Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

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The Catholic Record.

London, Saturday, March 24, 1900.

SEND THEM TO CATHOLIC SCHOOLS.

A contemporary exhorts Catholic parents to send their children to Yale good, safer beyond all doubt, and fashioners of the love and purity that will gladden the old age of the father and mother.

THE JESUITS.

Our readers have read the eloquent and learned rejoinders to Pres Eliot's latest attack on Jesuit education, and have doubtless came to the conclusion that the magnate of Harvard has been worsted in the conflict.

Dr. Littledale does not hesitate to say that for three centuries the Jesuits were accounted the best schoolmasters in Europe; and that they revolution. ized instruction as completely as Frederick the Great did modern warfare.'

TURNING OF THE TIDE.

On St. Patrick's Day the Irishmen serving in the army of the Queen were permitted to sport the Shamrock. They wore the trefoil this year without causing a parlimentary discus-

And they ought to be happy. Guerdon enough, we suppose, the wearing of the green for gallant dash and weary march, and consolation o'erflowing for those who mourn the dead ones whose bones are rotting in the Transvaal. It is so consoling to hear the politicians who up to this considered that Irish. men were not made as Englishmen, declaring they are the brave guardians of the Empire, and the same men who are laudatory of the Irish Brigade frustrate every effort for legislative independence of Ireland; and one of them will go into history as the traitor who betrayed the statesman who was willing to do something for those who were in deeper misery and victims of more unnatural injustice than any people in Europe.

EDUCATION'S TRUEST FRIEND

A charge that dies hard is that Cath. olicism is a barrier to education. A thousand facts prove its groundlessness, but the sectarian journals, and publica tions even that profess to be impartial, accept it as an undeniable truth. It is an old story that narrates the friendship shown by the Church to the development of the human mind.

How she preserved the languages of Greece and Rome and gave unto the monasteries that dotted the vales and plains of Europe the work of handing down their literature to posterity need no comment. Even Gibbon is not loth to confess that one Benedictine monastery has probably rendered more service to literature than the two universities of Oxford and Cambridge. When the influence of the Church was paramount it would have been comparatively easy for her to have retarded intellectual development if she saw in it anything inimical to her in-

terests and advancement. History, however, records that during that period the great universities had their origin and owed it in many instances to the ecclesiastical author ities. Our readers will remember the thousands of student-folk who sat at the feet of the great masters-not learning facts but principles and taught in scason and out of season that a few weeks ago before the Boston true scholarship was not based on versatility or brilliancy but in thoroughness and the ability to look into

the very soul of a question. We might go on and recount the triumphs of her children in every department of knowledge; the grand old cathedrals instinct with life and immortality; the pictures and statues, the thousand facts, in a word, proving that she has been ever the truest friend of all that could ennoble the human mind.

5 ;

The system of education that she is opposed to is the one that does not recognize God-that trains the intellect and leaves the heart and its affections uncultivated. The advocates of the partial observer of the trend of the sister, Lady Gertrude, his mother, the date Marchioness of Queensbury, and times will claim that interest in religion times will claim that interest in religion his brother-in law, Sir Beaumont Dixle, are all convert from Calvinism. realize that the statements of some Catholic pale. And yet they are Ave Maria.

sad reality.

In 1869 the New York Express declared that irreligious education has venience. caused the majority of the American people to act as if it were certain that man had nothing to expect beyond time more than the brute. The absence of moral restraint has produced the same University. Why not send them to effect on morality as the same cause Catholic Universities? They are as produced on the decrept Rome of the Casars. In the older States of Maine and Massachusetts the number of children is incomparably less than it was : the proportion is so enormous that we dare not publish it.

MEXICO REVILED.

The Sacred Heart Review pays its respects in manly fashion to a certain Anglican Bishop Johnston. The good man was commissioned to spy out the land in and around Mexico, Anglican missions and incidentally those pertaining to the Catholic Church. He was shocked at the ignorance and superstition of the poor Mexican! He must be reformed, etc.! We thought that our own fair province of Ontario was the battening ground of the unscrupulous bigot, but it seems that the neighboring republic has at least one of the species. Individuals such as Bishop Johnston are the most dangerous enemies to religion.

We do not insinuate that he knew he was uttering a deliberate lie; but he was, at least, guilty of excessive temerity in pronouncing upon things of which he knew nothing. We should like to hear the message of reformation he would bring to the Mexican. If he can state just what are his doctrines he is much better off than others who are looked upon as shining lights in the Anglican communion. Perhaps his address to the "ignorant and superstitious Mexicans," would rum as follows:

My Dear Friends-We are exceed ingly pleased to be able to announce to you the good tidings that will liber ate you from the thraldom of ignorance and Romish despotism. We have a religion that can accommodate itself to all characters. If you have a leaning towards the Mass, we can oblige you : and if you believe that it is gross idolatry you will be still members of our communion. You can do anything you like provided you go about it decorously. You may extol the R3. formation as a glorious work and you may consider it as the mother of uncomeliness and essential adultery: you may have seven sacraments, or but two: you can have your choice of hopelessly irreconcilable doctrines if you become members of the Anglican

THE SECTS DECLINING.

Dr. James Buckley points out in a recent issue of the Christian Advocate that in 1899 the Methodist Episcopal Church showed a decline of 28 000 in those avowed and accepted candidates known as probationers.

The New York Observer is likewise not sanguine as to the future of Presbyterianism in America. Some of its strongest districts are steadily declining in membership: and the staunchest followers of John Kuox are powerless, despite their efforts and earnestness to put back the hour of disintegration and dissolation.

Some assign the indifference of members as the cause: others, like Dr. Rainsford, ascribe it to "the ignorance and narrowness of the clergy." This latter view is shared by Governor Rol-Minister's Union, did not hesitate to tell the clergymen that they were no people : --

people:—

"The ark has been overturned, the Bible account of the creation denied, Jonah repudiated, and the anchor of the old faith has been pulled up before the sails are set for the new. The best blood of the country towns of northern New England has for generations been going to Boston and New York, leaving in some places only the weaklings to do the work in the cld country home. These less energetic ones have internarried till in one tuwn I am acquainted with in Maine, there is an imbacile in almost every family. The increase of foreign population is a gain rather than a loss to the country towns, for it brings in new blood, so greatly needed, and the people are usually strong Catholics, not irreligious, and their increase is a favorable element."

Whatever the cause may be, no im-

Whatever the cause may be, no impartial observer of the trend of the

organs of public opinion are based on Christians who go to Church, not because they deem it necessary, but merely as a social or political con-

> It has been said time and again that there are thousands living in our large cities who have no knowledge of God, no dread of the future: who are kept in order by fear of the powers that be, and are content with what gratifies the senses. The ministers who cater to their religious wants are powerless to establish a better order of things. They talk much of independence of speech, but we hear none of it from the pulpit. Read their discourses. They are humanitarian, patriotic, secular ; but they are not religious. The questions of the day may form a suitable subject for Sunday sermons; but the exposition of the solemn truths of religion, of the necessity of self denial, the worth of the soul, the consequences of sin, require a courage found rarely among those who are hired and retained by the ordinary congregation on condi tion that they utter no unpopular truths. They may hammer away at dead issues and dead authors; they may build houses of straw and shatter them with fusilades of rhetoric, they may descant on the barbarism and ig. norance of the denizens of far-off places, but they must not see the noisