no escape. To the right towards the wood the bog grew wetter and softer, till it merged into an impass-able morass. On the other hand, the deep able morass. On the other hand, the deep lake, fringed with bulrushes at the edge hemmed them in. Further out in the lake a steep, rocky island shut off the level rays of the rising sun, and enhanced

the gloom.

Angry suspicion began to whisper amongst the priest-hunters. It was not likely, they muttered, that a congregation had gone to Ma-s over this shaking bog, where no trace of footstep was to be seen.

There was no sign of life at all in this desolate place, only now and again the tall bulrushes, close to the lake's margin, rustled as if shaken as by wild fowl passing stealthily. They could even hear the splashing in the water, but no birds rose. Suspicion begat fear, and fear begat

Suspicion begat fear, and fear begat age. The men began to point their bayrage. The men began to point their bay-onets and finger their triggers ominously. It would go hard with the girl if their pas-moment threatened sions (as every moment threatened)

sions (as every moment threatened) escaped control.

But she moved forward lightly and jauntily, as if unconscious of the fierce storm that was brewing, though its low mutterings could he heard all round her. She never so much as turned her head, but kept looking out steadily at the lake and the shaking bulrushes.

Even Hempenstal, infected with the general suspicion, tightened his grasp on the rope. He was standing at the moment, both feet close together, on a wob-

the rope. He was standing at the mo-ment, both feet close together, on a wob bling little islet of sod in the centre of a

quagmire. There was bare foothold where he stood, and he had to keep a stiff perpendicular to balance himself.

Peggy jerked the cord—this time with a quick, palpable jerk there was no mistake about

a quick, papane jerk there was no his take about.

Hempenstal swayed like a pillar — as tall, as stiff, as straight. He growled an angry curse, and leant back against the strain to steady himself.

Instantly Peggy flung the noose from over her neck, and loosed her hold on the cord. Down he went, splash like a log, full length in the mud on the broad of his At the same instant Peggy leaped for

ard like a hare, over the shaky surface of the bog, and, plunging into the lake amongst the swaying bulrushes, disap-peared. For a moment surprise and confusion stopped pursuit. Hempenstal's condition claimed the instant attention of his men

claimed the instant attention of his men.
The slime was settling over his face, and
he sank the quicker for his struggles.
They pulled him out, spluttering black
mud, and foul from head to heel with
sliver.

"Curse the jade," he blurted out sav agely; "she has drowned herself, and bobbed the halter of a chance. No! no!" e shouted again more eagerly, "she's

Pointing to where the bulrushes bent and swayed violently close to the water's adge, he drew a huge horse-pistol from his belt, levelled it steadily, and pulled the trigger. But flint and powder-pan were coated with the wet and mud, and not a spark came.

More and more the rushes bent and

rustled by the lake's brim. Then they opened towards the outer edge, as a dense crowd clears a space with much struggling when a reckless horseman goes galloping

Out from the thick cover there shot, not fifty yards off, a light boat, with a tall gaunt man in it, pulling as if a life was on ach stroke.
A dozen muskets were levelled instant-

ly, and a dezen bullets ripped the water all round the boat. Two struck the tim-bers of it, but high above the water-lime, and one drilled a hole through the oarb'ade.

arsman was not hit. He made boat tear through the water. A trick learned on the great Western lakes, when arrows fell like hailstones, served now in good stead. He pulled first one oar, then the other, with a quick jerk that almost lifted the prow from the water. The boat shot along zigzag, like a swallow in the air, or a trout in the stream, making sure aim impossible. Still, the bullets from the straggling fire

pattered close round him. one marksman, more skilful than his fellows, or more lucky, first grazed Christy Culkin's temple with a ball, and the blood

egan to trickle, first in big drops, then in little stream down his face. He never so much as winced. The oars fill kept going quick and strong, as if a nachine worked them, and the boat was

fted forward at every stroke.

But, with a cry of terror at the sight of lood, Peggy started up from the stern, and flung herself between the oarsman and the threatening muskets. Then, for the first time, Christy's face changed color, and the scarlet blood

"Lie down!" he cried hoarsely! "for fod's shake, Peggy, lie close."

Throat lined with Ulcers

A Young Lady Cured of Long Standing Catarrh and Catarrhal Sore Throat by Dr. Chase's Catarrh Cure.

Miss Anna A. Howey, of Eden, Ont., says that she suffered from Catarrh for ten years, used a number of remedies advertised, but was always disappointed

Last fall she suffered intense pain in her head and her throat was lined with ulcers. The doctors called it Catarrhal Son Throat, but did not cure it. She saw that Dr. Chase's Catarrh Cure was being highly recommended, so procured a box from C. Thomson, druggist, Tilson-burg, Ont., and commenced its use. on the ulcers cleared away from throat, the pain in her head ceased. She says that Dr. Chase's Catarrh Cure does not cause distress or sneezing when being used, and is the most effective catarrh

remedy she ever tried.
Mr. J. D. Phillips, a Justice of the Peace, declares that he knows Miss Howey and her mother, and can vouch for the truthfulness of her statements.

Price 25 cents, complete with blower.

His muscles were strained, even to cracking, and the oars dipped and rose as swift as a bird's wings, and the boat flew as swift.

The girl, wild with excitement, never heeded his cry, but turned and faced her heeded his cry, but turned and faced her foes, who were scattered along the lake's edge, with smoking or levelled guns, and waved her hand defiantly. At the sight of her a hoarse cry of rage went up from them. Guns were pointed, and triggers pulled; but rage spoiled their aim, and the bullets pattered harmlessly in the water.

The next moment the boat shot round the projecting nose of Stoney Island, from shadow into sunshine. A huge rocky shield was stretched between it and the The fugitives were safe!

Christy shipped his oars. But the boat still glided forward, smoothly and swiftly, from the tremendous impetus she had received.

His iron nerves were unshaken by the terrible intervent. terrible strain. There was a grim smile on his face at the danger, over past. But

Peggy, who had been a heroine while the danger lasted, was a weak woman now that it was over.

Tremblingly she began to wipe away the blood that still trickled, though more slowly, from the bullet-graze on Christy's

forehead.

"Quiet, my girl," he said stoically, "let be. The bullet has only brushed away a bit of the skin. A half-inch nearer, though, and Christy would never have troubled you again. If you were not left in the lurch, colleen, I dunno but it would be better if the fellow held his gun straighter, and sent the bullet home."

"He stoke sailty for the bitterness of forehead.

He spoke sadly, for the bitterness of disappointed love was rankling in his heart like a poisoned arrow. She had drawn herself close to his side,

She had drawn herself close to his side, and was looking earnestly in his face.
All of a sudden she burst into a wild peal of laughter, that startled the morning air. Then, as suddenly, she fell to bitter weeping, her whole body shaking with her sobs. The poor girl's nerves were stattered by the terrible ordeal through which she had passed so bravely. Christy, surprised and frightened by the outburst, drew her close to him until the finshed, tear-stained cheek rested like a child's on his broad chest. child's on his broad chest.

a child's on his broad chest.

"Don't cry, acushla machree," he said very tenderly, very pityingly. "It's glad and proud ye ought to be this minute. It's the priest and people that will be proud of you. There is not another girl in Connaught would do the job ye did this worster. For many a long day it In connaught would do the job ye did this morning. For many a long day it will be told at fair and pattern how Pegry Heffernan saved the priest and the boys from the 'Walking Gallows' and his gang, and left the priest-hunters up to their necks in a bog-hole. "Cheer up, asthore, the danger is over your. Don't mind what an old fool like

now. Don't mind what an old fool lik me says when the love fit is on him.
Froth, I will never trouble you with the
like again." She raised her head and like again." She raised her head and looked at him with tearful eyes, half aughing, half angry.
"Ould fool, indeed," she said, "and

truer word ye never spoke. Christy, can you look me in the face, and not see that Her head sank again on his breast as

she said the last words, very softly."

"Like a grandfather?" asked Christy bitterly, remembering the old taunt.

"Like a sweetheart," retorted Peggy,

saucily. Then, with a sudden change of manner, "Oh, Christy, I knew that I loved you when I saw the bullets spleshing all round, and you pulling away so quick and steady as if it was rowing a race you were. When I saw the blood race you were. When I saw the blood streaming down your face I felt as if it was my own heart's blood. I came between you and the bullets because I must have died if they kilt you."

Christy sat silent and dazed. The sud-

den delight took sense and speech from

Peggy raised her head and flashed an reggy raised her head and hashed an angry look from her dark blue eyes.

"Is it a man ye are at all?" she cried, petulantly drawing herself away from his encircling arm, "that yet a colleen do all the scatter along a pistor barret, and a ready finger on a hair trigger."

"There is nothing to be done, then," said Lord Dulwich sullenly, but grin and bear it. We must, like good Christians trunches along a pistor barret, and a ready finger on a hair trigger."

the courtin' caught her in his Then arms, and held her close, pressed kiss after kiss on her lips. His temperate blood, that had flowed calmly in his veins in the moment of extreme peril, was all aflame with the fierce deight of love.

Blushing and breathless she struggled release herself.
He noticed blood on his hand that had clasped her to him; he noticed blood on her dress. He saw the purple mark

where the rope had tightened on her slender throat. He realized for the first time the sufferings she had endured. His face changed as the summer sky when the hunder clouds cover it. The rage of his "The beasts," he muttered, "the brute beasts. But I wrong the beasts to com-

pare them. The red Indians were Christians to them. The devils themselves would be ashamed of this work." A quick stroke turned the boat's head, ad shot it towards the island.

and shot it towards the island.

"Where are ye going now?" cried Peggy, frightened at the change she saw in his face.

"Back," said Christy grimly, "to land

ye, darlint, first, then back. I'll give them a lesson in shooting they'll carry to heir graves, an' a short journey it will be or some of them." lie stooped for the ong brown rifle that lay at the bottom of "I'll send a few devils home to e boat.

he still held the gun. I have a dale to say to you, and the long day, and broad lake shining before us. The cuts don't hurt no more than the scratch of me shawl pin. Troth, the mane omadawns are bad enough in the bog hole, and lave them there. We've won, Christy, asthore. Let us go off with our winnings."

There was no resisting such an appeal. The grim lines of anger relaxed. His whole face softened and warmed with a great tenderness and pity that well be-

came it.

"My poor colleen," he said, "my brave colleen," and he caught her again in his

of the palace.

It was a long row that, and a slow one, and the sun had done three-fourths of his day's work when Christy sauntered slowly up the lane that led from his father's cottage to Cloonlara, the happiest man cottage to Cloonlara, the happiest man that walked that day upon Irish ground. An hour later the gigantic figure of Hem-penstal loomed into view, bedragged and

He was speedily closeted with wich. Then Mark Blake was called into the conclave, and the muffled sound of voices in anger could be heard through the thick walls of the room where

CHAPTER XVI. O LOYAL FATHER OF A TREACHER-OUS SON." -KinglRichard II. Ingratitude, more strong than traitors' arms, Quite vanquished him."—Julius Cæsar.

The Devil shall have his bargain."

—Henry IV. Part I. So did this horse exact a common one In shape and courage, color, pace, and bone. —Venus and Adonis.

" I won't have the girl meddled with I wont have the girl meddled with, Dulwich," said Mark Blake, quietly. "It hat great hulking savage of yours had hurt her I would have sent a bullet in search of brains through his thick

Lord Dulwich had just proposed to hang Polly Heffernan.
The two were seated at a late breakfast in the room they had made their own in Cloonlara, still angrily discussing the

vents of the previous day.

Lord Dulwich seemed restless and feverish, as he crumbled and nibbled a mor-sel of dry toast, and wet his dry lips with

sel of dry toasi, and water.

He could not keep pace with Mark Blake, who pressed him constantly to high play, late hours, and hard drinking.

"I cannot understand you, Mark," muttered his lordship, "you were keener in this business than I was, you were more savage at our failure, yet you gru a halter to the treacherous jade that balked us."

"I cannot understand you, Dalwich, said Mark, slightly mimicking the other manner "Do you think there is no bet-ter use to which a pretty girl can be put than hanging? Have you seen her?"

Lord Dulwich nodded. Lord Dulwich nodded.

"Your blood must be ice water when rou talk so coldly of spoiling that pretty piece of woman's flesh with a halter. Yet hey say you married the handsomes they say you married the handsomese woman in Dublin without a penny fortune. Was that love or revenge?"

Lord Dulwich's pale face flushed scarlet. Mark Blake's random shot had struck home. He remembered how it was in truth for revenge, not love, he married the imperious beauty, who, from

was in truth for revenge, not note, he married the imperious beauty, who, from the first hour of their wedded life, tortured him with her cold contempt.

He answered, sullenly—
"Of all follies in the world, the folly that pursues the pretty face of an artful woman is the most foolish. But this guant hound, Culkin, have you any special tenderness for him?" Do you grader

al tenderness for him? Do you grudge

al tenderness for him? Do you grudge him to the gallows?"
"No," growled Mark fiercely. "I would willingly fix the rope round his neck with my own hands. But—"
"But what? Afraid?" asked Lord Dulwich, with something of a sneer.
"There is no proof against him. Not one of your intelligent troop can swear to him. It is suspicion merely, though I confess I have no doubt it was his cunning set the fool's trap for your big booby and caught him. Yet it might be

and caught him. Yet it might dangerous to touch him with proof. He stands well with him with without father and my mysterious namesake, his master. My father has still much influmaster. My father has still much influence, and Maurice Blake, you know, has a quick eye along a pistol barrel, and a a quick eye along a pro-ready finger on a hair trigger."

to be done, then,

tians, turn the other cheek to the smiter." "I'm no more Christian than yourself," retorted the other hotly, as if resenting an insult: "and I at least answer a blow with my hand, not my cheek. Yes, I mean to have revenge, but not in your clumsy fashion. I'll catch, I'll hit, that grim phantom that haunts her in a sorer spot than bullet or bayonet can reach, if I don't mistake the man. Perhaps bullet and bayonet may get a chance, too, later

"How? - how?" eagerly demanded

Lord Dulwich.

"Evict the old couple that harbors them," said Mark Blake with a look of triumphant malignity. "Peggy Heffernan will then have to take refuge in Cloonlara, where I hope to provide her with a warm welcome. Father O'Carroll himself exhorts us to comfort the afflicted. Culkin can easily be tempted to resist the law when the law turns his father and mother out of doors. Even your fellows can hardly miss him at a musket length, and so save the hangman a job."

"But the time," objected Lord Dul-vich. "All this will take a long time.

Mark broke in upon him with a laugh "You fancy you are in England, my dear fellow," he said, when he had found breath, "where they still plod on at the same old pace, on the same old road, through the ruts that precedent and pre-judice have made. Here in Ireland, we do not stickle about the nice formalities the boat. "I'll send a few devils home to hell before I'm done with them.'
"No! no!" cried Peggy, snatching the gun out of his hands. "If you go I swear I'll go with you, and I have had enough of blood and shooting for wan day. Troth, I hadn't such a pleasant time over there, Christy, asthore, that I'd be in a great hurry back to it. Is it tired of me ye are already?" She went on looking up mischievously in his face, for he still held the gun. "I have a dale to say to you, and the long day, and broad legal instrument I know. Culkin is bound A crowbar is about the most effective legal instrument I know. Culkin is bound to give your fellows a good excuse for shooting him. And Peggy — Well, I fancy I'll be able to find a protector for Peggy in her trouble. The only trouble is my father. But I'll find a way with him or make it."

'And Culkin's master?' asked Lord Dulwich.

" My father's honest friend, and my 'elder brother, as you kindly call It would be terrible if anything should happen to him. He is liable to accidents down here, and yet I cannot persuade myself to let him go away, I am so fond of him. If he should break his strong, sheltering arms.
Out over the shiny surface of the lake they glided, where never a cloud rested nor wave rose, with happy hearts that harmonized with the brightsunshine and harmonized with the brightsunshi

sparkling water.

Like the sun, love shines on the high of whom he spoke passed the window,

and lowly, and it may be the lowly feel his light and warmth most. The wild woods have heard whispers as soft as were ever breathed in the perfumed air of the nalger.

the sunshine, wheeled round him in short circles, tossing up the gravel with his scampering feet, as eager for the sport as her master.

Mark, leaping up from the table, unclasped the window, which opened from the ground, and met "his friend" on the terrace with a cordial greeting.

"Off for a few partridges?" he said. "I know where there are three big coveys with only a brace out of each. They will

three big coveys of each. They wil with only a brace out of each. headlands in the thick cover one moment and I'll join you."

As Lord Dulwich watched them strid-

ing away like brothers, under the light blue doud their cigars made in the still air, his admiration for his friend's versaair, his admiration for his friend s versa-tility and vitality was unbounded. "A wonderful fellow, Mark," he muttered, "he is bound to be a great man — or get hanged. Nothing can stop him except death — his own death. I am glad 1 am death — his own death. I am glad I am not a life in his way. I should not won-der if there were something else shot be-sides partridges this afternoon." But Lord Dulwich's foreboding or an-

proved false. There was nothing shot except partridges, and of these a goodly quantity. All the evening Mark was loud in praise of the marvellous skill of his

mpanion. The next e next week passed pleasantly and

quietly at Cloonlara.

Maurice Blake had ridden over for a few days to Galway, which he had never seen, carrying no luggage with him but his saddle bags. is saddle bags. Christy, for the first time in their com-

panionship, stayed when he went, no need when Mark had bidden his guest a

When Mark had bidden his guest a cordial God-speed, he went straight from the door to broach the Culkin eviction project to his father. He was full of plausible argument, but found his tather less pliant than he had hoped. The interview was a long one. The young man left the room at last, slamming the door angrily behind him, with a lowering look on his face and an evil purpose in his

Sir Miles was utterly exhausted by that stormy interview. He face was as pale as marble and as cold. But something as marble and as cold. But something in his manner and face told that the spirit that underlay the affectionate gentleness of his nature was roused at last. The master trait of his character had asserted itself, and Mark Balacis wild rains over itself, and Mark Blake's wild reign over the Cloonlara domains was at an end.

Sir Miles retired early to his room, Christy helping his feeble steps up the broad marble staircase.

Mark had gone straight to the stable yard, flung himself on a fast horse, and rode away in the direction of the Yeomen hermals.

barracks.

Lord Dulwich returned with him, and after a late dinner the two retired, with Again Christy came softly to the pic

ture gallery, crept through the secret panel, and from his vantage ground above heard by what foul means Mark Blake was to suddenly become master of Cloonlara, and Lord Dulwich was to help and share.
When Christy returned to the library

When Christy returned to the library there was a grim look on his face that boded ill for the conspirators.

For half-an-hour he paced the great room with swift, noiseless strides. Then, sitting down to the table, he wrote all through the night laboriously.

The grey dawn began to flicker in the east, shining coldly through the great windows, when he tied the packet up and sealed and directed it—" United States, America," were the last words.

Before night had yet merged into morning he had saddled the fastest horse in the stable, and, riding as if for his life, in the stable, and, riding as if for his life he caught the American mail at Ballir asloe, with a quarter of an hour to span Next morning early, with no word of leave-taking for his father, Mark Blake

left Cloonlara, in company with Lord Dulwich, for Dublin. In the afternoon Maurice Blake arrived from Galway.

He found Sir Miles much broken in health and spirits, and could not resist nearm and spirits, and could not resist his entreaty to remain. So he staid on, one day slipping quietly after another.

Of Mark Blake his father never spoke but once "He is wroth with me." he are it is and though my whole sould not stay, Father, but you said always the same thing: "Wait, wait," and though my whole sould not stay. because facts have come to my knowledge, demanding a great sacrifice of both parts, and I am resolved at any conto myself or to him that our duty must be done. He has used to me such words as are seldom used by son to a father. God forgive me if I have deserved them. God forgive him if I have not. Let us speak no more on the subject, I entreat

Daily the intimacy grew closer cindlier between the two men. Mark, when he left, had entirely abandoned his control of the great estate. Sir Miles took on the tangled reins of management, and rove hard to make things run smoothly

again and pleasantly.

Winter came unawares upon the antumn and killed it. The frost arrived before the leaves had fallen, and shriveled up the last of them with the cold. It caught, and chained, and choked the treams, stilling their restless murmurngs, and paved the broad lake with clear

It was a fine, clear chill morning—that fatal morning when the blow fell. Maurice Blake had been up and out on the lake from early dawn, skimming over the frozen surface swiftly and smoothly as a swallow—gliding like a shadow in and out and round about the distant islands, with great white trees on them. Sir Miles was breakfasting in the library. where a bright fire, half peat and half sycamore logs, roared cheerily in the grate.

TO BE CONTINUED.

Catarrh Cured for 25 Cents. I suffered from Catarrh for years, and have found Dr. Chase's Catarrh Cure the best that I have used, and gladly recommend it to suf-

ferers. yours truly, HARRY STONE, Rainham Centre, Ont. HARRY STONE, Raimain Centre, Offic.

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

You cannot be happy while you have corns. Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Failure with it is

THINK about your health. Do not allow scrofula taints to develop in your blood. Take Hood's Sarsaparilla nowland keep yourself Well. self WELL.

HER VOCATION.

[A variety of "morals" will be drawn from this little sketch, and some people will fail to find a moral. It depends upon the reader.]

She was very tired of waiting. "I have waited so long," she said and the good priest who was the recip-

ient of all confidence, replied :
"Wait a little longer still, my child." She thought almost rebelliously that it was easy for a man to counsel a voman to patience.

Years ago, Kate Mordaunt had wished to be a nun, though this feeling was rather an impression than the deep seated desire and conviction it should have been to bring a vocation. She did not know why she wished to enter the convent, at least she thought she did not. There are some things a woman cannot acknowlege even to herself. It is fortunate that confessors can usually read one's soul like an open book and know without the telling the things a penitent would tell if she knew them herself.

Kate Mordaunt failed to understand

her own heart and she told him all she knew of herself when she said:

"Father, I have often wanted a vocation; I mean a religious one. When I was a child I longed to be a nun. was an orphan and when my aunt died and left my little cousin all alone I felt I must take care of her. Estelle was ten years younger than I and all I could do, the only talent I had, was

"I put my little cousin with the good Sisters of the Sacred Heart, for I knew she was safe there, and I went on the stage. I loved the work, though there were many things about the roving life I could not well endure, but I had to for ten years.

"Then Estelle joined me. She was a lovely girl, small and graceful with blue eyes and hair like brown silk. I never wanted her to act, but she had far more talent than I, and she would go on the stage. Of course I was always with her, and then came the time when she married." Kate's voice trembled a little and her auditor looked at her keenly. but the went on steadily: "He was an actor, a good man, rising in his profession:

much older than Estelle, and he loved her devotedly. Then I thought the time had come for me to leave them. She did not want me. She had him." Her voice was a little bitter and her proud face flushed. The good priest read all the story of this wo nan's heart ; torn with anguish in seeing the two she loved best, each love the other more than they did her. He saw, but he only said very gently "Well, my child, what then?"

"Oh! Then I thought perhaps our wanted me, and I told them I Lord I meant to leave the company. Estelle cried and begged me to stay with her; and then he spoke, her husband. He asked me to remain. I knew, so well, he said, the dangers and pit falls of a woman's life upon the stage. Estelle was so young ; he could not be with her always; he was busy and harrassed; who could so well guard her as the one who had been more than sister and mother to her? He did not want her to act, but he would not force her to stop until she would do it willingly. He loved her with all his soul and would do everything to make her happy. I loved her too, he said. Would not I stay and help him? He thought only of her. He never once thought whether I was to be happy too!" Again a shiver of pain went through anguish that I could not stay, I consented. Five years-God knows what weary years they were-I stayed and tried to think only of my darling and She was never make her happy. She was never strong and she faded and passed away from us in the spring time. As she lay dying she gave a hand to each of us and said faintly, Be good to Hugh, Kate, and take care of my little Kate. You've both been so good to me. Then she whispered something to her husband, and after the last sacraments she slipped away from us as sweetly as

she had lived. Her little daughter clung to me, and Hugh begged me to stay and take care of her. He could not bear her away from him just then, and so again you told me wait, Father ; and I waited and tried to fill her mother's place to little Kate, my god child. The old life in the company went on, and I was neither happy nor unhappy-too busy to think

of myself. "Now Kate is too old to go about with her father, and she is to go to the Sacred Heart, where her mother was. My work in the world is done. Does our Lord want me now, or is it too late? Have I set aside my vocation so long that He will not have me? Have lived in the world so long I could not lead the heavenly life of prayer? Ah, Father, let me go! I cannot tell you why it is, but my life is a long, long orture of self abnegation. I feel as if I must fly to the cloister for peace! and she clasped her hands together, looking at him appealingly.

the tender words fell " Dear child," upon her ears like a benediction; "the life of one who follows the Master must always be one of self abnegation, as was His. He always wants you, but His will is for you to live the life for which He fitted you by nature and in which you can do the most good, and He does not want you to 'fly to a cloister for peace." He does not want you cowardly to shirk the dutie of life. A true vocation to the religious life is a very blessed thing, but it comes only to those who love our Lord with such a devotion that they desire nothing else. I have never thought your vocation was for a convent, but I will not keep you away if you feel you must go Wait but a little longer, a month an perhaps the light will come. Pray my child," and the holy man who ha known her all her life blessed h tenderly and sent her away, saying himself with a sadly sweet smile, does not know her heart as yet, an

mistakes her vocation utterly."
She was sore at heart. She was five and thirty and it seemed to her the she had almost wasted all her life.

She sat in her little dressing roo after the play was over, thinking b terly, what had she ever done in the world, this world which had so lor claimed her? Nobody needed h now. She was alone and—but at the moment a voice said: "May I come in Kate?" and h

cousin's husband entered the room. He was a tall man, with gray in brown hair which clustered about temples, and serious Irish blue ey His was a strong face, and there nobility in its expression, but sadno too, and the mobile mouth had lines bitter pain and stern self-mastery. He looked searchingly at the facthe woman before him. He had

ways thought Kate handsome, yet night she was superb. She was and dark, with a fine figure, an alr regal carriage, and an air of pr and reserve which belied her, for nature was frank and sweet. "What is this I hear, Kate?" asked, as he threw himself into a ch

"Are you going awa beside her. "I think so," she said slowly. "You've had a good offer. Gar wants you for his leading lady, s one said. Forgive me for asking, is it the money, Kate? I would g ly give you the same as he will." It is not a question of money," said, almost choked with indignat

Hugh Connor sighed heavily and

"I suppose it is a better company t I can't make it what I w mine. I'm selfish, but I'd like to keep with me, Kate. When must you g "I-I don't mean to accept Mr. ret's offer," she said. "I think of ing into the Sacred Heart." It very hard to talk with those wi eyes fixed upon her, and say such strange things which they

never said before.
"Kate!" he cried, incredulo "Surely you're not going to nun?

Then her passion burst through veil of reserve, and she cried in "Yes, I am! And why nantly: Years ago I meant to be one, Estelle needed me. Then it was Kate, and now, no one in all the needs me, and I may go. What I ever done worth the doing in world? Not a thing. Let me Nobody needs me now, she burst into tears.

Hugh Connor looked very ten

at the bowed head, then his rich

said gently: "There was once a woman wh very talented, and stately, and b ful, and sweet, though she seemed to know she was any of things. She was, too, so proud no one ever reached to the bett her great heart. She was amb and dreamed of the religious that she would be another Sain esa, and she failed to see that h was an inspiration for purity an tue for all around her. She ga her dreams to care for a helples cousin, and before she died she pered that countless times, when to tions came to her, the pure and face of this woman had seemed before her and save her. Wa

nothing? "This woman lived a stainle amidst the dark pitch of stage li defiled, and many a man has sa made him believe in and resp purity of women, and wish to

them as stainless as she. "A motherless child learned h lessons in truth and obedience woman's knee; a whole comp players, men and women, came for sympathy and help; a lone has felt as if an angel p guarded him and shed revere at the thought of the blessing woman's life so near his cwn. acts and gracious words make

mosphere about her one of beau "Deed of week day kindliness
Fall from her noiseless as the su
And she hath never seemed to ke
That aught were easter than to ke "Is all this 'nothing?"

"Ah, Kate!" he reached and her fingers, and held then albeit they trembled and flu be free, "Kate, I want you," eagerly.
She looked at him with gre startled eyes; then rose and draw away from him, uncon the story her eyes had told

Then he drew her to him and fast. "Kate," he said tenderly, you. Will you stay with m wife, my Kate?"

She closed her eyes. His wi no. Such happiness was not she thought, and in a flash she had loved him unknowingly

"Estelle!" she murmured trying to free herself from his He released her, but still

whispered it to me just b There is a differen love for you, a reverence queen. You are my ideal. come to me, dear, you who l blessing to others all y Will you come to me and let make you happy? But not t love me," he added, jealously

hand in that firm grip.
"I loved my sweet little overy dearly," he said, stead this was her wish, too, Kate

She raised her frank, tri his in a look which at last r

u away if you feel you must go. Wait but a little longer, a month and perhaps the light will come. Pray, my child," and the holy man who had known her all her life blessed her tenderly and sent her away, saying to himself with a sadly sweet smile, "She does not know her heart as yet, and mistakes her vocation utterly.

She was sore at heart. She was five and thirty and it seemed to her that she had almost wasted all her life.

She sat in her little dressing room after the play was over, thinking bit-terly, what had she ever done in this world, this world which had so long claimed her? Nobody needed her now. She was alone and-but at that moment a voice said:

"May I come in Kate?" and her cousin's husband entered the room. He was a tall man, with gray in the brown hair which clustered about his temples, and serious Irish blue eyes. His was a strong face, and there was nobility in its expression, but sadness, too, and the mobile mouth had lines of

bitter pain and stern self-mastery. He looked searchingly at the face of the woman before him. He had always thought Kate handsome, yet to-night she was superb. She was tall and dark, with a fine figure, an almost regal carriage, and an air of pride and reserve which belied her, for her nature was frank and sweet.

"What is this I hear, Kate?" he asked, as he threw himself into a chair beside her. "Are you going away?"

"I think so," she said slowly.
"You've had a good offer. Garrett
wants you for his leading lady, some one said. Forgive me for asking, but is it the money, Kate? I would glad ly give you the same as he will." It is not a question of money," she

said, almost choked with indignation Hugh Connor sighed heavily and said: "I suppose it is a better company than mine. I can't make it what I want. I'm selfish, but I'd like to keep you with me, Kate. When must you go?

"I-I don't mean to accept Mr. Gar ret's offer," she said. "I think of go ing into the Sacred Heart," It was very hard to talk with those wistful blue eyes fixed upon her, and saying such strange things which they had

never said before.
"Kate!" he cried, incredulously "Surely you're not going to be

Then her passion burst through the veil of reserve, and she cried indig-"Yes, I am! And why not Years ago I meant to be one, Estelle needed me. Then it was little Kate, and now, no one in all the world needs me, and I may go. What have I ever done worth the doing in the world? Not a thing. Let me go, Hugh. Nobody needs me now," and she burst into tears.

Hugh Connor looked very tenderly at the bowed head, then his rich voice

"There was once a woman who was very talented, and stately, and beautiful, and sweet, though she never seemed to know she was any of these things. She was, too, so proud that no one ever reached to the bettom of her great heart. She was ambitious and dreamed of the religious life, that she would be another Saint Ter esa, and she failed to see that her life was an inspiration for purity and virtue for all around her. She gave up her dreams to care for a helpless little cousin, and before she died she whis pered that countless times, when temptations came to her, the pure and noble face of this woman had seemed to rise before her and save her. Was that

"This woman lived a stainless life, nidst the dark pitch of stage life, undefiled, and many a man has said she made him believe in and respect the purity of women, and wish to keep as stainless as she.

'A motherless child learned her first lessons in truth and obedience at this woman's knee; a whole company of players, men and women, came to her for sympathy and help; a lonely man has felt as if an angel presence guarded him and shed reverent tears at the thought of the blessing of this woman's life so near his own. Kindly acts and gracious words make the atmosphere about her one of beauty.

"Deed of week day kindliness Fall from her noiseless as the snow, And she hath never seemed to know That aught were easier than to bless

"Is all this 'nothing?"

"Ah, Kate!" he reached and caught her fingers, and held them close, albeit they trembled and fluttered to be free, "Kate, I want you," he said, eagerly.

She looked at him with great, shy,

startled eyes; then rose and tried to draw away from him, unconscious of the story her eyes had told to his Then he drew her to him and held her

fast. "Kate," he said tenderly, "I love you. Will you stay with me as my wife, my Kate?"

She closed her eyes. His wife! Ah, Such happiness was not for her, she thought, and in a flash she saw she had loved him unknowingly all these

Estelle!" she murmured at last, trying to free herself from his arm. He released her, but still held her

hand in that firm grip.
"I loved my sweet little child wife very dearly," he said, steadily, "but this was her wish, too, Kate, for she whispered it to me just before she died. There is a difference in my love for you, a reverence as for a queen. You are my ideal. Will you come to me, dear, you who have been blessing to others all your life? Will you come to me and let me try to make you happy? But not unless you

him the innermost holy of holies of her heart. Then she laid her other hand

in his and said simply:
"I think I have always loved you, Hugh. I shall be quite happy," and she knew she had at last found her vocation .- Mary F. Nixon, in the Angelus.

DR. CAHILL.

Rev. Daniel William Cahill, whose name has been for half a century a household word among the Irish people everywhere, was born in Queen's county in 1796, his father being an eminent engineer and surveyor. From his earliest years he studied with earnestness the pure mathematics, as well as the popular sciences

It would appear that his father in-tended him either for his own profes sion, or for the army. And, indeed, as regards physique, spirit and no bility of presence, it would not be easy to find better material for a soldier He was of Irish and Spanish origin and in his bearing, temperament and splendid bodily development, combined the prominent characteristics of both races. As he humorously remarked in one of his lectures, he was as tall sitting as most men standing. He was six feet five inches in stature. of majestic and graceful proportions and every movement denoted grace, energy and power. "His head," energy and power. "His head," says his biographer, "was like that of Canova's best masterpiece, a model which a phrenologist would select as a speciment of perfect development, and when he became animated in the course of a lecture, sermon, or public address, the great intellectual power of the man beamed from his counten ance, and especially from his dark, deep eye—the reflex of his genius.

DR. CAHILL'S ELOQUENCE.

And the triumphant success of his eloquence attended him in the broader arena of religious controversy, of pol emical and political tilting; in histor ical analysis and research; in short, every department of literature in which he took the field he was a general in tactics, as well as a giant in Naturally gifted with uncommon fluency of speech, he cultivated it into a style of unsurpassed clear ness, flexibility and power. In this style are presented throughout his career some of the noblest productions of genius, whether we regard poetical inspiration, logical acumen, depth of erudition, or power of elucidation.

ORDAINED TO THE PRIESTHOOD.

After studying at Carlow College for some time he entered Maynooth, where he studied philosophy and theology under the late Archbishop McHale. After his ordination, in 1824, he was for some time professor of philosophy in Carlow College.

When Ireland was emerging from the horrible famine-years of unpar alleled misery-Dr. Cahill passed over to England, and spent four years from 1851 to 1855, almost wholly in that country. It was at this period that he commenced his series of public letters to Lord John Russell, and his eloquent denunciation of the free-trade policy forced upon the people of Ire-land, resulting in the decimation of the people by emigration and starva-tion, created a profound impression

throughout Europe.

AN ADMIRER OF AMERICA. Dr. Cahili was an enthusiastic admirer of America and American institutions. He visited the United States in 1860, and received an enthusiastic reception from Americans of every race and creed. After four years of constant travel and lecturing for char itable purposes, Dr. Cahill died at Boston, on Oct. 364. His remain were interred in Holywood Cemetery, in that city, where they rested for twenty years.

A sketch of Dr. Cahill would be in complete without a glance through some of his brilliant efforts of voice and We append a few selections from pen. which a partial estimate of his genius, eloquence and devotion to Ireland may

" HOW HISTORY IS LEARNED." At a St. Patrick's Day dinner in Glasgow, Scotland, in the course of his address, "How Irish History is Learned,"he said: "The history of other countries is learned from the cool pen of the historian, but that of Ire land is learned from the crimsoned tombs of the dead. The history of other nations is collected from the growing population and successful commerce, but the sad story of Ireland is gathered from the deserted village, and the mournful-swelling canvas of the emigrant ship. You gave me too much credit for those slender productions of mine, and perhaps you are not aware that it was on the graves of the starved and shroudless victims of English misrule I stood when I indited the epistles. I dated them from the grave pits of Sligo and the fever sheds of Skibbereen. If I seemed to weep it was because I followed to coffinless tombs tens of thousands of my poor, persecuted fellow countrymen. It was not my mind, but my bosom that dictated; it was not my pen but

my heart that wrote the record. And where is the Irishman who would not feel an involuntary impulse of national pride in asserting the invincible genius of our own creed, while he gazes on the crumbling walls of our ancient churches, which, even in their old age, lift their hoary heads as faith ful witnesses of the past struggles of our faith, and still stand in their massive frame-work, resisting to the last the power of the despoiler and scarcely yielding to the inevitable stroke of time? And where is the heart so cold that would not pour forth a boiling torrent of national anger at seeing the

cruel laws to seek among the strangers the protection they are refused at

"RELIGION OF IRELAND." On March 17, 1860, in his oration in the Academy of Music, New York city, on "The Fidelity of Ireland in Defense of Her Liberties and Religion, which occasion he was introduced by Archbishop Hughes, Dr. Cahill said: "When I went out to look at the procession (speaking of the St. Patrick's Day parade) I was delighted to see the number of banners, the cap of liberty over the harp of Ireland, and what I was very glad to see was the American flag side by side with every banner as it passed my botel. The Stars and Stripes went, if I may use the expression hand in hand with the expression hand in hand with the sion, hand in hand with the harp of Ireland. How I longed to be a great man, as I saw every one uncover his head as he passed the statue of Wash ington. I was delighted to see such worship, if I may so speak, offered to the memory of the dead. Thousands of men taking off their hats and bend ing themselves in humble posture as they passed by the 'Father of His Country.'

PEN PICTURE OF THE FAMINE In an address on "The Famine," de lived in Liverpool, England, Aug. 30 1852, he said: "I saw this famine and looked at it. Of those that left the country ten thousand alone perished at Grosse Isle.

"Two thousand perished with famine and scarlet fever, and those two thousand lay in Sligo field for two days without an awning over them, and ye there were £24,000,000 of gold in the British Treasury. Who can paint that but an Irishman?

"No man could believe, going through Clare, the extermination that took place in those days. There were miles of road, and no one in it. During the famine fever I saw little chil dren, perfectly well, except wanting food, with not a smile on their faces The little children starving, and fever in their house, their father or mother dead, and the little things crept about without a smile on their faces. Lamentation covered the country like a cloud. HIS LETTERS.

The effect produced by the letters of Dr. Cahill was, if possible, greater than that caused by his oratory. Writing to Lord Russell in 1852, he thus spoke: "You have made my country a desert; you, sir, from an exchequer filled with eighteen exchequer filled with eighteen millions of bullion, you doled out in withering insult (as to the beggars of a foreign country), a miserable and total ly inadequate relief; and you called by the name of charity an act which should be designated the first demand on the realm and the highest duty of the Crown. Lord Stanley paid twenty millions sterling to give liberty to a few descendants of African slaves in your [petty West Indian colonies-to men who never manned your fleets or swelled your armies, or fought for your name. But you, sir, grudgingly lent in part, and bestowed in part the paltry sum of eight millions to aid the last struggle for life of a faithful But the history of all nations will tell that you permitted five in ten to perish of hunger, while your ex chequer was filled with gold.

"You, therefore, sir, have made my country a desert—you have ban ished and starved the people—you have made a grave for the Irish, and you have buried our race and name. N. Y. Freeman's Journal.

THE FOLLOWING OF CHRIST.

Whosoever imitates the virtues of low Him. He lived on earth for thirty three years to show us, by word and example, the way to heaven. He is our Model. We can not be saved unless we be come His living images by showing forth in our lives the sanctity of which He is the pattern. Now, let us se how the greatest of virtues-charitywas practised by Him. Every thought, word, and action of His was a new manifestation of this virtue. Whether amongst the apostles or in the company of strangers, or even when insulted by the Pharisees, charity governed His every action. He chose faulty men to be His apostles in order that He might not be without an opportunity for exercising this virtue. When they misunderstood virtue. When they misunderstood Him, He mildly adapted Himself to their weak comprehension. In the garden, with what charity did He not bear their drowsiness! When Thomas bear their drowsiness! doubted concerning His Resurrection, what care did He not take to strengthen his wavering faith!

How meekly did He not answer the proud Pharisees! And, oh! what compassion had He not for the miseries of men!

Of those who followed Him to the desert He said: "I have compassion on the multitude, because they continue with Me now three days and have not what to eat.

Never did He refuse to heal those who sought in Him a physician. He declared that He had come to save those who were sinners. When He passed through cities it was only that He might scatter gifts and graces console the afflicted, cure the sick, and

pardon the guilty.

In that loving Heart no hatred or revenge ever dwelt. His last words on the cross were, "Pardon them; they know not what they do. a noble example for our imitation! Listen to the words of St. Paul, "Now, we that are stronger ought to bear the infirmities of the weak, and not to please ourselves; for Jesus Christ did not please Himself." Alas! how dif-ferent is our conduct! How blind we She raised her frank, true eyes to bis in a look which at last revealed to to a premature grave or banished by

followed out the precept of Our Lord, we should see no quarrels, no harsh judgments, no scandals, no unkind words or acts.

Yet, practically, we show so little of Christ's spirit. Self-love, so deeply routed in our hearts, has its baneful influence. Envy, hatred, suspicion, and readiness to take offence have their sources in this false love and not in Jesus Christ. How often we hear people say: "I can not forgive him because he wronged me. People no longer respect me. My good reputa-tion-alas!-it is a thing of the past." Grant that he did offend you; have you never sinned against God or

treated your neighbor unkindly?
If you wish God to pardon you, then forgive your brother. This is indeed hard to do, but it becomes easy when you cast yourself at the feet of Jesus crucified, and think how lovingly He forgave His enemies. Our Lord had compassion on the miserable, whether their poverty was spiritual or intellect ual or temporal.

Are you zealous? Does the sad condition of sinners never move you to compassion? Do you, by word and example, try to ennoble men and make God-like? Remember that you can be a messenger of peace to the fallen.

How do you employ the talents God has given you? Do you use them to spread our holy religion and to make men wiser in the things of God? Forget not that you are a steward, from whom a strict account shall demanded. Has God blessed you with the goods of this world? What use do you make of them? Does the woeful cry of the widow and orphan, of the sick and helpless, not touch your heart? Remember that the charity of God can not abide in you if you refuse to help those whom you see in need .- Sacred

A HOLIDAY IN ROME.

Sir Gavan Duffy's Reminiscences of Father "Tom" Burke. Sir Charles Gavan Duffy, in his "Reminiscences" in the Contempor ary Review, writes interestingly of a trip from Australia to Europe made at

the time of the Fenian rising of '66 He went to the continent and there fell in with the famous Father "Tom

When the fog and the east wind be came intolerable we turned our faces to the south. Paris, Florence, Rome, of what a dazzling journey they are the etapes, but a prudent man remem bers that it is a journey which the whole civilized world has made, and that there is nothing more to be said on that topic. The morning after our arrival in Rome a visitor came to us who proved to be the most gracious of friends and the most skilful of guides to the Immortal City. Father Tom Burke, the Irish Dominican or-Burke, the Irish ator, had risen to eminence duriny my absence in Australia, but I knew him and he knew me by repute, and we speedily became triends. I necessar ily recognized immediately what keen ness of intellect, natural humor and knowledge of character Father Burke possessed, but his pulpit oratory, when I came to hear him, was a profound surprise. He was preaching at the time in one of the churches in the Piazza del Popolo, where sermons are delivered weekly for the English, Irish aud American visitors of various creeds who winter at Rome, and in a letter to his biographer 1 afterwards stated the impression he made upon

me:
"I had heard all the contemporary preachers of note, in the Catholic Church at least, and all the parliament ary orators of the day, but I was moved and impressed by that sermon

BEYOND ANY HUMAN UTTERANCE to which I had ever listened. I despair of conveying the sort of im pression it made upon me, but I think persuasiveness was its most striking characteristic. He marched straight to a fixed end, and all the road he d seemed like a track of intellectual light. You were gradually drawn to adopt the preacher's views as the only ones compatible with truth and good sense. His accent was Irish, but his discourse bore no other resemblance to any Irish utterance with which I was familiar. We have the school of Grattan, and the school of O'Connell, the artificial and the spontaneous, into which most Irish oratory may be distributed; but Father Burke's belonged as little to one as to the other. The lucid narrative which, without arguing, was the best of arguments; the apt illustration, which summed up his case in a happy phrase, might have recalled Piunkett but in truth, like most original men

he resembled no one but himself. It was a rare enjoyment to visit the monuments and historic sites of such a city with such a guide. If a holiday maker has seen the birthplace or the grave of the local artist or preacher, poet or patriot, when chance conducts his steps, he counts his days well spent. But when the painter is Raphael or Claude, the poet Tasso, the patriot Rienzi, and the preacher Saul of Tarsus or St. Matthew the evangelist, written words are but a pale shadow of the feelings they evoke. To visit for the first time the noble halls and galleries, cabinets and courts of the Vatican, which vie in beauty with the treasures they contain, and make all other museums mean and dingy, is an education in art; and what an histor-

ical study is,
THE COLLEGIO ROMANO, where one might see the identical rooms occupied by eminent missionaries and saints of the Society of Jesus two centuries ago, still containing the books and furniture they used when they were students or professors, and

ant surprise to find the works of Savonarola on its shelves and the por-trait of Galileo in its observatory? And where can the errly history of Christendom be better studied than in catacombs, the hiding-place of early Popes and saints, and richer than the Colosseum itself in the blood of Christian martyrs? Of the early history of Ireland, how much we find in San Pietro in Monto rio, where our martyrs lie buried. But nothing in the capital of the Christian world, not St. Peter's or the Sovereign Pontiff, was a sight fit to match in interest to Irishmen the exhibition of the Accademia Polyglotta, students from Asia, where Australia and America spoke, each of them, the language or chanted the music of his birthplace, and from three continents and their outlying islands the students bore names that marked them of our own indestructible people The remote history of Europe, when the children of Conn gave missionaries to half the known world, seemed revived again in that spectacle What a volume steeped in tears, but illuminated, too, with glorious dents, might be written on the Irish monuments and institutions in Rome His own San Clemente furnished my friend with a constant text, for its Irish friars were the hosts and often the trusted counsellors of princes, from Charles and James Stuart, and Charles Edward in a latter generation, down to Albert Edward of Wales in our own day, who has knit a friendship with the good friars, and, what is nobler and better,

it was the constant GUARDIAN OF IRISH INTERESTS when Ireland had a foreign policy and a diplomatic corps hid under the black or brown robes of monks and profess ors. And he did not forget that other Irish house founded by the great Fran ciscan who was ambassador from the confederation of Kilkenny to the Holy See, or the more modern college in humble church the heart of O'Connell is preserved. There granite oblisk in the Piazza del Popolo in which my friend found a type of the Irish race. It is covered with hiero glyphics sculptured by Egyptian artists before Moses received the tables of the law on Mount Sinai ; it has seen cities grow and perish, generations and cyles come and go, the Goth and the Gaul in turn masters of Rome, the piratical soldier of fortune, and the crowned Emperor holding the cradle of Christianity to pillage; but it still lifts its eternal face to the sun as fresh in the days of Bismarck as in the days of The eloquent Dominican saw Cæsar. in this eastern monument a type of the Celtic race, destined to outlive chance and change and remain fresh and imperishable in the old age of the world

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

When subscribers change their residence it is important that the old as well as the new ad-

London, Saturday, February 26, 1898

DIOCESE OF LONDON.

Lenten Regulations for 1898.

The following are the Lenten regulations for the diocese of London: 1st. All days of Lent, Sundays ex-

cepted, are fast days. 2ad. By a special indult from the Holy See, A D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Satur day of Ember week and Holy Saturday

3rd. The use of flesh and fish at the same time is not allowed in Lent. The following persons are exempted viz., Children under from abstinence, viz., Children under seven years; and from fasting, persons under twenty one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on al days of abstinence throughout the year by those who cannot easily procure

butter. Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season and they should earnestly exhort their people to attend these public devotions They are hereby authorized to give on these occasions Benediction Blessed Sacrament. Besides the public devotions, family prayers, especially the holy Rosary of the Blessed rgin, should be recited in every Catholic household of the diocese.

THE ELECTIONS.

Last week our Toronto contempor ary, the Catholic Register, published an article in reply to some statements bearing on the Ontario elections the article, when making reference to the anti Catholic crusade of the Conservative party during the past twelve years, our contemporary said : "For ourselves, we think, with the London RECORD that we have heard the last of it." This the CATHOLIC RECORD did not say. What we did say was:

"We are happy to be able to say that, up to date, religious issues have been kept out of the campaign, such as those that were intro-duced during the last three general elections by the Conservative party, without benefiting those who introduced such issues."

ARCHBISHOP CLEARY ILL.

Our readers will regret to hear that his Grace, Mgr. Cleary, the venerated Archbishop of Kingston, is so seriously may not recover. The Archbishop is feeble in health for some time. At present he suffers from loss of appetite and general weakness. His Grace the Archbishop of Toronto, has been in Kingston for some days to assist in giving spiritual and bodily conso lation and relief to his friend and colleague in the sacred hierarchy. We hope the Archbishop may be long spared to the Archdiocese which is committed to his charge, and which he governs with so much ability.

IRRELIGION IN FRANCE.

Orders have been issued by the French Government to the mint that the words "May God protect France," which have been on French coins since the overthrow of the A heistic regime of one hundred years ago, shall in future be omitted from all coins. The motto has been on the coins during two empires, the reigns of three kings and two Republics and even under the Commune, if we may consider that short-lived regime as one of France's forms of government. The order for its omission now under the third Republic is an evidence of the irreligious influences which predominate in France under the present Government, though it is called the rule of the Moderate party, which refuses to terminate the all connection between the Church and the State.

What saint was there ever in the world without his cross and affliction? | belonging to the Church. Thus, -The Imitation.

CATHOLIC SCHOOL BOOKS.

It is reported on their recent visit to Ottawa last week, the Rev. Dr. Bryce, President of the Advisory Board of Education, and Col. McMillan, Provincial Treasurer of Manitoba, had an interview with Sir Wilfrid Laurier in reference to the books to be used in the French sections of the Public Schools of that province. It is understood that Mr. Rochon, Inspector of Public Schools in the French sections of Manitoba, who has been here for some days, submitted to the Government a set of French books for use in the Manitoba Public schools, in the French sections, which have been approved of by Archbishop Langevin and the Catholic clergy of Ontario and Quebec. It is said that the Colonel and Dr. Bryce have full authority to make an arrangement that will be satisfactory to the Catholics of Manitoba, and the report was that they have agreed to the use of the books approved of by Archbishop Langevin. The despatch in which this announcement is made adds that "if this be correct, "the Manitoba school question may be considered as settled." If correct it may show some new disposition on the part of the Manitoba Government to deal more justly than hitherto with the Catholic minority, but it is as yet far from being a satisfactory settlement, and the Catholics of the Dominion will still demand that justice be done. An arrangement to be satisfactory cannot be arrived at by one party to the dispute, without consulting the wishes of the other party as to what will be satisfactory.

CATHOLICS AND THE Y. M. C. A.

His Grace Archbishop Bruchesi of Montreal has announced officially that owing to essential differences between the Catholic and Protestant creeds, no member of the Catholic Church can consistently become a member of the Young Men's or Young Women's Christian Associations, or any other distinctively Protestant Association. The immediate occasion which brought forth this official declaration was the statement publicly made that a large number of the Catholic young men and young women had become members of these Associations of that city. It appears that the number of those who had done so was considerably exaggerated, as on examination of the membership lists, it has been found that there are no Catholic names made by the Globe. In the course of on the list of the Young Women's Christian Association, though there are between forty and fifty on the list of the Young Men's Society.

It is to be noted that by the constitution of these societies they are essentially Protestant, as the following extract from the rules of the Y. M. C. A. show:

"Sec. 2. All male members in good standing in Evangelical churches may become active members of this associa tion, upon the payment, in advance, of the annual fee and the acceptance of their applications by the Board of Directors. Only active members shall have the right to vote and hold office.

The definition of evangelical churches as given in the same constitution is that of the Evangelical Convenill that fears are expressed that he tion which met at Portland in 1869, namely "all churches maintaining the seventy years of age, and he has been | Holy Scriptures to be the only rule of faith." This confines the active membership to Protestants.

THE CATHOLICITY OF THE TRUE CHURCH.

It requires no small degree of cour age for a preacher of a sect or denomination which is notoriously local in its origin and extent, and which has a history dating back for no more than three centuries, to claim that this sect is the true Catholic Church which was instituted by Christ nearly nineteen centuries ago, and that such a sect is the Catholic Courch referred to in the ancient creeds which have come down to us from the days of the Apostles, and of the Council of Nice. This, however, was maintained in regard to Presbyterianism by the Rev. Dr. Campbell in St. Gabriel Presbyterian church of Montreal on Sunday, the 13:h inst., and the sermon is published in

the Montreal Witness of the 14th inst. Dr. Campbell says: "Although the Presbyterian Church holds most liberal views, yet it is not indifferent or latitudinarian. It holds that the Church which is Apostolic, that is biblical, and which best focuses the activities of the people of God and promotes their spiritual life is to be considered the true Catholic Church.

The name Catholic is not applied explicity to the Church in Holy Scripconcordat with the Pope or to sever ture, either by Christ or His Apostles, tion. but that quality of universality which

Christ in commissioning His Apostles said: "Go ye, therefore, and teach all . . teaching them to nations . observe all things whatsoever I have commanded you; and behold I am with all days, even to the consummation of the world." (St. Matt. xxviii,

19.20 In this passage Christ implies three distinct Catholicities or universalities which His Church should possess. It should teach all His doctrines, it will continue to exist under His assistance to the end of time, and it will in due time extend itself throughout the whole world, teaching everywhere the same truths; and it is not to a variety of sects that this commission is given, but to one Church which is to be forever subject to the Apostles and their legitimate successors to whom their authority is transmitted.

Thus it becomes clear what is meant by the Catholicity of the Church of Christ. It is not a humanly invented Church which is made up of a variety of sects, every one of which has doctrines which are the product of in dividual fancies, as Rev. Mr. Campbell would have it to be, for he says:

"Which is the more Catholic in terms and spirit, the Church which monopolizes the term Catholic, and excludes all outside of its own pale from the true Church, or the Puritan Church which embraces in that true Church all professing Christians and their

It is evident that Mr. Campbell is obliged to give a new meaning of his own to the word Catholic in order to make it appear that his or the Puritan Church should be so called, and he continues in similar strain to say that he counts Father Pardow, the Jesuit Father whom he undertakes to refute, as a Christian, and therefore he " claims to be more Catholic than the Roman Catholics.

We must here remark that Mr. Campbell to give point to his argument is more liberal in his statement than is his Church, which says, in the 25th chapter of the Confession of Faith, that "The purest Churches under heaven are subject both to mixture and error and some have so degenerated as to become no Churches of Christ but synagogues of Satan."

It is easy to see what Church is more especially here pointed out as the synagogue of satan. It is the Catholic Church, which is elsewhere designated in the Catechism and in the National Covenant, issued in 1580, and several times reaffirmed and confirmed down to 1651, as the anti-Christ, and as synonymous with superstition, so that Papists and priests are to be punished with manifold civil and ecclesias tical pains as adversaries to God's true religion, preached and by law established within this realm," for they are common enemies to all Christian government, rebellers and gainstanders of our Sovereign Lord's authority, and idolaters." Hence it is decreed "that Papistry and superstition may be utterly suppressed.'

We see, therefore, that if Mr. Camp-Catholic from the fact that in his charity he professes to believe all religions equally good, not excepting the Catholic Church, his Church must for the same reason be neither Catholic nor Christian, as it will not even tolerate the Catholic faith.

But it is clear that Rev. Mr. Campbell has an entirely erroneous conception of the meaning of the term Catholic. He applies it to an undescribable agglomeration of all religions, but especially of those which have at any time rejected the authority of the Pope and the universal Church. Thus he declares there was a Church of Christ before the Protestant Reformation consisting of true believers inside the pale of the Roman Catholic Church who were numerous in spite of that Church's errors. Outside the Roman Church were others -- the Albigenses,

the Waldenses, and the Culdees. Without entering here upon the question of the monstrousness of a Church which would be made up of such incongruous elements, we may point out that Mr. Campbell's imaginary Church is an invisible one which could not exercise authority, whereas Christ in commanding His apostles to teach, and elsewhere in directing us to hear the Church implies that it is a visible body which will always exist. This is also implied by St. Paul, St. James, and the other Apostles who speak of the Church as "the pillar and ground of truth," and as having visible pastors whose office it is to teach and lead the flock in the way of salva-

The Catholic Church alone has the has always been understood by the characteristics of Catholicity which word Catholic is plainly implied in are implied in Christ's words to His Apostle, which we have above cited.

She teaches still the same doctrines

Calvinism in terms of the thought of the Catholic clergy to these neces: posed this burden on them.

She teaches still the same doctrines may well challenge and inspire some sary doctrines of the Christian religion, The teaching of Hebrew is certainly many parts of the New Testament as Apostle, which we have above cited.

which He revealed, she has continued to exist throughout the ages, in spite of all the trials and persecutions she has endured, and she will continue to ex ist to the end of time, and as the they are set in new lights." Apostles at once began their work after they had received their commission, St. Paul was already able to say to the Romans, not changed form from what it was formermany years afterwards, when he wrote to them his epistle, that "their faith was spoken of throughout the cosmology of Huxley, Spencer and world." At the present day with two John Fiske is nothing else than a Calhundred and fifty million believers the vinistic interpretation of the world and Catholic Church is truly universal, its life in terms of science." being spread throughout the world, and being engaged in teaching the truths of salvation to all heathen nations. She surpasses by far in the number of her children all the sects together, and is continuing her work, as she has always carried it on, with ers is such that Calvin would not revigor and success under God's blessing. Therefore she is alone entitled

to be called Catholic.

Mr. Campbell makes it an argument against the Catholic Church, that she claims that title exclusively. Catholic has always been an exclusive title. It was used by St. Ignatius in the beginning of the second century as the exclusive title of the one Church of Christ. It is so used in the Apostles' and the Nicene creeds, and in the creed of St. Athanasius, which are the three creeds declared by the Church of England to be founded on the sure foundation of Scripture; and even the Arians used it in the same exclusive sense in the third and fourth centuries, while they claimed to be entitled to apply it to their own erroneous teaching. St. Cyril also advised Christians when going into a strange town, to enquire, not for the Church, as all heretics claimed this appelation, but for the Catholic Church, a title which no heretical community had ever been able to appropriate.

St. Cyril's words are as descriptive of the state of affairs to-day as they were fifteen centuries ago.

IS CALVINISM DEAD?

A very striking evidence of the great change which has taken place in the teachings of Presbyterianism or Calvinism, is found in a discussion which has lately arisen between the Rev. Dr. Joseph Burrell of Brooklyn that "the Catholic priesthood are all and a Boston minister as to whether or not Calvinism as a special form of re- trine. ligion is dead. The Boston clergyman asserts that the chief doctrines taught by Calvin are not now held by any body of Christians, though there are still some sects, as the Presbyterians, who keep them in their stand

ards as a formal profession of faith. It has been long known that the Presbyterians have practically abandoned Calvin's doctrines, and it is this makes a strong appeal to the clergy fact which gave strength to the advocates of the revision of the Westminster | buke from their pulpits those false Confession of Faith. Notwithstanding teachers of the present day, who by the strength of the revision movement, teaching false and very dangerous it has so far come to naught, not be- doctrines, insidiously attack the truth cause it is deemed unnecessary, but bell has the right to call himself a because those who promoted it were Among these false teachers he indicates the Ontario School law, which provides not agreed on how far the revision a prominent one, though not by name, should be carried. It is, therefore, who has had the presumption "to for prudential reasons that there has fession in America, though the English Presbyterians have adopted a shorter has not kept one soul from sin." standard of faith; and when we say a shorter one, this signifies that the very objectionable doctrines of Calvin, such as the inevitable reprobation of the greater part of mankind, have been eliminated.

The Presbyterians on this continent, theoretical standard, have dealt with the question in a manner appears to be quite which as satisfactory to them, for they do not hesitate to proclaim that though ostensibly the Westminister Confession is still the formal standard of the Church, neither the laity nor the definite problem, and no doubt as is this is left indefinite, one doctrine after scarcely a semblance of the old stalwart Presbyterianism will remain. In this condition of affairs it would appear that the Boston minister is right in saying that Calvinism is dead.

Dr. Burrell, however, in a letter to the New York Observer, denies the correctness of this statement. He says:

"No, Calvinism is not dead. Its all our thought. It is only the form in which the truth has been stated in the past that needs readjustment. President Patton said in his Pittsburg address, we want an interpretation of

of our younger theologians. This broad-minded age welcomes every-thing new in thought which justifies itself; but its breadth surely will be found to cover also the old truths when

In fact, the doctor, while desiring it to be believed that Calvinism still lives, admits that it lives in a totally ly. This he renders still more clear when he makes the assertion that "the

The teachings of Huxley and Spenc er, and of their school, are certainly very far from those of the Westminster Confession, which lays claim to be the only truth of God, and the supposed Calvinism of these teach cognize the identity, but would condemu the teachers to the same flames in which he ordered Michael Servetus to be burned for heresy.

We need no further evidence that Calvinism is really dead, than the Rev. Dr. Burrell's proofs that it still lives, the more especially as he says of two of Calvin's most characteristic doctrines: "It is true that ministers no longer

reach the doctrine of the damnation of infants, if they ever did, which is Nor does reprobation appear in modern sermons.

THE REV. DR. SILLIMAN BLAGDEN ON PURE CHRIS-TIAN TEACHING.

The Rev. Dr. Silliman Blagden of clergymen of which the number of members is comparatively small. He is a believer in the desirability of the union of all Christians, whatever may be their distinctive doctrines. We cannot express agreement with all the sentiments or doctrines which Dr. Blag den maintains in his numerous letters which have been published, but we notice one quality in them, that they are totally free from bigotry and hosin belonging to what may be called the the Protestant School Board. old school of orthodox Protestantism. He is, however, a man of broad and liberal views, and in a recent letter to which a correspondent has called our attention, he asserts unhesitatingly sound and orthodox in biblical doc-

There is no doubt that this is true. though it is somewhat surprising to find such a statement coming from a Protestant clergyman of one of the socalled Evangelical denominations.

In another letter from the same gentleman, addressed to the "oldfashioned orthodox clergy of both the Protestant and Catholic Churches," he whom he addresses to refute and reand inspiration of the Holy Scriptures speak of the gospel of Christ Almighty beenno revision of the Westminster Con- as immoral," and who has declared in a recent sermon that "the fear of hell

The evident tendency of such teach ings is, of course, to destroy what still remains of Christian faith among Protestants, and it is to be regretted that such teachings are frequent in Protestant pulpits to day. Christ Himself appeals to the fear of hell as one of the having not succeeded in revising the motives which will prevent the commission of sin, when he says: "And fear not those that kill the body, and cannot kill the soul : but rather fear Him that can destroy both body and soul into hell." (St. Matt. x. 28. In fact, as Rev. Dr. Blagden asserts "Every truly Christian-born soul knows that he or she has been deterred clergy will be expected to believe in it again and again from sin by the fear implicitly in future. How far it his to of hell. And all full-fledged, faithful be believed in remains, however, an in Christians also know; that it is this same blessed fear of the Lord and of always the case when a matter like His awful warnings which has brought us, who have obeyed and followed Him, another will be quietly dropped until into that perfect love which casteth out all fear." (St. John v, 18.)

While it is true that the fear of the dire consequences of sin is not the highest motive for serving God, it is true also that it prepares the Christian soul to be influenced by the higher motives, and frequently leads it to a true love for Almighty God. Thus we have in holy Scripture the testimony constructive principle is worked into that "the fear of the Lord is the beginning of wisdom," but "love (of God and man) is the fulfilling of the law." (Ps. ex. 10. Rom. xiii, 10.)

Dr. Blagden proclaims the fidelity

and of many Protestant clergymen, though he deplores that many others of the latter have strayed from the truth that saves. He says:

"We have yet to learn that the Catholic Church is wanting in such faithful, brave, and Christ-like preachers. And we believe that such faithful men are also to be found in the Protestant pulpits as well.'

We feel bound to remark in conclusion that if Protestantism were really the religion which comes from Christ, it would have some efficacious means of keeping out of its pulpits the wolves in sheep's clothing who teach doctrines subversive of Christianity.

MONTREAL HEBREW THE SCHOOLS AND THE PRO-TESTANT BOARD.

The Protestant School Commissioners of Montreal have before them a serious problem in the matter of their relations to the Jewish children attending their Schools, or having schools of their own which are under the control of the Protestant Board. The school laws of the province give the Jewswho though numerous in the city, form but a small fraction of the total population-the right to choose whether they shall place their children under control of the Pablic or Protestant School Board, with the consent of the Board under which the schools are operated.

This provision of the law was made in order to deal fairly with all classes, and down to the present time it has Boston is one of a class of Protestant appeared to work in a manner satisfactorily to all. But it has recently been discovered that the Jews generally are not householders, and consequently it is asserted that their taxes fall far short of supplying their children with the education they require, and as the Jews selected the Protestant School Board to which to pay their taxes, the burden of maintaining Jewish schools, or of keeping up a Jewish department in the Protility against Catholics: yet he glories testant schools, has fallen upon

The burden is all the greater, as the Jews wish their children to be instructed in Hebrew. Until recently the Protestant Board does not appear to have felt the burden seriously, but at the last meeting of the Board the matter was gravely discussed, and the general opinion seemed to be that some new arrangement must be made which will be fair to all parties concerned.

It is certainly true that the direct school taxes levied on the Jews fall considerably short of what would provide the special education they require, but the discrepancy is probably not so great as it appears to be at first glance. Even though the Jews do not pay their taxes directly, when the landlord pays the tax on an entire house, indirectly, at least, the tax falls upon the tenant, who may therefore be considered as really paying the tax. This is the view of the matter taken under that the taxes generally shall be considered primarily to be paid by the tenant, and so the tenant may determine to what school the tax shall be paid, except that in case of default, or when the tenant is not assessed, the landlord determines the matter. With this fact in view, it is probably correct to say that Jewish tenants in Montreal may be regarded as paying actually more than is reckoned to them on the assessment roll.

However the case may stand there is little doubt that if the Protestant Board has really a serious grievance, the Quebec Government will find a means to rectify it. Undoubtedly the Government should make proper provision for the education | of the Jewish children, even if it be true that the Jewish population be poorer than the general population of the city. But this is probably not the case. Whatever burden there may be, however, in making fair provision, should be properly distributed, and if it be found that under the present arrangement the Protestants are excessively taxed for the purpose, we have no doubt the Quebec Government will find a way to adjust the burden, as it has always dealt fairly with the Protestant minority. It must be remarked, however, that in the matter of teaching Hebrew, the Jews having their own Baron de Hirsch School, established from private means given specially to themselves for the purpose, the whole burden of teaching Hebrew did not fall on the Protestants, but as the latter voluntarily undertook to supply Hebrew teachers, the school law cannot be blamed for having im-

taking this obligation, the Protestant Board seems to have undertaken more than it was bound to do, and if we are to judge from the present attitude of the Board we may infer that in its anxiety to embrace the Hebrew population within its control it undertook a duty which it now finds to be too onerous. We presume, however, that the difficulty will be satisfactorily and amicably settled.

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the duty of the Government or the

general public to supply, and in under-

"NOTHING TOO HARD FOR GOD.

Among the sermons recently de livered by Rev. D. L. Moody, the well known revivalist, one entitled "Nothing Too Hard for God " is worthy of particular notice on account of some strong points made therein, and some principles which are very correctly laid down. The immediate purpose of the

preacher was to show the power of prayer. Taking for his text th passage from Jeremias xxxii 17 Ah Lord God! behold thou has made the heaven and the earth by th great power and by thy stretched ou arm; there is nothing too hard for thee," he gave instances from th history of the people of God, when the power of God had brought abou events which were beyond all huma possibility. Thus, when the condition of the Israelites in Egypt seemed hope less, and when it appeared that the should be bond slaves for ever, Mos appeared as God's messenger ar through Moses' instrumentality Go brought them forth from their bondag by means of numerous miracles ar with a strong hand."

So also at all times when the Israe ites were taithful to God, no hosti army could stand before them. Whe they forgot God they were brought weakness and bondage, but on the return to Him a deliverer was sure arise who led them on to scatter the enemies, as was the case with Davi who, though a mere boy, was able overthrow the gigantic Philistine a to secure victory for the penitent ch dren of Israel.

So God has promised to hear or prayers when offered up with due d positions of humilty and contrition with fervor and perseverance, co fidence in His goodness, and resig ation to His will, if they be offered the name of and by virtue of promises of Christ.

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teachings are rejected because there something contained in them beyo the reach of the human understandi It is becoming the fashion nowada especially among Protestants, to reall revelation which they can understand under all its aspects, this practical infidelity is even car into the pulpit, from which G truth ought to be uttered without i or hesitancy. Thus there are to found many who deny all mysterie religion, such as the Trinity, Incarnation whereby God beco man, and as a natural conseque also our redemption by blood of Christ shed upon the c They who deny these truths not reflect that God is by nature finite, and therefore there must much regarding Him which is be human understanding, which is limited. Whatever God reveals sh be believed, because He is Truth who can neither deceive nor be ceived.

For the same reason the myster Christ's real presence in the Blo Eucharist should be accepted with question or doubt. There is no more strongly inculcated than th Holy Scripture. It is recorded in sixth chapter of St. John's Gospel Christ promised to give His flesh blood that we might eat and thereof and thereby obtain everls l'ie, for "if any man eat of this he shall live forever, and the which I will give is my flesh for life of the world." Twelve times course of the chapter is this promi peated, and most strongly when Jews declared it to be impossible a promise should be kept : sa "how can this man give us his to eat?" and "this saying is hare who can hear it." In fact this is the reason which Protestants to thi advance against the doctrine Real Presence. They say it is sible that Christ should give t "NOTHING TOO HARD FOR GOD."

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So also at all times when the Israel ites were taithful to God, no hostile army could stand before them. When they forgot God they were brought to weakness and bondage, but on their return to Him a deliverer was sure to arise who led them on to scatter their enemies, as was the case with David. who, though a mere boy, was able to overthrow the gigantic Philistine and to secure victory for the penitent children of Israel.

So God has promised to hear our prayers when offered up with due dispositions of humilty and contrition, with fervor and perseverance, confidence in His goodness, and resignation to His will, if they be offered in the name of and by virtue of the promises of Christ.

There is another lesson to be derived from the words of the prophet: "O Lord God, nothing is too hard for thee." On this point Mr. Moody did not speak. It is the necessity of our belief without hesitation in whatsoever God has revealed.

We frequently find that God's teachings are rejected because there is something contained in them beyond the reach of the human understanding. It is becoming the fashion nowadays, especially among Protestants, to reject all revelation which they cannot understand under all its aspects, and this practical infidelity is even carried into the pulpit, from which God's truth ought to be uttered without fear or hesitancy. Thus there are to be found many who deny all mysteries of religion, such as the Trinity, the Incarnation whereby God becomes man, and as a natural consequence, also our redemption by the blood of Christ shed upon the cross. They who deny these truths do not reflect that God is by nature infinite, and therefore there must be much regarding Him which is beyond human understanding, which is but limited. Whatever God reveals should be believed, because He is Truth itself who can neither deceive nor be deceived.

For the same reason the mystery of Christ's real presence in the Blessed Eucharist should be accepted without question or doubt. There is no truth more strongly inculcated than this in Holy Scripture. It is recorded in the sixth chapter of St. John's Gospel that Christ promised to give His flesh and blood that we might eat and drink thereof and thereby obtain everlasting I'e, for "if any man eat of this bread he shall live forever, and the bread which I will give is my flesh for the life of the world." Twelve times in the course of the chapter is this promise repeated, and most strongly when the Jews declared it to be impossible such a promise should be kept: saying. "how can this man give us his flesh to eat?" and "this saying is hard and who can hear it." In fact this is the very reason which Protestants to this day advance against the doctrine of the Real Presence. They say it is impossible that Christ should give us His sinculay in the last promise in the Question of the Real Presence. They say it is impossible that Christ should give us His sincular incomplete in the promise of no doubt that if all the cases had been incomprehensible and mysterious it may be to our limited understanding.

STATISTICS OF SUICIDES.

Six thousand six hundred is the number of suicides which the Chicag o Tribune has reckoned up during the past the promise repeated has promise repeated, and most strongly when the prossible to the public in the United States through the evidence to the contrary is to be found in every honest history of the Period, whether written by English or Tribune has reckoned up during the past the promise of the Catholics, but he ascribes the failure to the public in the United States through the vidence to the contrary is to be found in every honest history of the Period, whether written by English or Tribune has reckoned up during the past the promise of the Catholics, but he ascribes the failure to the public in the United States through the vidence of the Catholics, but he ascribes the failure to the Catholics, but he ascribes the failure to the Catholics, but he ascribes the Eucharist should be accepted without

the Catholic Church is too hard to be understood and believed. The bulk of Protestants admit in deed the mysteries of the Trinity, the Incarnation and Redemption, but they reject that of Christ's Real Presence in the Blessed Eucharist, which is called by Catholics "Transubstantiation," as being difficult of belief.

In reply to this objection it is suffic ient to refer to the words of Jeremias : "Ah, Lord God, behold thou hast made the heaven and the earth by thy great power, and by thy stretched out arm: there is nothing too hard

It is for man's benefit, and to give to us a powerful means of salvation, that Christ instituted the Blessed Eucharist, so that by thus receiving Him bodily we may participate of all the graces which emanate from Him as our Saviour.

There is a great resemblance between the mystery of the Incarnation and that of the Real Presence. In the Incarnation we obtain salvation through the blood which Christ shed upon the cross as an atonement for our sins. In the Blessed Eucharist we obtain the same grace by partaking of the precious banquet of His body and blood by which He therein nourishes us. The BlessedEucharist 1s, therefore, as readily credible as the Incarnation, and there is no more reason to doubt that Christ in His infinite love for us grants us this blessing of a spiritual banquet, than that He suffered on the cross under the appearance of a criminal, also for our salvation.

Christ's power is unlimited, because He is God, and "there is nothing hard to Him." We need only to be satisfied that He had the will to give us His flesh and blood, and the truth follows, for He must then have the power also. He created the world and the universe from nothing. He changed water into wine at the marriage feast of Cana of Galilee, and all nature was obedient to His will. The winds and the waters were stilled at His command, diseases were healed, devils were driven away, and the dead were brought back to life. There was nothing which He could not perform.

Christ's Apostles heard and remem

bered His promise to give His body and blood as our food, and at His last supper when He said: "This is my body: This is my blood," they remembered His promise, and exhibited no surprise or unbelief, because they knew that now His promise was fulfilled. One evangelist, St. John, records the promise: the other three, together with St. Paul, tell of its fulfil ment; and when at His last supper Christ taking the bread into His sacred hands, and blessing it says: "This is my body," and then taking chalice or cup of wine says: "This is my blood," it is evident that the Apostles understood that this was the fulfilment of the promise which He had already made, and this accounts for the fact that they manifest no surprise, and do not break out into such expressions of unbelief as those which the Jews, and even some disciples uttered when the promise was given. They had frequently been witnesses of Christ's miracles, and they were prepared to believe His word. Being asked by Christ when some of His disciples refused belief in His promise: "Will you also go away?" St Peter answered in the name of the twelve: "Lord, to whom shall we go? Thou hast the words of eternal life." This expressed their strong faith in His power, and especially in the truth

It remains for us and for all Chris tians to imitate the faith of Peter and the other Apostles rather than the unbelief of the Jews, for to God "there is nothing hard," and there is no difficulty in His performing what He has promised, however incomprehensible

which He then propounded to them.

a matter which does not come under flesh to eat, and that the teaching of recorded the number would have reached over seven thousand, being one for every ten thousand persons. This number is greater than in any former year, and it leaves the impression that a suicidal wave has swept over the country. Of the total number recorded 5,786 were men and 814 women.

> The causes which lead to suicide are for the most part the same year after year. They who commit it are generally discontented with their condition in life, and the inability to endure the trials which are in some form the general lot of mankind, is another cause though it must be acknowledged that some persons have to bear more serious trials than the generality of people. To these we must add that of late it has become the fashion with a class of infidels, of whom Colonel Ingersoll is a leader, to maintain the lawfulness of suicide, and that it is the most satisfactory and sure way to end the troubles of life. Also it is probable that the glamor of romance with which some newspapers describe the suicidal act, causes some to follow so evil an example. The person who commits the rash act may be a very ordinary being, but the newspaper writer finds it necessary to give a sensational coloring to the matter, to increase the circulation of his paper, and the unfortunate person who has been guilty of the crime is represented as being the victim of harsh treatment or oppression, and if it be a woman, she is sure to be described as being of extraordinary beauty, and most probably as having been driven to desperation by unrequited affection, whereas the real cause is vanity, or anger, or perhaps a mistaken affection which has

led to her ruin. Another curious cause has come to light in several instances, one of which it will suffice to mention. One William M. Rusk recently committed suicide in order that he might leave to his family half a million dollars, to which amount he had insured his life. The Supreme Court of the United States, however, has decided that the insurance companies need not pay these policies, as it is against the public interest to enforce a contract when the commission of a crime is the means whereby the conditions are fulfilled, and, therefore, even though it be specified in the insurance policy that the benefit will be paid in case of suicide, the court holds that the company may refuse payment. If, however, the company think proper to pay the claim, there is no way to prevent it from so doing. Incredible as it may appear, the records of insurance show that there are many persons who are willing to put an end to their lives to ensure a fortune to their families. The decision of the court is likely to diminish the number of those who commit suicide for this cause, at least.

There is no doubt that the real cause of nearly all the suicides that occur is the want of religious feeling in those who commit the crime, and to the attacks upon the Christian religion which have been made, only by avowed infidels, but even from the pulpits of many of the Protestant churches, very many of the suicides of the present day are to be attributed. It is to be expected that those who do not believe in any responsibility to God, or in a future life. have no motive which will be efficacious to restain them from the commission of this or any other crime.

GOLDWIN SMITH TELLS IT ALL

Professor Goldwin Smith, writing from Toronto to the New York Independent on the question, "Is Home Rule Dead?" in refer-ence to a recent article on the same subject by the Right Honorable Horace Plunkett, M. P., in the North American Review,

says:
"Mr. Plunkett, in the article to which I have referred, while he demurs to the assertion that Home Rule is dead, appears to accept the judgment of Lord Rosebery who cent the judgment of Lord Rossessy, holds that the movement will lie in abeyance till it finds a leader after the Irish heart and that this new leader is probably now be ing wheeled about in his perambulator. Perhaps before the babe comes to demagogue's estate, Mr. Plunkett's own remedy, agricultural improvement, may have done its benefact work?"

Lord Rosebery, who is a gambler on the race track, must be aware of that fundamental law of fair play. The Prince of Wales, an authority on cards, showed by his conduct in the baccarat scandal that he believes in honor among gamblers. Professor Goldwin Smith may have some higher code to govern his own conduct, but we wonder what it is.

England is not and has not been for centuries an absolute despotism. No king, insane or half insane, has been able to coerce its actions for many a year. The present ruler of Great Britain is not generally regarded a maniac. Yet it happens that under her wise and beneficent rule, as proved by a Royal Commission of Inquiry, Ireland has been and still is paying \$12,500,000 above her proper quota to the imperial treasury. Is Queen Victoria insane, or half-insane in accepting that surplus? Are the members of Parliament who audit the returns cunning knaves who are ready to shift the responsibility to the House of Lords?

Or, is it all another of the many infamous acts, the injustice of which the "predominant partner" is perfectly willing to admit, so long as the victima grees to call it ancient history, and not ask for any reparation?—

Boston Pilot.

LONG LIVE LEO!

Events of more than usual importance in the long life of Leo XIII. will be crowded into the days that are now near at hand, and they will andoubtedly be duly commemorated in Rome and evoke prayers from Catholic hearts throughout all Christendom in behalf of the venerable Head of the Church.

Twenty years ago to-morrow the Sovereign Pontiff was chosen in the conclave held for the purpose, the successor of the lamented Plus IX., and although his coronation as Pope did not occur until the following March 3, his supreme administration of the universal Church commenced with his election to the Roman See, so that he is even now completing the twentieth year of his Pontificate.

And what a glavious administration has not

And what a glorious administration has not And what a glorious administration has not this reign of Leo XIII, been! Ascending the throne of St. Peter when its enemies were openly and arrogantly boasting that the influence of the Papacy was nearing its end, Leo XIII, by his indomitable courage and the papacy was nearing its end, be a stringly sillumined. the influence of the Pajacy was nearing its end, Leo XIII. by his indomitable courage and perseverance, by his divinely-illumined wisdom, and with a tact and skill that have won him the admiration of the whole world, has made the Papal power recognized and respected in every land that the sun shines upon. His good will and his mediation have been courted and sought by non-Catholic powers; the beneficent character and aims of his administration have been eulogized in the highest terms of praise by other than Catholic pens, and to enumerate the many and notable triumphs that he has won for the Church, would require volumes.

Twenty years is a long time for any one Pope to reign; but not by the length of his administration alone, but also and more by the illustrious glories of it will Leo XIII. live in the annals of history. His days cannot, in the ordinary nature of things, be very many more. The years of Peter he may not see; but to morrow, when he completes his twen tieth year in the Papacy, the entire Catholic world will join in prayer in his behalf, that he may at least live to see that restoration of its rights to the Church which his administration has so materially hastened.—Catholic Columbian.

tration has so materially hastened .- Catholi

PRAYED FOR RAIN.

"Deus, in quo vivivous, movemur, et umus, pluviam nobis tribue congruentem; sumus, pluviam nobis tribus cong. ut presentibus subsidlis sufficienter ad sempiterna, fiducialius appetamus.

Dominum."
[Franslation: "O God, in whom we live and move and are, grant us seasonable rain; that we, enjoying a sufficiency of support in this life, may with more confidence strive after the things that are eternal."]

The foregoing prayer was the one offered in the ceremony of Mass yesterday beseeching rain in time to save the crops of the State.

ing rain in time to save the crops of the State.

Is there any true efficiency in prayer? Yesterday morning the Catholic churches throughout this archdiocese sought to demonstrate this problem.

All the scheming and calculating of a thousand weather prophets cannot induce nature to bend to their wishes, as was clearly shown by the efforts of a local forecast official, who could not prophesy rain until he broke an embargo of impenetrable air of high pressure in several of the Middle States.

Weather charts and maps of every description were consulted by experts on atmospheric pressure, but they proved of no avail in defining the true cause of the continued drought which has hung over this State for the greater part of this winter and which now threatens the farmers of the State. In not one instance could they make a favorn not one instance could they make a favor able forecast of approaching rain.

The outlook for the success of this year's

crops was becoming more and more dis-couraging, and the hopes of the farmers of trying to realize anything like a fair success with their wheat were rapidly being abanwith their wheat were rapidly being abandoned, and they were gradually becoming resigned to the fact that they would have to submit to the inevitable. It was at this critical moment that Arch Bishop Riordan resolved to invoke a blessing upon the farmers and have Mass said in every Catholic church under his direction in this archdiocese. Accordingly the celebration of High Mass was solemnized yesterday morning in all the churches, without exception, and prayers were offered up to the Supreme Power.

The last Mass for invoking the desired rain was hardly over when the barometer changed and a light rain began to fall.

If was a solemn and sublime spectacle to see the congregations of the different churches kneeling before the tabernacle praying for the blessing of rain upon the needy farmers.—San Francisco Call, Feb. 1.

CATHOLICS AND THE Y. M. C. A.

We have been informed, on reliable author ity, that between two and three hundred Catholic young men belong to the Young Men's Christian Association, and that several Men's Coristian Association, and that several Catholic young women are members of the Young Women's Christian Association, both of them Protestant organizations in this city. The question arises: Is it lawful for Catholics to belong to these associations? On this point, it is true, our Archbishop has not made point, it is first, our Archival party pronouncement—for the reason, perhaps, that it has not been submitted to him; or probably because it is deemed unnecessary to tell Catholics that they cannot be good and loyal sons and daughters of the Church and at the same time be members of these Protestant associations. We are inclined to take the latter view.

the latter view.

Following is an extract from the constitu-tion of the Y. M. C. A. as to its member hip:

ship:—
"Sec. 1. The members of this association shall consist of three kinds, viz: Active, associate and sustaining grades and sustaining and second second

(A foot note here informs us that evan-gelical churches are defined by resolution of the international convention at Portland, in 1865, to be churches 'maintaining the Holy Scriptures to be the only rule of faith,'—i. e., Protestant Churches.)

Protestant Churches.)

No Catholics, it is to be presumed, become 'active members.' They become 'associate membeas only. As to the Y. M. C. A. rules regarding associate members, the following, which is taken from a circular recently issued by the Y. W. C. A. of Montreal, and which is the same as those contained in the rules of all these associations, whether for men or women (with a slight verbal difference when the fee or the sex is mentioned) is instructive:

"Who May Become an Associate Members in the company of the compan

"Who May Become an Associate Member? Any woman of good moral character, without

respect to creed, occupation or nationality, may become an associate member upon the payment of 50 cents annually. Associate mem-bers are entitled to all the privileges of the association, except the right to vote.

There can be no doubt as to the strength of the temptation which leads Catholic young men and women to join these 'Christian associations.' In the first place—and this is the key to the whole question—we have no Catholic institutions of a similar character. Would that we had! In the second place, the winciple on which these Protestant associations. Catholic institutions of a similar character. Would that we had! In the second place, the principle on which these Protestant associations are founded is an excellent and noble one, looking at it from a purely secular point of view. The secret of the undoubted success of the Y. M. C. A. lies in its practical recognition of the need for providing for the healthy and natural instincts and tastes, both physical and mental, of early and advanced youth. Every facility for indulging in wholesome athletic pastimes is afforded in them, especially in the cities and towns. They have well-stocked libraries and reading rooms; and the intellectual faculties of the members are stimulated by literary and debating societies and by lectures from eminent men. There are classes of many kinds where members may obtain instruction in almost every branch of education, at a nominal cost. Nor are the graces of life neglected, for there are musical societies and classes, art schools and amateur dramatic organizations in them, where proficiency may be acquired on easy terms and under encouraging auspices.

Much as all this is, it is not all. If a mem-

auspices.

Much as all this is, it is not all. If a member is cut of a situation, efforts are made by the association to procure him a place; and for this purpose an employment register is kept. If he leaves for another part of the country, or goes to a different land, the association follows him with kindly interest. He is given letters of introduction; and if there is a branch in the city or town where he takes up his new abode, he is made 'at home' at once by the local secretary, who will recommend him to a hotel or broading house, and give him any other useful informatior which he may 'require; he is introduced to other members, and so finds himself surrounded by helpful friends. In the women's associations helpful friends. In the women's association there are, amongst other advantages, educa tional classes of all kinds, including those giving instruction in millinery, art needle-work and domestic embroidery, dress-making, dress-cutting, cookery, and seven laundrying.

The great and fatal drawbacks, for Cath-lics, to all this is that the atmosphere of the ssociation is essentially Protestant—aggressassociation is essentially Prote

Yes; the temptation for Catholic young nen and women to join these associations is men and women to join these associations very strong. But if they were actuated by the firm and active faith of their fathers ar

BLESSING AND GRACE AT MEALS

No practice is more characteristic of he faithful Catholic than that of asking the faithful Catholic than that of asking the Divine blessing before meals and giving thanks to God after them. In every Chris-tian household these prayers should be said aloud in a firm clear voice, and in the vulgar tongue. If all present understand the lit-urgical language this should be used, but not

The prayer should be led by the head of

The prayer should be led by the head of the tamily, or, in his absence, by the oldest person present, or by the oldest son, and all present should join in the responses.

The proper ritual for prayer at table is the following, which will be found, with slight variations, on pages 58 and 59 of the authorized prayer-book of the American Churchthe Baltimoro Manual of Prayers. Those of our readers who do not have it in their prayer books and we not familiar with it are rebooks, and are not familiar with it, are requested to cut this out and preserve it for study and use :

thuy and use:

THE BLESSING OF THE MEAL
(Leader) In the name of the Father and
of the Son and of the Holy Ghost. Amen.
Bless us, O Lord, and these Thy gifts,
which we are about to receive through Thy

ounty.
(Others) Amen.
(All make the sign of the cross silently.)

(All make the sign of the cross suently.)
GRACE AFTER THE MEAL.
(Leader) In the name of the Father, and of
the Son and of the Holy Ghost. Amen.
We give Thee thanks, O Almighty God,
for all Thy benefits, Who livest and reignest
world without end.

(Others) Amen. (Leader) Vouchsafe, O Lord, to reward with eternal life all those who do us good for Thy name's sake.

(Others) Amen. (Leader) Let us bless the Lord.

Others) Thanks be to God.
(Leader) May the souls of the faithful departed, through the mercy of God, rest in

(All make the sign of the cross, silently.)

-Church Progress.

THE YOUNG MAN AND THE CHURCH.

A subject which, we have reason to know, often brings sorrow to the hearts of some of our most devoted pastors is the indifference of Catholic young men to the financial needs of their parishes. A large proportion of them our most devoted pasters is the indifference of Catholic young men to the financial needs of their parishes. A large proportion of them give little or nothing towards the maintenance of their churches, their schools, or the charitable institutions in connection with them. Fewer still amongst them rent pews. This is a very serious matter for our young men. As our contemporary, the Monitor, of San Francisco, pertinently says, if the young men will not support religion, it be comes a serious matter for the Church of the future. The old folks with their strong faith and generous hearts are tast passing away. Their sons and daughters must take up the works which are falling from their dead hands, the support of religion among others. If they fail in that, then must we, is no very long time, tall as a Catholic body and our name be blotted out from the map of the universal Church. Surely this can never happen in a city so thickly populated by the sons and daughters of the far off Isle of Saints.—True Witness.

THE PRODIGAL DAUGHTER.

Among all the glad festivals which the Church celebrates through the Christian year in memory of her sainted children, there is mone so touching—so filled with the tears of nn memory or ner santies that in the tears of love—as that of Mary Magdalene. The beau-tifully tender Gospel read at the Mass speaks eloquently to the heart of the priest to be merciful—even as his Master is merciful—to the unfortunate and the fallen who come to the unfortunate and the fallen who come to

mercitil—even as his Master is mercitil—other in for succor.

Who speaks for the prodigal daughter? The father in Christ's parable pleads for his son, who was lost, but is found; who was dead, but is come to life again. But Christ Himself pleads for the prodigal daughter—the penitent Magdalene—and forgives her because she hath loved much.

The light of Magdalene's generous expiation has guided a long train of penitent souls to Heaven. The thought of her has inspired virgin hearts to make homes that shall indeed be "the father's house" for prodigal daughters for evermore. See the houses of the Good Shepherd, of Our Lady of Refuge, of Our Lady of Mercy, within whose walls consecrated innocence and purity are proud to be the handmaids of repeatance.

The world deserts its victims, the self-righteous Pharisee leaves them to their fate, but the true followers of the All Mercitul raise up the fallen, and mindful of the weeping Magdalene and the pitying Christ, lavishly accord the tender charities ordained for such.—Catholic Union and Times.

accord the tender charities ordained for such —Catholic Union and Times.

Long life on earth, and eternal life in heaven are the promised rewards by Al-mighty God to all who practice the virtue of obedience.

BLESSED THOMAS MORE.

When disappointed by the actions of so many men who barter away the priceless gift of faith for temporal success, it is good for us to turn to the lives of those who "have fought the good fight and kept the faith" in their battle against the allurements of the world. Among such was Sir Thomas More, Early in life he was raised to the knight-hood, and later on was made Lord High world. Among such was Sir Thomas More, Early in life he was raised to the knighthood, and later on was made Lord High Chancellor of England. When the King desired support in his intrigues against the Pope, he turned to the Church dignitaries of the realm, and, unfortunately, many of them upheld him in his course of action by taking the oath of the king's supremacy in matters ecclesiastical. He tried to influence More, but the latter, true to the dictates of his conscience, refused to accede to the King's wishes in this matter as well as in that which had to do with the validity of the King's second marriage. For these so-called offences More was deprived of his office and cast into prison. Pardon was offered on condition that he should conform to the king's orders. Even his wife entreated him to obey, urging that thereby he would spare himself for the support and consolation of his family.

"How many years do you think I have to live, Dame Alice?" he asked.

"More than twenty," she replied.

"Ah, my wife! do you wish that I should exchange eternity for twenty years?" He was brought to trial in the Court of the King's Bench, where all justice was shamefully violated, and all law and precedent dis-

King's Bench, where all justice was shame-fully violated, and all law and precedent dis-regarded. He was sentenced to be bearded. He was sentenced to baded, and died July 6, in the year History honors him as a statesman of re markable talents, and as a scholar who conributed generously by his writings to the iterature of England. But a greater glory, and one more in accordance with his un-worldly spirit, was conferred upon him when Pope Leo XIII. added his name to those of the Blessed in the year 1885.—St. Ignatius' Calendar, San Francisco.

AN ATHEIST HIT HARD.

There once lived in an Ulster town a man who prided himself on his atheistical views, and took great delight in saying that Satan and his legion had no terrors for him. Meet-ing the venerable P. P. on one occasion in a ng the venerable P. P. on one occasion in a nixed audience, he thought he would have a oke at his reverence's expense, the usual salutations were over, he said:
"I had the devil sleeping at my house last

night.

"An illustrious visitor, upon my said the priest.
"Yes," said the other, with unblushing impudence, "he could not find lodgings anywhere, and I took him in. Your reverence will probably find fault with me, but I could not think of shutting the door against him. Do you think it was very wrong to keep him all night?"
"Not at all," said the priest, "you were quite right, for many a night he will have to keep you."—Dublin Weekly Nation.

THE LIGHT IS BREAKING.

The London Literary World does not love Catholics, but it does not seem to have sworn eternal enmity to historic truth. Reviewing Father Taunton's "Black Monks," it de-clares that the work of Catholic historians 'is more and more compelling truth-loving Englishmen to abandon as partisan misreprentations the views of the Reformation that atisfied their grandfathers. that the grounds commonly alleged by Pro-testant historians for the spoliation of monas teries, namely, "the corruption of morals," were almost wholly invented by the tools of Henry VIII. The light is breaking every-where.—Ave Maria.

EX PRIEST SLATTERY.

Arrested in Edinburgh, Scotland, for Selling Indecent Books.

Edinburg, Scotland, Feb. 12. — Joseph Slattery, and his wife, the lecturing ex-priest and former Sister of Charity, who were mobbed at Savannah and other American cities, were charged at a police court here to-day with selling indecent books purporting to be an exposure of Catholicism. The court was crowded with Catholics and Protestants. Slattery promised to destroy the books and the case was adjurned in order to enable him to fulfill his promise.

PROTESTANTS AND MONASTIC ISM.

An Episcopalian clergyman in New York state has come out boldly and squarely in favor of monasticism. He expressed at a public meeting of a missionary association recently his desire to see the hills surrounding the town in which he was speaking dotted with the houses of monks and muss of the Episcopalian order. He frankly told his astonished hearers that the hope of Christianity lay in the restoration of the religious life. In the greater part of the United States outside the large access. Episcopalian clergyman

ity lay in the restoration of the religious life. In the greater part of the United States outside the large centres he said the people were practically heathens. To stimulate the spirit of religious fervor, to encourage prayer and self sacrifice for Christ's sake, he would establish religious orders.

This gentleman is beginning evidently to see the light. He is on the right road. But if he is honest and consistent he must join the Catholic Church. All that he advocates, all that he hopes and prays for in the line of spiritual revival and regeneration, he will find in its fold. He will find the monasteries in every section of the civilized world. He will find them even in England, where they were ruthlessly destroyed by the royal founder of his Church, Henry VIII. That great "reformer" levelled the monasteries to the ground and appropriated their property. He gave us divorce as an institution and liberated England from "Popery and monasticism." But now that Protestantism has proven a failure some people want to bloster it up by engrafting upon it some of the things which its some people want to bloster it up by engrafting upon it some of the things which its founders abolished. The Catholic Church is tounders aboushed. The Catholic Church is just the same to day as it was in the days of Henry VIII. It has not changed. Neither persecution nor spoliation, nor both combined, could destroy it or shake its foundations. It will remain the same to the end. And those who desire to be on the right road to truth and eternal salvation must enter its fold,—Boston Republic.

A SIGN OF THE TIMES.

A SIGN OF THE TIMES.

We commend the following resolution adopted recently by the Presbyterian synod of Montana: "Never to enter a field in which any evangelical branch of the Church of Christ is already supplying the religious needs of the people, until, after a careful investigation, there is reason to believe that there is both a decrand and a need for our work." This is a sign of the times. One Protestant missionary that we know of goes a step farther and advocates the withdrawal from Catholic countries, declaring that the members of the Church of Rome can be saved in their own communion. Half a century ago such a contention would not be listened to. The world really does move. Of course the resolution of the Presbyterian synod implies the acceptation of the indiferentist doctrine that one religion is as good as another; but, the one true religion being set aside, we don't find much difficulty in admitting the truth of that saying. Presbyterian, Espiscopalian, Baptist, Methodist,—what real difference is there among them, any way? Any step toward unity among the seets is full of significance. Formerly they were united only in opposition to the Church. The day is surely coming when the followers of Christ will be gathered into one. "The sign is on."—Ave Maria.

They that are grounded and established in God can by no means be proud.—The Imita-

The "question box" at St. Teresa's was noted this week for the variety of its contents. The range of queries reception of the last sacraments. Here its contents. The range of queries began with Adam and Eve and ended with that most modern of games—pro-gressive euchre. As usual, an amount of reckless assertion and sectarian in consistency showed itself in the letters of those who reject the faith, yet the intelligent observation of the work. ings of particular principles was at

times refeshing. W. H. asked: "Where was the Garden of Eden-up above or on the

The general opinion of Biblical scholars places it in the highlands of Central Asia. A Regular Sunday Hearer "asked:

"Who married Adam and Eve's daugh-The original condition of the first

human beings sanctioned close intermarriage, which in course of time was

"Frank" wanted to know how we can prove the Church without appeal-

ing to the Bible? How did the first Christians prove the Church before they had all the Bible? How do you know that you are living under a Government before you read the Constitution of the United or the laws of Pennsylvania? The Church is her own witness and We should have the Church if not a line of Scripture had been The New Testament pre supposes the existence and organiza tion of the Church to which the Gospels and Epistles were addressed.
"A Liberal Protestant," who evi-

dently does not understand the Church, thought it would not make much progress in America until it rid itself of many foreign customs (which he did not name) He regretted defections from the Church because he believes that Catholicity is better than no religion at all, and that those who leave the Church do not join others. Their chil dren grow up without any positive re ligious training. "It is a significant fact," he concludes, "that four-fifths of our criminals are Catholics."

He is right so far as he recognizes the folly of proselytizing Catholics and the need of religious education. He is wrong in assuming the customs of the Church to be foreign to any nation, and wrong in his criminal statistics, though even were he right in the latter he would find it to be the result of disobedience to the Church's com-It is not any too liberal to believe the Catholic Church better than than any other.

Q. E. D. reverted to the question of a layman becoming Pope, as previous ly answered in these columns.

He was told that such could have jurisdiction, but not orders, just as a Bishop-elect has jurisdiction before con-"Lydia F." asked a number of ques-

tion, among them: "Does your Church permit

dancing? Yes, under proper conditions. When

conducted properly it is not sinful.

(2) "What must I do to learn about the Church? I never could learn

that horrid history in school. I can't think of dates and those dreadful Ital ian names of the Popes. I wonder how anybody can spell them.

Church it is not necessary to know the Anglican question. Our readers dates or names. The names of Leo and will recall the controversy stirred up dates of hathes. The hathes of the Pius do not seem so hard to spell. To some time ago over the question of the learn the doctrines of the Church read validity of Auglican orders. The questions of the church read validity of Auglican orders. learn the doctrines of the Church read some good work, such as Cardinal Gibbons' "Faith of our Fathers," "Catholic Belief" or even the cate chism. Better yet, consult a priest.

(3) "Why are Catholics so opposed to marrying Protestants? I cannot see that there is much difference. Don't we all believe in God and our Saviour, and we are trying to get to heaven, only by different ways? If I marry Catholic, could we not agree to say nothing about religion?"
Christ appointed one way, one

Church, with which He promised to abide forever, and to which He guaranteed the possession of religious truth and all the means of sanctification.

The picture of "all roads leading to has no sanction in Serip one Lord, one faith, one bap The fathers compare the Church to the ark, out of which there is no safety. A good reason for the Church's reluctance to permit mixed marriages is the perversion of the children. Exe shows that large numbers of the children of such marriages grow up neither Catholic nor Protestant. Your question contains an argument In a household where hus band and wife "agree to say nothing about religion" there would undoubtedly be infidel children. In fact, the spectacle of a father going to the Presbyterian church while the mother goes to the Methodist, is calculated to cause indifference to all religion in their children. one is a Catholic and the other a Pro-

of a mixed marriage, shows tender love for a deceased Catholic mother conflicts with her ideas as a Protestant, for such she calls herself, though her letter shows that her heart is partially Catholic. She says that her mother was a Cath olic and led a good Catholic life, re ceived the last sacraments and died happy. The daughter prays for her morning and evening and has had the lecturer thought she (the mother) was saved.

Unless God reveals it by miracles, as

the salvation of particular souls. have the authority of Christ for be-lieving expressly that Abraham, Isaac and Jacob are in Heaven. We may have a moral certainty of the salvation is a case which shows the result of a mixed marriage, a daughter desiring to assist a mother's soul that may even now be suffering for the child's lo faith, if due to the neglect of the mother. As a Catholic, the child would be able to assist, by holy Communions and by gaining Indulgences, the soul of her parent if detained in purga-

L. X. thought that if Anglican orders are null and void, Roman orders are equally so. Theologians teach that the intention of the minister is neces sary for the valid administration of a sacrament. We are reasonably sure that Bishops have been secretly Infidels. Talleyrand, though a Bishop, was a freethinker. Not believing in Chris tianity, how could such men impart the sacrament of Holy Orders? Not only intention but authority is

lacking in Anglican orders. The case supposed differs from that of Anglican orders, however. The intention of that body is, to say the least, doubtful. The High churchmen and the Lew churchmen and the In between churchmen cannot agree as to what power is conferred by Holy Orders, and an official pronouncement, if such a thing could be secured, would no doubt result in open rupture. The intention of the Catholic Church and the powers con-The Catholic ferred are not in doubt. Church ordains priests to celebrate Mass, hear confession, give absolution The Anglican Church etc., etc. does or it does not, according to the interpretation of

one ordained without reference to the intention of the ordainer. Three Bishops are required by the canons of the Catholic Church to consecrate a How one can be reasonably Bishop. How one can be reasonably sure of all or one of these Bishops being secretly Infidels is puzzling. rand ceased to exercise episcopal func tions and, as he died in the communior of the Church, it is very doubtful that he was ever a skeptic from conviction "Ignatius" wanted to know if the Pope who suppressed the Jesuits did

not err in faith and morals? No. The infallibility of the Pope is concerned only in definitions of doc trine. The Pope has an equal right to disband or establish a religious

order. "An Old-fashioned Catholic" regrets to see so many worldly amuse ments introduced in the name of the Catholic Church for the sake of makno religion when in fact it is better ing money for church purposes. Pro testants of a rigid severity of practice censure our fairs, euchre parties and balls as scandalous to religion. "How

shall I answer 'hem?' Proper amusement, including cards, billiards and games of skill, are not contrary to the natural or the revealed law of God. They may be indulged in not only without sin, but with merit, before God, if sanctified by a good intention.

ANGLICAN ORDERS.

Rejoinder of the Catholic Prelates o England and Wales.

The reply of the Catholic hierarchy of Great Britain to the Anglican Archbishops, which has been published in To learn about the doctrines of the London, is an exhaustive treatment of tion was definitely and finally settled by the Holy Father's Bull, but the Arch bishops of Canterbury and York issued in March a letter in which the attempted to show some reason why the Anglican ordination was valid The present pamphlet is an effective rejoinder to their document. It is entitled "A Vindication of the Bull Apostolicæ Curæ and Letters on An glican Orders by the Cardinal Archpishop and Bishops of the Province o Westminster, with Appendices." The treatise covers 122 printed pages. s signed by sixteen prelates exercising episcopal functions in England and Wales. They make a candid They make a candid avowal of the Pope's authority to deter mine the matter at issue.

THE KEYNOTE to the composition will be found in the following section, the Pope's authority to determine the question: "We wil begin by claiming for Leo XIII. that he has exercised only his lawful author ity in deciding this controversy about Anglican orders. We are aware that the claim will be denied by the majority of those who belong to your com munion, although some among them readily acknowledge that the Pope represents the highest religious authority in Christendom. But we will pu it to you this way. If he does pos any authority over the Church, and i capable of passing final judgment in appeal upon any question, surely is must be on so elementary, so practical o vital a question as the valid administration of sacraments. On the other "Ella," evidently the daughter hand, if he be not capable of giving final judgment on such a matter, wh else in the world can be capable of giving one? And if no one can give a final judgment as to what is and what is not valid administration of sacrament, as to what is and what is not the Christian priesthood and sacri fice, in what a condition of inextric able chaos has Christ left His Church In short, to deny Leo XIII.'s compe ency to define the conditions of a valid Masses said for her, and she asked if sacrament is to strike at the very roots of the sacramental system. For if there be no authority on earth capable of deciding so fundamental a point, how can we continue to attach vital

We gard them as stable rights of divine institution on the due observance of which the maintenance of our spiritual

In reciting the causes of the Bull the prelates are careful to point out that it was in the hope of satisfying the minds of the Anglican communion that the Pontiff directed the inquiry to be opened, and they claim for it THOROUGHNESS AND IMPARTIALITY.

The materials bearing on every department of the subject, which had been furnished and sifted by the representatives of both sides during the preparatory commission, were, passed on to the judicial committee of the holy office and then to the Pope. It was only after this collection and the weighing of a large mass of evi-dence that the final judgment was formed. The fact may be also recalled in this connection that the commission had the advantage of the assistance of Dom Aidan Gasquet, ex-prior of Downside, whose researches in this domain of ecclesiastical inquiry have been extensive, and who is perhaps best known as the historian of monastic suppress In the section upon "extrinsic

reasons for the decision " is again revived the discussion of the Edwardine ordinal which replaces the old pontifi cal. Admittedly Anglican orders in volved important liturgical changes. "intrinsic reasons" which But it is the will more directly appeal to those in-terested in the subject. There are de clared to be defects of form and inten tion, and they were the chief grounds upon which the Anglican orders were rejected. In submitting a statement of principles to be applied, Cardinal Vaughan and his right reverend suffragans called particular attention to "the intimate connection between the four doctrines of the Real Presence the sacrifice, the priesthood and the requisite character of the ordinal. Upon the second of these heads they affirm that there is sufficient testimony in the writings of Anglican divines quite apart from their utterances about transubstantiation to demonstrate their denial of that objective presence with out which most certainly there is no possibility of a relief in such a Euchar istic sacrifice as Catholic priests are ordained to offer. It has tantly urged from the Catholic side that it ss vain for the Anglican clergy man to claim powers which it was not in the mind of his consecrators to confer upon him, and that to a full and efficient ordination not only proper 'intention" but a valid rite are re-

quired.

ANGLICAN DEFECTS. " Defects in Anglican or inations the Bull separates into three divisions First, the essential part of the original Anglican rite, or what purports to be such, is examined to see if it contains words and ceremonies capable of bear ing the definite signification required. secondly, the rite, as a whole, is exin the light of the circum stances which governed its compilation to see if it can be rationally taken as having been intended to express the conveyance of such a priesthood and episcopate as has been described. Tnirdly, the Bull considers whether are sufficient traces of the rite having been administered with the intention to do what the Catholic Church does in each case. The conclusion is adverse to Anglican orders. The English Primates had, in what they are now told was their first line of defence, spoken on the indefiniteness ancient forms as a justification for the liberty of national churches in regard to their own rites, subject to the provision that "nothing is omitted which has been ordered by the word of God, or the known and certain statutes of the universal Church." The answer here given and elaborated is that national churches have no right to de part from a constant tradition. readily allow that the holy scripture nas left us no adequate guidance on this point, but the Catholic Church has never supposed that holy scripture, to the exclusion of tradition, is the sol rule of faith." The English ordinal is further condemned on the ground of its incompatibility with the idea of the

Several sections are taken up with consideration of the whole position of

acerdoteum, and in this regard new

omissions and changes are commented

CRANMER AND HIS COLLEAGUES. It is herein laid down that the meanng of the omissions and dubious phraseology of the English prayer book and ordinal is to be sought in the views and aims of Cranmer and his The student of this particular period will have become acquainted with the circumstances under which the new formularies were drawn up that Cranmer was mainly responsible for them; that he was largely under the influence of Ridley, whose views at that time were scarcely distinguishable from those of Calvin, and whose icono clastic activities were much deplored by many whose general opinions were not distinctively alien to his own That is a department of the inquiry exhaustively treated in a recent work on the Church of England by the dean of Gloucester. As to Cranmer, the gravamen is that he reduced sacranents to metaphors, that he stigmatized the doctrines underlying

A TRUE PRIESTHOOD as the roots of evil which most of all needed destroying, and that he acted fully up to his new opinions. Appeal is also made " to the loud tongued denunciations of the Mass and Massing priests heard on every side at that time, to the systematic destruction of altars throughout the land, and to the teaching of the articles." The destruction of altars (say their Lordships) was a measure so distinct in its mean-

onceive how that meaning could be misunderstood. The measure meant a bitter hatred of the Mass, and a hatred directed against the Mass itself, not merely against some obscure abuse such as recent writers have sought in vain to unearth from the ambiguous phrases of one or two theological writers-usum non tollit abusus. if these reformers had desired only to remove an abuse, but were full of reverence for the great Christian sacrifice itself, they would not have destroyed and desecrated altars and substituted tablets in their place, alleging as their reason in unqualified terms that "the form of a table shall more move the simple from superstitious opinions of the Popish Mass unto the right use of the Lord's supper, for the use of an altar is to make sacrifice upon it, the use of a table is to serve men to eat upon it. The doctrines of Articles 28 and 29 are also examined, and the proposition as-serted that the range of the differences of Anglican standard writers have never travelled substantially beyond

of Cranmer. APPEAL FOR UNITY. Finally, the authors of the "Vindi cation" profess an inability to discover what the meaning of their Graces of Canterbury and York is. They observe: "It appears inconceivable that if you had really wished to ascribe to your Church belief in a real objective presence, you would have failed to say so without the utmost distinctness, for this is the turning point of the whole question." The co ing words are "an appeal for unity, not in the system which during it comparatively short-lived existence has been the fertile mother of divisions, but rather in that system which has stood firm throughout the ages, holding the nations together in unity so conspicuous as to excite admiration even where it fails to secure obedience.

the borders of the doctrinal statements

THANKSGIVING.

Although thanksgiving to God in the time of prosperity is a thing often left undone, this neglect at such a time is not because giving thanks is a diffi-cult performance. For the failure to comply with this obligation which we owe to God does not then arise from burdensomeness, but from want of thought or from carelessness.

And so it is usually enough to re mind of God's bounty those who are receiving good things and who are the debt of gratitude due forgetful o to God, and they will acknowledge in ome way more or less perfectly the dispensation of Divine Providence in their behalf.

It is in adversity that the duty of giving thanks becomes hard, and the difficulty of submitting to God great, because the operation of His providence is at variance with our views. We begin to feel the weight of the yoke and heaviness of the burden, unmindful that Truth Himself has clared, "My yoke is sweet and My burden light." Just now we would bring before you especially the motives which should urge us to thanksgiving, even at the time when desolation seems to reign triumphant in the city of the

If there is any one truth more certain than the rest, it is unquestionably this: that God is dealing with us in dividually in a spirit of mercy and ove. Holy Writ supplies evidence of this so abundantly that there is scarce ly a page of the Holy Book which does not gleam with the brightness of divine love and mercy. From that hapless day whereon our common father forfeited God's love for love of woman, God's mercy has been around about the sons of Adam, and God's grace has been struggling with each one of them for mastery over concup scence. A strange spectacle this indeed, and full of mystery! Omnipo tence pleading with weakness, that weakness might become strength Strange indeed and mysterious, yet divinely true. And what God has was doing and is doing for the individual, is especially manifested by what He did for the people which He chose for His own. Behold Israel in Egypt! The faithful nation subject to hard masters. The darl night of bondage is upon the race. Ye i isnot alwaysnight. Thedawn begins to break, Moses' voice is heard, and soon the sun of day pours down upon scattered hosts of Pharao falling beneath the mighty walls of water in the depths of the sea. The Jewish people are in the wilderness-in an arid land where there is no way and no water No, for their God goes befor Alone? them in clouds by day, and by night in flames of fire, ever present testimones of His merciful care. His people have neither bread nor meat. Manna from heaven and flocks of quails supply their needs, and from the springless rock fountains of sweet waters gush to quench their bitter thirst and lave their weary limbs. O God! our God, how wonderful art Thou in all Thy ways. Behold this nation wandering for forty years, often for getful of Thee, yet upon them is lav shed the tenderness of a loving God.

The Jewish race and God's dealings with it are but types of the soul and Divine Providence, which is constant and active and intelligent and which is exercised for each of us, disposing the means to the end, and the end is God Himself. Whatever the means may be that Providence orders, they are good, indeed they are the best for us. Whether it be heat or cold, hunger or plenty, joy or sorrow, that leads us to God, let us thank Him for it, for it is good. Let us trust Him, for He is faithful, and let us bless Him for He is merciful. Let this be our Church makes no pronouncement upon importance to the sacraments, or to re- ing that we have never been able to daily confession to Him, "The mercies



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of God I will sing for ever."-Sacred Heart Review.

A Precious Bit of Shamrock.

H Phelps Whitmarsh writes in th Century for February of "The Steerage of Today," his article being illustrated by Andre Castaigne. Mr. Whitmarsh draws this picture of one of his compan ons in the vovage that he made: Kneeling in an upper bunk near me

middle-aged Irishman was hanging a pot containing a shamreck plant. entered into conversation with him. and learned that he was going to join nisson in California, to whom he was taking the shamrock as a present.

"I hope it will live," he said, looking wistfully at the pot as it swung from the beam. "'Twas the wan thing the bhoy wanted. 'L'ave iv'ryting,' says he in his letther, 'an' come I have enough for the both of us now,' says he; 'an' I can make you comfortable for the rest av your days. But, 'says he, 'fetch me a livin' root v shamrock if ye can.'

All Sunday we were in smooth water. unning under the lea of the Irish Coast. The day being fine and warm, he steerage swarmed on deck in full force. Men, women and children all crowded about the after hatch, some playing cards, some dancing, and some already making love; but for the most part they lay about the deck, sleeping and basking in the sun. In the afternoon, my friend the Irishman appeared with his shamrock. He vanted to give it a 'taste' of fresh air, he said. At sight of it many of the Irish girls shed tears; then, seating themselves about the old man, they sang plaintive Irish melodies until the sun went down. The sad faces of the homesick girls, and the old father sitting among them holding in his lap the precious little bit of green, presented a sight not easily to be forgotten.

To Prevent Consumption. Hard to cure; easy to prevent. Scott's Emulsion nourishes the body, keeps all the organs and tissues healthy, and the cousump-tion germs can not get a footbold.



Refuting a Slander.

A rural citizen, having been slandered by one of his brethren in the faith, vents his feelings in an open letter to the public as follows:
"Too the Publick, About a slander-

ome man, which his name is well known: I forbair too Denounce the sneekin devile as he Deserves, bein a Chrystin, an follerin the Golden Rule, though a Free Silver Man in Politiks. But I want to say, if He sed Sister Molly Higgins sed that the Preecher sed that I sed Heethen Missions mout be dam, he is Lier in Prayer Meetin an endurin' Church, an I kin whip Him with one hand tyed behin my backweekdpy, or Sunday!"

Appetite and Strength. Appetite and Strength.
"I have been a victim of indigestion, and I took medicine without relief. I resolved to try Hood's Sarsaparilla. After taking one bottle I found that my appetite was better and I had more strength. I am now able to eat heartily without any distress afterward." Mrs. Geo. Kirkpatrick, Windsor, Nova Scotia.

HOOD'S PILLS cure all liver ills. Mailed for 25c. by C. I. Hood & Co., Lowell, Mass. Delicate children! What a source of anxiety they are! The parents wish them hearty and strong, but they

keep thin and pale.

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the child, it is readily taken. 50c. and \$1.00, all druggists. SCOTT & BOWNE, Chemists, Toro

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FIVE - MINUTES SERMON. First Sunday in Lent.

THE LOVING CHASTISER.

Man liveth not by bread alone, but by every ord which proceedeth from the mouth of d." (St. Matt. iv. 4.)

In placing these words before us, brethren, the Church bids us mark the difference between the food of the body and that of the soul. Both are good; but one is good for this life alone, and the other is good for both this life and life everlasting. One feeds what must itself finally feed worms in the grave, and the other feeds the undying spirit unto celestial life. It is good for us to make this contrast at the beginning of Lent, because, during this holy season, abstaining from bodily food we are at the same time more plentifully fed with spiritual food. The mind is strengthened by hearing the truths of religion while the body is chastened by abstin ence from corporal nourishment. This is the triumph of reason over appetite It is an open profession of our prefer ence of the eternal over the temporal. The sermons and instructions heard

in church during Lent, both at Mass and at the week day services, are extremely important to all Christians. You may think that you know your religion well enough, but that may never be truly said of God's truth. Religion has new beauties for every succeeding day; and—what is often forgotten—life has new needs ever arising, requiring anew the use of the aids of religion, among the most powerful of which is hearing the word Are you a good Christian? he com Then you need to thank God for it; you need to grow in virtue ; you need ring a be reminded that he who stands should take heed lest he fall; you need to set a good example to others; you need to pray for the conversion of sinners; you need to enjoy more heartily and intelligently the privileges of the Christian state; all of which is helped by attending the Len-

Are you a sinner? Then, in God's name, you must turn your face away from your sins and study the lessons of your hereafter as they are taught in the church between now and Easter. You have too long forgotten that there is a place which the breath of the Lord has kindled, as with a torrent of fire, set apart for such as you. There is a day of wrath, when even the just man shall hardly be saved. What, then, shall become of you? I can see you tossing on a bed of pain, racked with fever, delirious, or, if conscious, screaming with horror at the thought that He whom you have so many times insulted will shortly enter your room and say, "Depart, accursed wretch, into everlasting flames." There is a place of unspeakable joy, filled with angels and saints, towards which you, writhing in the dark abyss, shall reach out your hands in vain. Such God h are some of the lessons of Eternity taught in the church during Lent. Do you imagine that you can afford to pass them by? But the great lesson of these sad for y

works of Lent is the love of our Lord have Jesus Christ. What can prove love could Jesus Christ. What can prove love better that suffering? Who has suf-fered like Jesus Christ? "More than this can no man do, than a man should give up his life for his friend." Our Lord did that for His enemies, you amongst the rest. By hearing the sermons you will learn to sympathize in pa with Him. That means deep said for sin; calm, deliberate, reasonable, but deep and true sorrow. That, morr but deep and true sorrow ful confession of with Him. That means deep sorrow sin, an iron purpose of amendment, avoiding all dangerous occasions, such as bar rooms, bad plays, foul reading, bad company. And, finally, when you kneel at the Table of the Angels and receive the true Body and Blood, Soul and Divinity of Jesus Christ, our Lord will give you to understand how sweet is His love, how strong is His affection for you. Let each one, therefore, make up his

mind to feast plentifully on the word of God, the Bread of Life, during this ent, by attending faithfully at all the public services in the church, by assiduous prayer, and by a devout recep tion of the sacraments.

Ritualism.

In Paisley, Scotland, there is according to the London Times, a Baptist church with a surpliced choir of both sexes, and in a Glasgow Congregation al church, we are told, a liturgy is used with choral responses, including the Ten Commandments and the chanted Psalms, while over the communion table is a large gilt cross. Thus we see, in the land of John Knox, a leaning towards ritualism, and in the country of Henry VIII. a leaning to wards Catholicism. Straws show which way the wind blows, and the Christian world is gradually returning to the true faith.

Maltine with [Cod Liver Oil for Consumption, Colds, and Bronchitis.

No objections can be urged against the generally acknowledged remedial properties of pure cod liver oil beyond its tendency to upset the stomach and impair the appetite, and fortunately even this drawback is overcome in the preparation Maltine with Cod Liver Oil. Maltine, too, is unique, not only for its nutritive value, but by reason of its energetic action upon starchy foods, throwing into circulation a largely augmented supply of nutrition available for the replacement of the waste. A trial will convince all of its efficacy.

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

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The sermons and instructions heard in church during Lent, both at Mass and at the week day services, are extremely important to all Christians. You may think that you know your re ligion well enough, but that may never be truly said of God's truth. Religion has new beauties for every succeeding day; and—what is often forgotten — life has new needs ever arising, requiring anew the use of the aids of religion, among the most powerful of which is hearing the word of God. Are you a good Christian ? Then you need to thank God for it you need to grow in virtue; you need be reminded that he who stands should take heed lest he fall : you need to set a good example to others; you need to pray for the conversion of sinners; you need to enjoy more heartily and intelligently the privileges of the Christian state; all of which is helped by attending the Len-

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But the great lesson of these sad works of Lent is the love of our Lord Jesus Christ. What can prove love better that suffering? Who has suffered like Jesus Christ? "More than this can no man do, than a man should give up his life for his friend." Our Lord did that for His enemies, you amongst the rest. By hearing the sermons you will learn to sympathize with Him. That means deep sorrow for sin; calm, deliberate, reasonable, but deep and true sorrow. That, arrowful confession o sin, an iron purpose of amendment, avoiding all dangerous occasions, such as bar rooms, bad plays, foul reading, bad company. And, finally, when you kneel at the Table of the Angels and receive the true Body and Blood, Soul and Divinity of Jesus Christ, our Lord will give you to understand how sweet is His love, how strong is His affection for you.

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OUR BOYS AND GIRLS.

Ollie's Dreams. Our Ollie went to his bed With tears just back of his eyes. And a pain, because, as his sister said, He was "overly fond of pies." And he dreamed the dreadfulest dreams— And he dreamed the dreamdess the As dreadful as they could be:
For a big, big picce of pie, it seems,
Is a bad, bad thing for tea.

He dreamed of a terrible snow
That fell from an inky sky,
And a very liske that the winds did blow
Was big as a pumpkin pie!
All in a heap 'twas laid,
While the rude winds laughed in glee,
But oh, the deep, deep rift it made
Was a sad, sad thing to see.

Then he thought the Summer was dead, And Winter would always stay;
That an reeberg ledge was his only bed, And a glacier his home by day. And the sun, too late herose. And he went to bed too soon. And a long, long icicle hung from the nose Of the cold, cold man in the moon.

He turned to his sister, oh,
How lonely and sad he felt
When he found she was made
Which a hug would be sure to melt!
Just think of the dreams he had,
As dreadful as dreams could be!
Oh, a big, big piece of pie is bad
For a small, small boy at tea!

HAPPY TOM.

In England and Scotland men build very tall brick chimneys which carry off the smoke from the great factories They are so tall that a lot of scaffold ing is built round them so that the men may get up and down to their work. When the great chimney is finished the men begin at the top and take all of the scaffolding down. The man who has charge of the building is called the master mason, and he stays at the top until the last stick is down, then when he is sure that all is right he comes down himself by means of a rope which is fastened to a great iron

ring at the top of the chimney.

Now, if you will remember about
this you will see just how the incidents of this story came about.

Tom Sanders was the son of a master mason. He was a sturdy Scotch boy, not a bit handsome, for he had red and freckles and big feet and hands and a snub nose, but he had a pair of as merry blue eyes as ever twinkled in a boy's head, and he was always so good natured that the other boys called him "Happy Tom."

He never had a chance to get lone-ome, for he had a lot of brothers and They lived in a wee little house, but it was all their own, and they had a garden where they raised their vegetables. They had a cow and pig, and Tcm's mother had a little orner under the window where she planted flowers.

So you see they were a very happy Tom's father could k. The winter beand busy family. not always get work. fore this time I am telling you of he had been idle for a long time, and Tom had to work pretty hard, but he didn't mind it. He whistled and sang, and and his mother used to say with tears in her eyes:

"Ah, he's the blithe, bonny lad,

God bless him!' At last Tom's father got a " job." It was a good one, too. He was to superintend the building of one of the largest chimneys that had been built for years. Now the children could have new shoes, and the good mother could have a gown, and Tom could go back to his books.

Day after day the father went to his work. Tom carried his dinner to him at noon, and when night came they were all together, a healthy group, and far happier than many who live in palaces.
"I'll tell thee what we'll do, mother,"

"The said Mr. Sanders one day. morrow after the chimney is done we'll ha' a bit of a holiday, and all go over to the that had to the Loch for an outing."

The children heard it and were de lighted, and day after day they quesioned their father as to when the happy day would come.

Will it be next week, feyther? rosy little Kate would ask, and when he would shake his head wee Will would plead :

"Tell us how mony days will be be fore we can ha' our frolic.

But at last the long waiting came to an end, as all things do, and Mr. Sanders announced one night to the delighted children :

To-morrow the chimney'll be done,

and then, hey for our frolic!"
The next afternoon Tom and his mother and the children all went to see the scaffolding come down and the father descend the long rope for the boys thought that was a great feat.

Slowly the men took down the heavy timbers and struck the sides of the chimney with hammers to see that there were no weak spots in it. father, up at the top, was paying great attention to the movements of the men, or he had taken great pains with that

chimney, and wanted to be sure that it was all right. At last it was all done, and there stood the tall chimney in all its beauty of workmanship, and the men gave a great shout. Tom and his mother looked up at the top. It was so high that the brawny mason looked like a little boy. And now they looked to see him come down, but—what was the matter?

They saw him start, look wildly about him and then clasp his hands wildly about his head in a dazed sort

of a wav. The men looked at each other and then up at the chimney, wondering what could be the matter, when all at once truth burst upon them:

They had forgotten the rope! There it lay in a coil on the ground. Tanned and grimy as they were their faces grew ghastly as they thought of the awful consequences of their mistake. What could be done? It was impossible to get ladders that would reach to the top of the great tower, and of course they could not throw anything up to such a height.

It had taken the whole force of men

all day to tear down the scaffolding and it would take ten days to build it up again. The case seemed hopeless.

The poor mother threw herself on the ground and cried and groaned as if she were dving, and all the children kept her company, all but Tom. In that little red head of his the thoughts were buzzing about like bees.

"There must be some way," he kept saying over to himself, and all the time he kept thinking as hard as ever he could. At last he sprang up with a shout:

"I have it !" he cried.

The men thought that the horror of the situation had driven him mad, but they soon knew better.

Mr. Sanders was standing in a hope less way looking down at the little group, when Tom, making a trumpet of his hands, shouted:

'Can you hear me, feyther?' He nodded his head in reply, and then Tom screamed up at him with all

the strength of his lungs: "Tak' off thy stockin', an' unravel it an' let down the thread wi' a bit o

mortar. Canst hear me?" Again he nodded this time eagerly He pulled off his boot and then his stocking, which he looked at for a moment, as if he did not know how to go about it. Tom's mother was on her feet now, all eagerness, and she called

up to her husband:
"Begin at the toe, lad!" You see she had knit those stockings herself, and of good honest Scotch wool, and she knew all about it.

At last he got the thread started and unraveled, row after row. He took his knife and dug a bit of the hard mortar and tied it on the yarn. It came slowly down the tall chimney, blown about by the wind, but it was

coming.
As soon as Tom saw that his father had caught his idea he was off like the But before the little thread wind. reached the ground he was back all out of breath, bringing a big ball of stout twine. A dozen willing hands were ready to tie it to the yarn, and then they shouted:
"Now hold fast the string, lad, and

pull it up."
When the twine got to the top the big rope was fastened on, and almost without breathing they watched it slowly uncoil like a great serpent, and at last that, too, had reached the top. The iron was there all right, and

they saw that he was making it fast And now they wondered if he would have the nerve to come down. The last hour had been a terrible strain upon him, when it seemed that he must ay in that little circle until he died. He came to the edge of the chimney

and made a sign of descent. Then he began to come down. He came rapidly about half way, then, clutching the ope convulsively, he stopped. His head fell back and a cry of

horror went up when they thought that, after all, he would be killed. Again Tom came to the front and shouted: "Dinna gi'e it up, feyther; it's but

a bit further noo, dinna gi'e it up And he didn't give it up. Rousing all his strength he took hold once more and slid safely to the ground, where he fell all in a heap, as weak and helpless as a baby.

How they kissed him and cried over him and how Tom's mother thanked God, and how proud Tom was when his father at last staggered to his feet, and laying his hand on his head, exclaimed

"My lad, thou'st saved my life." Do you need to be told that the holi-

I shall have to tell you about it, however, for it was on that day that a most wonderful thing happened to Tom. Something that made people change his name from "Happy Tom to "Lucky Tom."

The boys had often begged that their father would allow them to go into a cave, several miles up the coast for they lived in a seaport town. But the cave was full of water when the tide came in, and it was not safe for the boys to go alone, but on this day Tom's father said to him:

"Now, lad, ask me what ye will and I'll grant it if I can.'

Little Ben slipped slyly up and whispered in Tom's ear. "The cave, ask him to let us go in."
And as that was the very idea that

Tom had in his own head, he did ask it, and of course it was granted. They took a lot of candles with them and some old clothes, and a generous

basket of lunch and away they went to the cave. The opening of it was just a great hole like a cellar, but the boys kept on and soon they found an opening through which they crawled and found

themselves in a great room with a crystal roof. They held up their andles and every part of the cave glittered as if it were set with diamonds. Tom ran back to fetch his father. but he said he would rather stay out side. They began to look for another room and soon they found it.

only opening into it was a hole just big enough for them to squeeze through This led to a smaller room, which they began to explore. Ben fell over something which proved to be the skull of a man. It frightened him so that he began to

tound. It was plain that a man had died there. Shading his candle with his hand Tom groped slowly round the wall. He found a rude chair made of boughs from a tree, a table, one or two rusty pans and an old knife. This room Dark Continent. The simple minded had been the abode of a man sometime, but when? And who was he? styled high spirited fellows. They

That was what Tom wanted to know. He groped on up to the very darkest corner, and there his foot struck against something hard. He stooped and saw that it was a small iron trunk, fastened with a big lock. Tom tried to lift it, but could not. Evidently it was full of something

"I guess father will come now," he said, and he crawled out to tell him. Tom was right. His father did come. Eagerly, too, and when he saw the iron trunk, he exclaimed: "Hoot! lad; it's a money chest

Who knows but ye've found a fortune? Together they got the heavy box outside, for the tide had begun to come in and they dared not stay any longer. They carried it up on the cliff, and then with a heavy stone Tom's father broke the lock and opened it.

It was full of gold, yellow gold, all in little leather bags, and in the very bottom of the trunk was a letter. had to unfold it very carefully, for it was rotten with age. It was written in red ink, and this is what it said: Whosoever shall find this treasure shall have it for his own, for I have neither kith nor kin. No friend have

in all the world save my bags of gold. have lived for them and with them, and I shall die with them. "I have not sinned to get this treas ure, unless it be a sin to rob the forgot ten dead, for I have taken most of it

from sunken ships. "I have risked my life often, but it paid me to be able to sit and count over the shiny pieces and know that they

were mine. "Should ever human eves seek out my hiding-place, and find my treasure, perchance they will find my bones be-side it, and I ask that he who is the lucky finder will dig for me a grave in the crystal chamber and mark the place with a cross. That is all I have to ask, and I will not even tell my name. Let that die with me."

That was a strange will, was it not? But it stood the test of the law, and Tom was rich.

But it did not spoil him. He was the same Tom as before, only he was able now to help people, and he did so. -Catholic Citizen.

CHATS WITH YOUNG MEN

Cheap Copies of the Best Books. Pocket editions of the best authors are inexpensive enough for any man Keep one constantly at hand to afford. for use in the fragments of time. better companion can be found to take with you for a day's journey.

The Estimates of Kindred. The opinions of relatives as to a

man's powers are very commonly of little value, not merely because they sometimes overrate their own flesh and blood, as some may suppose; on the contrary, they are quite as liable to underrate those whom they have grown into the habit of considering like them-

Apologies.

There is perhaps no more suitable test of a man's finenest of fibre than the way in which he apologizes unless it be the way in which he receives an apology, says a writer in The Illustrated American. The semi-barbarian is always with us, though masked perhaps in a silk hat or gown of Parisian exquisiteness. He (it is just as often hates to apologize. He thinks that he lowers himself in trying to is that he takes not only one drink of of one of his own kind, he does. He may feel that, perhaps with no ill inention whatever, h one else an injury. He may regret it, but to say so would be for him a sacrifice of personal dignity. To injure or malign or wound another is to him no humiliation. The humiliation would lie in acknowleging that he had been in the wrong. He can stand being in the wrong. He can hold his head up quite comfortably under such an impu-

But to acknowlege it-to "crawl, as his apt phrase goes—that abases him in his own eyes. He thinks that the person to whom he apologizes is metaphorically setting a lordly heel upon When a silken semi-barbar his neck ian of this familiar type receives ar apology he does in spirit set his heel on the apologist's neck. the apology with an air that claims magnanimity for doing so. His condescending graciousness is the last touch of insult.

The Savage in Young Men.

There is one fault to which young men are especially addicted, and that is the frequent exhibition of a lack of mercy and consideration for weaknes In their own superabund ant life, they cannot readily conceive that any one may be in a condition to require their charitable toleration. They have not quite got over the brutality, so to speak, of their boyish days, and, with an overflow of animal spirits they go about destroying not only material objects but reputations, as if they themselves were above criticism. They are cruel in their thoughts and their actions, and they have a fondness for practical joking that often leads to direful results. For the aged, the poor and the infirm they have no respect. No one who is not able to defend himself is likely to escape from their malicious pranks or their jeering cry, but Tom was interested, and looked about for more bones which he tongues. And these practices are no confined exclusively to those who have not had the advantage of what is called a respectable bringing up. Many a young man who prides himself on his

good family is guilty of brutal tricks

that would disgrace a savage of the

think it is manly to crush beneath their feet, metaphorically speaking, all who are incapable of protecting them selves, owing to physical or mental weakness. It is quite the opposite. It is low, beastly, and entirely contrary to the teachings of Holy Writ. O course this does not apply to all young men, and least of all to those who are being educated in Catholic institutions but to those who do not know or forget

The quality of mercy is not strained;
It droppeth as the gentle rain from heaven.
Upon the place beneath. It is twice blessed
It blesses him that gives and him that

He that is merciful to man and beast is on the highroad to happiness here and hereafter, but he that is cruel to one or the other is on the down grade to destruction in this world and he next. He will sink lower and lower until he is a fit companion of toughs and those miserable specimens of humanity, rich or poor, who find pleasure in the prize ring and in the sensational papers which encourage it

in vile pictures and viler text. And charity and mercy are twin Young men are prodigal sisters. enough in spending their money for pleasure, but when charity appeals to them, they are not so lavish of their A young man will often throw a dollar away readily enough in dissi-pation, but when he is asked to help the poor and afflicted his expenditure sometimes shrinks to a grudgingly given penny, and the young fellow who is uncharitable in act is usually uncharitable in thought. He thinks the worst of his neighbors, both women and men, and attributes to them the most discreditable motives. He is rotten himself morally, because of his brutality and uncharitableness, and he desires to find an excuse for himself in the imagined depravity of his ac

Therefore, I believe that if a young man wishes to become a reputable cit-izen, he must cultivate the virtues of mercy and charity. This is taking a practical, everyday view of the subject gathered from experience. A young fellow can have force and be a In short, he can be engentleman. ergetic without being a Mohawk.— Benedict Bell in Sacred Heart Review. Treating.

One habit that with profit to himself can be left off by the resolute young man, says the Catholic Universe, is the pernicious and distinctively American custom of "treating," which pre-vails among all classes in this country. This habit has nothing whatever to recommend it. Sometimes it is foolishly regarded by those addicted to it recommend it. as a manifestation of generosity and good fellowship. It is invariably the offspring of shallow and thoughtless egotism. It is the source of a great deal of the dissoluteness that exists in all grades of society, and its consequence is the dreadful train of misery and sorrow that follows in the wake of intemperance. Many, if not all, hopeless human

wrecks from excessive use of intoxicants can trace their destruction to this vicious custom of treating at the bar. It is especially dangerous to young men who lack the requisite firmness of will to resist its fatal influence. It is not only an expensive habit, but silly besides. Think for a moment. A young man is induced to join one or two, or a half dezen other in a "social glass" of liquor, for which perhaps he has really an abhorrence. But he accepts, and the effect of custom make amends as, indeed, in the eyes spirits which he does not relish, but He two, or a half a dozen, as the case may il in be. He puts this fiery fluid into his not because he needs of stomach craves it, but simply in obedience to a senseless tradition of perverted politeness. This description of gluttony, if we may call it such, is infinitely worse than other kinds, because there is no plausible excuse for it, or mitigation of its downright badness. would be thought of an individual, who, having accepted a friend's invitation to dire, should insist, after par-taking of the meal of his host, on immediately duplicating the performance in deference to a distorted custom of sociability? Yet there is just as much reason why a person should gorge him self with two or three consecutive dinners, as for his indulgence in success ive libations, that, instead of benefiting him in any way, injure him both phys ically and morally. The treating habit is a curse to American manners, and an outlandish notion of sociability and good-fellowship, which every sober minded young man in possession of his mental faculties should assidu-ously avoid. Make up your mind now, before the evil habit has grown upon you, that in your case, at least, the custom will become more honored in the breach than the observance. Even if you do not intend to practice total abstinence from spirituous liquors, turn your face resolutely away from this fruitful agency of demoralization

Does It Pay To Tippie?

You know it don't. Then why do you do it? We know why. It requires too much self denial to quit. The Dixon Cure, which is self denial to quit. The Dixon Cure, which is taken privately, is purely vegetable, is pleasant to the taste, and will remove all desire for liquor in two or three days, so that you would not pay 5 cents for a barrel of beer or whiskey. You will eat heartily and sleep soundly from the start, and be better in every way, in both health and pocket, and without interfering with business duties. Write in confidence for particulars. The Dixon Cure Co., No. 49 Park Avenue (near Milton St.), Montreal.

COCHETTALE SALE

PERMANENTLY CURED.

A Story Told by a Justice of the Peace.

ATTACKED WITH LAGRIPPE WHICH LEFT HIM WEAK AND WORN OUT-KIDNEY TROUBLE ADDED ITS COM-PLICATIONS AND THE SUFFERER WAS DISCOURAGED.

From the Journal, Summerside, P. E. I.

One of the best known men around Bedique and vicinity is Mr. Alfred Schurman, who has recently removed to North Carleton. Mr. Schurman was born in Bedique about seventy years ago. Some twenty-five years ago he was sworn in as a justice of the peace, and about twenty-one years ago he was appointed clerk of the county court, in both of which offices he has given every satisfaction. Mr. Schurman was also a farmer on a large scale, and like most men engaged in that occupation led a busy life, being compelled to attend strictly to business, but less than a year ago he retired from farming and now lives in a cosy cottage in North Carleton. Before his retirement, work such as only a man engaged in that occupation knows anything about, claimed his attention. His increasing years made the burden heavier and the spring work of 1893 This is him completely out. what he tells about it, and how he was cured. "In the spring of 1893 the constant toil and drudgery connected with the work of farming wore me out completely, and the break-down was the more complete because the results were coupled with the bad effects left by an attack of la grippe. results of la grippe was a nasty cough, another was the complete loss of appetite. My spirits were greatly de-pressed and I felt that I had lived out my days. I always felt cold, and con-sequently the stove and I were great but the cold effected more friends, especially my feet and caused me great annoyance. Added to this complica-tion was a serious kidney trouble which threatened to prove the worst enemy of all. I was unable to do any work, had no ambition and less strength, and was not a bit the better all the doctor's medicine I had taken. It was my wife who advised me at last to try Dr. Williams' Pink Pills. I bought six boxes and began taking them. My hope revived be cause a change for the better was soon taking place, and before they were done I was cured. The six boxes brought back my appetite, and ambition, in short all that I had lost in the way of strength and health. The next spring however my health again gave way and I immediately began using the Pink Pills again, and am happy to say that they effected that time a permanent cure, and to day I am well and hearty as if I were only forty. I strongly recommend Dr. Williams' Pink Pills to all who are suffer-

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapping pearing the full trade mark, Dr. liams' Pink Pills for Pale People.

It is economy to profit by the experience of others. Thousands have been cured by Hood's Sarsaparilla, why not you?

Educational.

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-GALT BUSINESS COLLEGE-Elegant Announcement of this

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REV. THEO. SPETZ, President he dearly loved, preceded the procession to the cemetery and officiated at the grave. Deceased was born near Traice, in the county

cometery and officiated at the grave.

Deceased was born near Traise, in the county
of Kerry, Ireland, seventy-six years ago, and
came to this country in 1851. He has been a
resident of St. Mary's for over forty years,
thirty of which were spent in his late home.

May the dear Redeemer, who knows every
act and thought, reward him, and may the
Blessed Mother of God, who loves to be called
Comforter of the Afflicted, bring consolation to
his afflicted and grief-stricken widow and to
sorrowing hearts left behind.

May his soul rest in peace!

MRS. ANTHONY GIBBONS, MACTON,

celebrated by Rev, Father Healy, who, in the course of an impressive semon, paid a high and deserved tribute to the good life of the deceased. Her remains were then borne to their last resting place by her five sons and her nephew, to await the trumpet call which shall summon us all to meet our Judge.

She leaves to mourn the loss of a devoted mother, five sons, Michael, John, Albert and Willie living at home, Luke, of Toronto, and three daugatters, Annie, Maggie and Mary.

May her soul rest in peace!

MRS. C. REGAN, ST. THOMAS.

A venerable old lady long and widely known for her many amiable traits of Christian character and charitable deeds, passed to het sternal reward, in St. Thomas, on Sunday morning, the 20th inst. Mrs. C. Regan, relie of the late Cornelius Regan, of Glanworth died on that blessed Sunday morning, after having been strengthened and consoled by last sacraments of the Chrich on the morning last sacraments of the Chrich on the morning.

ernal... Eighty-six years ago Mrs. Regan was born at nniskeen, within sight of the beautiful Ban-

MONTREAL.

Father McCallen's entertainment at the Vic-oria Rifles Armory on Thursday evening, 17th sit, was a success in every way. The rev-entleman intended to deliver a lecture on tobert Emmett, illustrated with scenes from

PATHER PARDOW ON PAPAL INPALLIBILITY.

To the Editor of the Montreal Witness:

Sir.—1. Mr. Therrien affirms that he knows more than Father Pardow thinks about more than Father Pardow thinks about those so but I should like to have more proof of hope so, but I should like to have more proof of the more anneally and to grass it one need have no more catholic, until I told him, how all Catholics are their reason in spiritual matters and still believe in the infailibility of the Pope. Yet this is only the A. B. C. of "Catholic ideas and things," and to grass it one need have no more extensive knowledge than is contained in the penny catechism. Moreover, at the end of have their, not one of which the Catholic Catholic eaching, "not one of which the Catholic Cat

eaching," not one of which the Catholic Church
eaches.

2. He grants that I am in some respects "a
rational and reasonatle man," though I must
admit I do not fully seize the difference between
these two epithets with which he honors meeither one will do me. He asks why I do not
pass by the Church and go straight to Christ.
Mr. Therrien will hardly deny that St. Augustine, whom he admires was a "rational, reasonable and consistent man," yet this great sant
says: "I would not believe the gospel unless
the authority of the Catholic Church moved
me." My reasons for admitting the Church are
the same as St. Augustine's; they may be found
in live when Mr. Therrien states that he re-

But when Mr. Therrien states that he re

rch. does indeed seem strange that our intelli Protestant brethren should, at the close It does indeed seem strange that our intelligent Protestant brethren should, at the close of the nineteenth century, still hug the illusion that they receive the New Testament as the word of God in the authority of Christ, whereas Christ never saw the New Testament as the word of God in the authority of Christ, whereas Christ never saw the New Testament was nut together by intermediaries, and handed down by intermediaries. If Christ approved of the New Testament was put together by intermediaries, and handed down by intermediaries. If Christ approved of the New Testament as we have it, let Mr. Therien are the spirit of scientific research should lead our Protestant brethren to examine seriously the grounds of their behief in the bible, and not to accept it blindly because some fallible intermediary has printed 'Holy Bible' on the cover.

4. Mr. Therrien says that we should put away all intermediaries, "priests, Bishops, Popes." In this enumeration of intermediaries that must be 'put away," he omitted four, I begi leave to supply them, in order to make the list complete. The four intermediaries omitted from the list of those prescribed by Mr. Therrien's universal law of banishment, affecting all intermediaries and Mr. Therrien's decree, like those of the Medes and Persians, admisters of no exception. No need of ministers of the Medes and Persians, admisters of churches: one can go straight to Christ at home as well as in a meeting house. Besides, some churches have accumulated heavy debt, Apostles and Evangelists are only men, intermediaries must.

which he has not yet mastered concerning.

"Catholic ideas."

"One word, Mr. Editor, for another of your correspondents, and I have done. Mr. Srobo, SR. V. D. M., requests me to indicate "where and at what price the New Testament in the French language can be obtained." I beg to state in reply that I do not reside in Canada and that I am not a book agent by profession, If he really wishes to know, he will probably be able to get the desired information without sending so far for it.

He reserts our opposition to Protestam!

sending so far for it.

He reserts our opposition to Protestant bibles. The reason why the Catholic Church is opposed to the use of the Protestant bible is because she wishes her children to have the whole bible; the word of God must not be mutilated.

Gonzaga College, Washington, D. C., Feb. 6, 1898.

MISS OVEREND'S SILVER JUBILEE.

From the News-Letter we learn that a very From the News-Letter we learn that a very pleasing feature at the closing of the Separate school, Orillia, on Wednesday, was a double presentation to the principal, Miss Overend, on the occasion of her Silver Jubilee as a teacher. It is just twenty-live years since Miss Overend becam her career as a leacher at Rathburn, across the lake, where she taught for one year. She next taught in the old school at Calveris, where she remained three years. In 1876 she took charge of the school, Orillia of the school at Calveris, at the school house on the Coldwater road, with an attendance of six public which in three years had grown to over early. In 1879 the school was removed after the coldwater road, with an attendance of six public which in three years had grown to over early. In 1879 the school was removed after, where to-day there is an after the school was representation of the day was that of a becautiful silver tea service by the ex-pupils of Miss Overend. Mr. R. R. Slaven, as chairman, was most felicitous in his remarks, and made the presentation, with the following address; To Miss Overend, Principal of the Separate

To Miss Overend, Principal of the Separate School, Orillia:

School, Orillia:

Dear Miss Overend:—We, your pupils of former times, very gladly and heartily join to congratulate you on your silver jubilee. We esteem ourselves happy in being present with you on this joyful occasion, which we celebrate with just pride and thankfulness.

In this world of change, twenty-five consequive years of teaching and of unremitting zeal amid many difficulties form a grand retrospect, and we rejoice with you to-day that the crown of well-deserved success rests upon your endeavors.

rounded by young, nappy faces, busy with the noble task of teaching a new generation, and training them in the fear and love of God, yours is a perpetual youth.

We ask you to accept this silver service as a token of the esteem and gratitude we feel towards you. That God, who has guided and protected you in the past, may bless you "with health and peace and sweet content." through out your future is the wish of Here followed the names of two hundred expupils all over America, and the date, Orillia,

of education, is the fervent prayer of your loving pupils.

Rev. Father Moyna announced from the altar on the previous Sunday that he would, on the morning of the 22nd inst., offer a solemn High Mass on behalf of one whose jubitee was to be celebrated on that day, one who had done much for the parish of Orillia, both in a secular way and for the church as well. It was well understood that he referred to Miss Overend, and the attendance at the Mass was large. The occasion taken for the presentation was the closing public examination, and the Board of Trustees presented Miss Overend with a magnificent bouquet of chrysanthemums, in honor of the jubitee.

Miss Overend has since entertained at dinner, first the board of trustees and subsequently the presentation committee, and on both occasions the silver was found to be useful as well as highly ornamental.

DIOCESE OF PETERBOROUGH.

PRESENTATION TO REV. FATHER FITZ-

PRESENTATION TO REV. FATHER FIRST
PARRICK.

Rev. Father Fitzpatrick, who has lately been appointed by His Lordship, Bishop O'Connor, to the new parish of Young's Point, left many warms friends in Peterborough, where he had been located for the past three years.

On Sunday, Feb. 12, the friendship existing between the Rev. Father and the gentlemen of St. Peter's cathedral, Peterborough, was marked by a very pleasing affair at Young's Point, when the Rev. Father was presented with an address accompanied with a well-filled

After Mass Dr. Moher of Peterborough (obehalf of the committee) advanced to the alice behalf of the committee) advanced to the aliast railing and read the following address: Rev. M. F. Fitzpatrick, P. P., Young's Point:

In conclusion, dear Father, we ask you to accept this small donarion as a slight expression of our gratitude, for your many acts of kindness and our warm appreciation of the priestly virtues which have endeared you to us all. May we ask that in your charity you will sometimes remember us in your holy offices, particularly in the holy sacrifice of the altar, Signed on behalf of the committee,

Thos. J. Moher, M. D., Chairman, M. H. Quinlan, Secretary,
J. C. Suilivan,

At the proper place Mr. J. C. Sullivan handed Sather Fitzpatrick the purse.

Father Fitzpatrick was deeply affected. He

At the proper place Mr. J. C. Sullivan handed Father Fitzpatrick the purse.

Father Fitzpatrick twas deeply affected. He thanked the people of Peterborough for their generous present, for their very flattering adverses and especially for their presence in such large numbers at Young's Point. They came to do him bonor, to give expression to those kinaly feelings which he knew they always felt towards him. For almost three years he lived and worked amongst them, and in that time he learned to know them, and in the tired and worked amongst them, and in the field of the set of the field and he felforts were appreciated. Reference to His Lordship Bishop O'Connor drew from Father Fitzpatrick his high appreciation of him whom it has bleased God to place over the diocese. In conclusion, Father Fitzpatrick again thanked those present, as well as those who were mable to come, hoped thas God might bies them and promised to remember the good people of Peterborough in the Holy Sacrifice of the Mass.

Those in the party from Peterborough were Dr. Moher and Messrs, Thos. Cahill, Rich, Sheely, H. LeBrun, M. H. Qunlan, Thos. J. Doris, S. Anglesy, J. Donovan, C. LeBrun, M. O'Brien, L. M. M. Hanny, Peter Simons and Ed. Weish.

OBITUARY.

SARGENT FLORENCE SULLIVAN, AMHERST-SARGERT FLORENCE SULLIVAN, AMHERSTDURG.

We regret to be called upon to record the
death of Sargent Florence Sullivan, which took
place on the 30th of January last. The decessed was a kind and loving husband and
father, and leaves a widow and four grown-up
some and two daughters to mount his loss,
and two daughters to mount his loss,
of the sons are: Messrs, Alexander, expresiduatof the Irish National League of Chicago;
Eugene, at home: David of St. Louis, Missoni,
and Timothy. The daughters are: the Misses
Mary (President of the Amherstburg Young
Littles Sodality) and Maggie,
Littles Sodality and Maggie,
Kimmare, Kilgarvinin, County Kerry, Ireland,
in the year 1815, and at the time of his death he
had attained to the grand old age of eightythree years.

three years.

To the bereaved family as well as to the other relatives and friends we offer our sincere sympathy, coupled with the carnest prayer that reternal rest may be granted unto the soul of their dear departed,

MAURICE BARRY, ST. MARYS.

Many of the disappointments of life have their direct source in the inconsistent hopes which we fondly and thoughtlessly cherish.

The reader moment I was

WEDDING BELLS.

WATERS-KEELAN.

WATERS-KEELAN.

At 9:30 o'clock Monday morning a quiet wedding was celebrated in St. Patrick's church, it principals being Mr. Cormick Waters of Loga and Miss Mary Ann Keelan of Kinkori. The ceremony was performed by Rev. Fath O'Neill. Miss Lizzie Waters, sister of the groom, was bridesmaid, while Mr. J. Nich son, of Kennicott, supported the groom. But are deservedly highly respected young people. on, of Kennicott, supported the groom. Bot re deservedly highly respected young people and we extend them our hearty congratua-

NOTES FROM NIAGARA.

Branch 183, C. M. R. A. Snyder, passed a re-solution of condocence on the occasion of the death of George, the son of Brother Maurice King.

Mes. Anthony Gibbons, Macton.

Seldom in the history of our community has been resilized more forcibly their the "ye know not the day nor the hour," than on Monday morning Feb. II, when the sad news spread that Mrs. Gibbons had been summoned by the Angel of Death from her earthly home. She had been present at the death-bed of a long-suffering friend, and before her friends fremains had been consigned to earth took III. Despite all that medical sixil and loving attendants could do, she passed away peacefully on Monday morning at 3 o'ciock, fortified by the last sacraments of the Church of which she had been a most devoted and faithful child.

Mrs. Gibbons, whose maiden mame was Margaret Kennevan, was sixty-two years old. She and her husband, who died fifteen years ago, were among the carlyphoneers of this was ever too great for her to make in the cause of faith or charity. Her aid was never sought in vair. No one among her numerous acquaintances but knew her kindness and sympthy in their hour of trial.

On Wednesday morning her funeral, which was largely attended, took place to St. Joseph's church, Macton. Requiem High Mass was celebrated by Rev. Father Healy, who, in the course of an impressive sermon, paid a high and deserved tribute to the good life of the King.

Brother Nicholas Blundy, who held many offices of trust in Branch 183, has now nearly rounded, out two years' on a sick bed. His cheerfulness and resignation is a touching and

convincing sermon.

St. Vincent's parish, at Niagara on the Lake, look upon Feb. Il last as a red letter day. On that day a beautiful operetta, entitled "Penelope" was given in the town hall. Large crowds attended and the financial result was beyond the most sang line expectation.

The rector of St. Patrick's, Niagara Falis Ont., Rev. Cyril J. Feehan, has gone west on a business time.

business trip.

The Carmelite Review has had the good fortune to get a story for its readers from Miss Minogue, one of the noted writers of the South. The story commenced in the February number.

BIBLIOGRAPHY.

We have the picasure to acknowledge receipt of a new publication, "The Little Month of St. Joseph" published by the Brothers of Charity, of the House of the Angel Guardian, Boston, Mass., which institution has been founded for the benefit of poor and abandoned children. This little work is an illustrated book of security pages, and contains exercises for each day of the month of March, followed by an example, snowing the special favors granted to those who have recourse to St. Joseph. a novena this great saint, the Seven Dolors and seven Joys of St, Joseph, (which their Holliness Fish and Leo XIII., have enriched by numeous Indulgences), devotion to the cord of St. Joseph, and a number of indulgenced prayers, relating to St. Joseph's devotion.

The price of this little book is only ten cents a copy, by mail.

prove useful to them and at the same time greatly assist these good Brothers who devote themselves with so much zeal to the education of these poor children, who would otherwise be cast into one of those many Godless institutions where they would remain ignorant of God and their religion.

Those who wish to procure this publication have only to address themselves to Brother Jude, No. 85 Vernon stree*, Boston, Mass.

NEW BOOKS.

We have received from Benziger Bros., pub ishers, a new volume of poems by Re Edmund Hill, C. P., entitled "Passis Flowers" consisting of lyrics and sonue either in honor of our Divine Lord's Passion

A CURIOUS SICK-CALL.

A Priest's Perseverance and a Mother's Prayers,

Our readers may find interesting and instructive the following curious experience of a young parish priest, vouched for as having actually oc-curred, though quite a number of it from Pastoralia :

One evening there came to the par ish house a call to bring the last Sacraments to a young man who had not been a practical Catholic for years, although he belonged to a devout family. His education abroad had not only robbed him of his faith, but the habits of conviviality among the students of the university had fostered the seeds of consumption which was hastening his end. He had brilliant talents, a naturally generous disposition, and was especially fond of his mother, so that the members of his family were greatly attached to him and anxiously prayed that he might receive the grace to return to his early religious fidelity.

His aged mother received me at the door, expressing her hopefulness that all would go well with her son, who had at last yielded to her entreaties to see a priest.

inst., was a success in every way. The rev. gentleman intended to deliver a lecture on Robert Emmett, illustrated with scenes from the counties of Clare and Galway; but as the views from the Dubin firm who had the order did not arrive in time it was concluded to engage Viscount De Hauterive to exhibit his beautiful set. of variscope pictures, accompanied by music, both vocal and instrumental. The first part consisted of scenes from the New Testament—"The Adoration of the Magi," "Christ in the Temple Disputing with the Doctors," "Christ Biessing Little Children," "The Agony in the Garden," "The Crucifixion," "Crist Carrying His Cross," "Christ Entering Jerusalem." It was indeed most instructive as well as interesting to see these familiar subjects illustrated in such a novel manner—not merely views, but figures moving about as in life. Many other scenes from French history, battles etc., were also shown. The scriptural scenes were accompanied by appropriate hymns by St. Patrick's choir.

During the evening several songs were rendered, among them being "The Dear Little Shamrock," by Faher McCallen himself, given in such a manner that brought down the house. Mr. Sheatalos sang "Widow Machree," in very effective style. During the evening the large audience evinced ther satisfaction by frequent appliause. The proceeds of the entertainment go towards the fund for the erection of the new St. Patrick's High School to be second to none of the kind in Montreal. The pastor, Rev. Father Quinlivan, C. S., has been to the best schools in Boston, New York, Baltimore, etc., to get the ideas and plans for its construction.

The lifty-seventh anniversary of the St Patrick's T. A. and B. seciety is to be get As I entered the sick room the young man raised himself up in his bed and in a somewhat flushed manner, beckoned his mother to leave the room Then turning to me he said: "Kindly lock the door." This I did, supposing that he wished to prevent the possibility of any one taking us unawares whilst he was making his confession. When I approached him be looked at me with his large brilliant eyes, a fine

Baltimore, etc., to get the ideas and plans for its construction.

The fifty-seventh anniversary of the St Patrick's T. A. and B. society is to be cele brated at the ball of the society on Alexandre street, on the 22nd inst. God alone knows the great amount of good done by this society sine to be cele its inception. Not only has it been the means of rescuing many from the demon of intemperance, but the example given by its members has a very beneficial effect in restraining others from this deplocable habit. A very interesting feature of this society is the boys' branch; the writer attended a meeting recently, and it was very edifying to see little bays of ten and twelve years of age gathering around the secretary's deak paying their dues like those of mature years.

A short time ago I had the pleasure of attending an open meeting of Branch 25, C. M. B. A., at their hall on Alexandre street. The principal feature of the evening was an address on the benefits of joining the C. M. B. A. Every detail of the working of the association was exploited in a masterity manner by Mr. Curran. as on of His Honor Judge Curran. Besides a number of songs and rectiations were given by local talem. The entertainment was a success and gave great pleasure to the large continue was proposed to the large continued the society of the association by local talem. The entertainment was a success and gave great pleasure to the large continue was proposed to the large continued the society of the association by local talem. The entertainment was a success and gave great pleasure to the large continue was proposed to the society of the association by local talem. The entertainment was a success and gave great pleasure to the large continue was proposed to the society of the sacciation by local talem. The entertainment was a success of the society of the sacciation by local talem. The entertainment was a success of the society of the sacciation by local talem. The carries and the there are the patient and the time was provided the society o sarcasm playing about his lips, and below in the ice is a bottle of fine ence, who evinced their appreciation by nent applause. The direct results of the ling were five applications for member-glasses. We can quietly enjoy this sort of spirituality, and in the meantime my good people will feel some satisfaction in the thought that I have

made a general confession and am fit The reader may imagine that for the moment I was completely stunned. To

leave the sick man would plainly reveal to the family the sad condition of things, and bring greater sorrow than before to the mother, whilst the mis-guided son would be apt to lay the plame of the disappointment upon me,

and this would effectually bar the door against any future possibility of a priest approaching him. Hardly priest approaching him. Hardly knowing what I was doing, I turned my back to him, then put the Blessed sacrament wrapped in the burse quick ly upon the mantlepiece without any attempt at external reverence, and approached the bed in a friendly manner, as though I were disposed to humor him. There were some pleas-

humor him. ant words between us about his general feeling of body, the doctor's treatment, the anxiety of his mother regarding his condition of health. All this time I was trying to gain access to his confidence, and to collect my wits as to what I should do to soften the discontinuous what I should do to soften the discontinuous transfer in the Lake-Of-the-Wood Co., quote the following prices: Best Dakers, \$1.90; best spring patents, \$3.40. The Lake-Of-the-Wood Co., quote the following prices: Best Dakers, \$1.90; best spring patents, \$3.40. The Lake-Of-the-Wood Co., quote the following prices: Best Dakers, \$1.90; best spring patents, \$3.40. The Lake-Of-the-Wood Co., quote the following prices: Best Dakers, \$1.90; best spring patents, \$3.40. The Lake-Of-the-Wood Co., quote the following prices: Best Dakers, \$1.90; best spring patents, \$3.40. The Lake-Of-the-Wood Co., quote the following prices: Best Dakers, \$1.90; best spring patents, \$1.90; best spri ant words between us about his generas to what I should do to soften the disappointment of the mother, who, I at knew, expected to see him communicated, and to assist at the ministering of extreme unction, since the physician had given very little hope, despite the apparently buoyant condition of his patient. I reflected,

prayed and talked at the same time. fession. Pardon my asking you to help yourself and me, in this case, for I am unfit to do the honors of hospitality. This is the right kind of spiritual conversation for me, since it warms the

heart . . . and the doctor approves of my using it." "Yes," interrupted I, rising at the same time to get the wine "and it disposes one to sleep, of which you stand in need :-Qui bene bibit-bene dormit. was a certain pleasurable gusto in the way which he repeated the last phrase as though it recalled his student days, then he continued the links of the

"Qui bene dormit—con peccat. Qui non peccat—salvues erit.

sorites:

Ergo. . . . As he spoke the last words in which I helped his memory, I felt as if the topic of conversation had landed upon safe ground. "Qui non peccat-salvus erit. What ately, "a violation of the laws of nature?"

"Yes," I answered, "nature with its orderly benevolence gives us laws, yet it is hard to comprehend why we men, the kings of creation, should be obliged to respect laws imposed on us by an inferior order." "Because," he answered, "the in

ferior order can wreak its vengeance upon us and punish us for setting aside its dispositions."

"That seems to imply that nature is not only just but intelligent," I said : and if so, we might as properly call it God as nature ; for is it not more in harmony with the orderly dependence of things that the penalty of neglected order should be dealth out by a superior reasonable being having an inherent right rather than by brute nature, however attractively conceived and attired?

He half wittily consented, and the conversation continued in this strain for some time, during which I placed him gently on the defense, thereby arousing his energies to reflect. More years ago. The incident is related in than an hour had passed, when all at the Ecclesiastical Review, which copied once he became silent: then after a little while he slowly said: "Do you know, you have almost made me think like yourself; you speak as though you bere sincere in your convictions, a Etc. Adapted and compiled from were sincere in your convictions, a thing which I had not believed to be true or possible of the really intelligent BY REV. FRANCIS XAVIER LASANCE. and educated portion of the clergy. I ask your pardon for having judged you falsely. I am very tired now, but I like to hear you speak to me. Do come again soon, for this talk has somehow done me good."

His head fell back upon the pillow the hectic flush on his cheeks had deep ened. I saw that he was utterly en hausted, and feared that the end might come sooner than another day. I bent over him and said: "My dear young friend, you have given me no o the one whom you have judged falsely is God: the penalty which nature in flects for violated order is the penalty which God inflicts, with the difference that He pardons with fatherly love whereas nature, lacking the heart, cannot pardon. I am sure you regret cannot pardon.

having ignored that Fatherly Heart. "I am sorry," he said, opening his large, lustrous eyes with a weary, regretful look ; then feebly added, would tell you all, if I could, now." I saw a tear breaking from his eye. It was a sudden, silent working of grace, arged on. I am sure, by the fervent prayers offered at that time by a moth er's anxious heart.

MARKET REPORTS.

London, Feb. 24.—Wheat, 87 to 88 4-5c, per bush.; oats, 30 to 304e per bushel; peas, 51 to 54 per bush.; rye., 33 3-5 to 36 2-5c, per bush.; corn. 36 2-5 to 39 1-5c, per bush.; buckwheat, 28 to 29c, per bush.; beans, 30c to 60c, per bush.; barley, 33/c, per bush. Beef was in plenty, and sold for \$5 to \$6.50. Dressed hors, \$6 to \$6.50. per cwt. Potatoes, 75 to \$5 cents a bag. Cabbages, 30 to 40 cents a dozen. Hay, \$6.50 to

\$7. Butter, 18 to 20 cents per pound. Eggs, fresh, 15 to 18 cents per dozen.

resh, 15 to 18 cents per dozen.

TORONTO,
TORONTO,
Wheat—Offerings good; fair demand, and prices firm; cars of red winter quoted at 90 to 91c., north and west; Mantoba grades firm; No. 1 hard, alloat Fort William, quoted at 98c, here; at North Bay at 81.10 to 81.11, and at Midland at \$1.06 to \$1.07. Flour-firm: cars of straight rollers west quoted at \$4.25 to \$1.30. Minifeed scarce; cars of shorts quoted at \$33. and bran at \$11 west. Kye firm; cars north and west quoted at 50 to 51.0. Corn steady, cars of Canada yellow west quoted at 301 to 31c. Oats firm; cars of mixed quoted at 301 to 31c. north and west. Peas steady; cars east quoted at 55 to 56c, and west at 51 to 55.

Montreal, Feb. 24. — There was a sli easier feeling in the tocal grain market to We quote:—Oate 34 to 35; buckwheat, 40; rye, 56 to 57c; barley, according to sample 42c; peas, cash, 65 to 66c. Flour—Best Mar strong bakers, \$5.40; best Manitoba spatents, \$5.40. The Lake-of-the-Woods M Co. quote the following prices; Best: 3 were made at \$5.39 per barrer and ar bag, ex-store. Hay—No. 1 at \$10.50, an at \$8 to \$8.50, per ton, in ear lots. Che for the local market, there is very litt said and values in the absence of any in business are purely nominal. Butter—bing way creamery is quoted on the 18 to 18½c. Canadian pork, \$16.50 to \$5 barrel: pure Canadian lard, in pails, \$1e; and compound refined, at \$1e, to 13]. A fair jobbing trade is being done in hogs, and prices are steady at \$6.75 and are \$6.55 to \$6.40 for heavy, per The exg market firm, new laid, \$10.50. At length my young friend said:

"But, sir, have a glass of wine; you must feel bored to talk to a sick man who is supposed to make a long conwho is supposed to make a long con

PORT HURON.

Port Huron, Mich., Feb. 24.—Grain,—Wheat, er bush., 87 to 88 cents; oats, per bush., 25 to 25 ents; corn, per bush., 28 to 32 cents; rye, per sush., 43 to 44 cents; buckwheat, per bush., 23 to 5 cents; barley, 50 to 69 cents per 100 pounds; ens., 40 to 45 cents per bush.; beans, unpicked, 5 to 75 cents per bush.; picked, 85 cents to \$1.00

to 70 cents per besset;

Produce.—Butter, 12½ to 15c per pound; eggs,
2 to 13c per oozen; lard, 6 to 7 cents per pound;
concy, 7 to 10 cents per pound; cheese, 10½ to 11
cents per pound.

Hay and Straw.—Hay \$4.50 to \$6.00 per ton.

Hay and Straw.—Hay \$4.50 to \$6.00 per ton.

Latest Live Stock Markets.

Toronto, Feb. 24.—There was no export trade worth speaking of, but prices were a little weaker. Bulls sold at from \$30.9 \$3.00; and are wanted, Stockers were in demand for Buffalo at from 3 of 3c. per pound for good stuff. The trade in butcher catile was slow, and good to choice stuff sold down as low as 2]c. Milk cows—Prices went up to \$50 each for choice and prices are strong.

Lambs sold well, though we had an ample sup typrices went from \$5 to \$5.30 per cwt. for these there.

S pare unchanged, at from 3 to 3]c per put...d.

s op are unchanged, at from 3 to 3\(\text{ip}\) perpended.
Caives are wanted at from \$5 to \$8 each for the right kind.
We had no change in hogs, For the best \$4.90 is being paid; for light hogs, \$4.65; and thick fat hogs seil at \$4.50.

East Buffalo, N. Y., Feb. 24.—Cattle—Receipts, nine cars, which included a few hean of springs and fresh cows, for which there is a good enquiry for good ones. Venis and calves—A few choice lots brought \$8.75 to \$7; others selling from \$4.50 up to \$6.50. Hers—Good to choice Yorkers, \$4.27 to \$4.30; prime selected Yorkers, \$4.20 to \$4.25; mixed packers' grades medium weights and heavy hogs, at \$4.25; to \$4.27; roughs, \$3.50 to \$3.57; stags, \$5 to \$3.25; use, \$5.51 to \$4.15. Sheep—and Lambs—Native lambs, choice to extra, \$5.65 to \$5.75; edictor cond. \$5.60 to \$5.65; to \$5.55.

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VOLUME XX.

DEATH OF ARCHBISHOP CLEARY. sity of Salar

Kingston, passed peacefully away at never interf the palace in this city, surrounded by appointment Mgr. Farrelly, Vicar Generals Gau Dungarvan, thier and Kelly, the priests of the deemed part parish and several Sisters. He was control his specially attended in his last hours by charge of v Rev. Father Wynn, Toronto, whom high consci Archbishop Walsh sent down as his honest exer special representative and confessor. which the From unconciousness the aged prelate country gradually sank until he entered that In this eternal slumber from which his soul awakened into everlasting happiness. able attenti The disease which resulted in death the grave developed two years ago, since which time the health of the Archbishop has suffrage. gradually failed. Over a year ago subject ar Dr. Ryan advised his Grace to consult all parts a Toronto specialist. This was done, with the Iri and the specialist concurred in the opinion expressed by Dr. Ryan that a with few e trip to the south and rest were absolutely necessary. These directions were followed out, but the happy result looked for was not brought about. After spending the winter at Atlantic City and Baltimore, he returned home tion, who only partly restored in health. when Dr. During the past year he was more or parish, an less unwell, but bore up bravely and kept a stout heart. Dr. Ryan, his seat for a kept a stout heart. Dr. Ryan, his medical adviser, was regularly in his politics attendance, but lelt no cause for alarm up to eight weeks ago. At that time solved, M up to eight weeks ago. At that time solved, M the appetite of the Archbishop failed ored to co and his stomach refused to perform its garvan, a functions. The disease which at tacked him is known to the medical fraternity as atheroma, produced by the degeneration occasioned by old age and feebleness. It was evident from the outset that recovery could not be looked for, and none realized ing him i this more so than his Grace. Each day his condition grew weaker, until Tuesday last, when he was attacked with retching, which when it passed away left him very weak and feeble. From this condition he passed into unconsciousness, lasting over twenty-four hours. There is consolation in knowing that all through his sickness he was without pain. weak, but never complained, and his great desire was not to give those about him any unnecessary trouble or Throughout his career annoyance. Throughout his career here he was known to the outside public as a stern prelate, one who rigidly enforced the strict rules of the Catholic Church.

CAREER OF THE DECEASED PRELATE. James Vincent Cleary was born on the 18th day of September, 1828, in and Otta Dungarvan, a seaport town in the county of Waterford. He was a sen of Thomas Cleary and Margaret O Brien, both natives of Dungarvan. paying spaying the county of the county of Dungarvan. James Vincent received his elementary onical of education in a select private school of his native town. At fifteen years of age, having completed the English them by and classical curriculum of studies in Pontiff, the Dungarvan school, he was sent by be Chris his parents to Rome for his ecclesias tical education. Pope Gregory XVI. then were the tiara, and Dr. Cullen, the die subsequently Cardinal-Archbishop of clergy rector of the Irish college in Rome, to which the future Archbishop was admitted as an aspirant to the priesthood. Dr. Cleary came to Canada in the year 1880, as Bishop of dral, a Kingston. On his arrival he was the most be recipient of an ovation, in which Protestants and Catholics alike joined. among Although it was an unheard-of innovation to bring a parish priest from Ireland for the government of a Canadian diocese, and persons were not wanting to canvass the action of the Holy See in disregarding the claims of | ment v local ecclesiastics, yet never did so numerous an assembly of Bishops and and r priests appear at the installation of any prelate as on this occasion. He was made Archbishop of Kingston in effort March, 1889. Dr. Cleary was a very learned man, conversant in Latin, Archb Greek and Hebrew, and beside Eng sixth lish was familiar with Italian, Span-

ish and French.

Sir Robert Peel, the Prime Minister and of England, carried a bill through Par- the liament in the year 1845 increasing in St. the endowment of Maynooth College, dinal near Dublin, to £26,000 a year. This large being an exclusively ecclesiastical being seminary in which every Catholic life is Bishop in Ireland had the right of borbo placing a certain number of pupils, the lis to be Bishop of Waterford, to whom James Region Vincent Cleary was subject, recalled the latter from Rome, and placed him in the Royal College of Maynooth. Here he passed five years in the pursuit of ecclesiastical sciences. Philos ophy, history, dogmatic and moral of th theology, Scriptural exegesis and canon law constituted the curriculum. He won the highest prizes of the college in each department of study. His course having been completed in five years, he received the order of deacon ship which bound him irrevocably to tion ecclesiastical state, and he returned home to Dungarvan in June, 1851, being still too young to be admitted to the priesthood. In the following lowing September, the day after he had completed his twenty-third year, here which is the prescribed age, he was scho ordained priest in his native town at live the hands of the Bishop of Waterford, and immediately proceeded to Spain, tur-where he entered the famous Univer. New

Kingston, Feb. 24 - (Special.) - At py the chair 1.20 this afternoon his Grace the Most Rev. James Vincent Cleary, S. T. D., sixth Bishop and first Archbishop of

summoned h Scriptural e: lege, Water came its P some letters

> ceeded in g Catholic ba the united and his National o spring of same yea Dr. Clear

straightw consecrate 1880, in t by His ! Prefect of lic world. consecrat ship Dr. On arriv cipient o grandeur lar demor this city. of innova from Ire Canadia

> Quebec,) Bishops univers many n

oldest d

resided work v College sound called clergy since of Cat His T

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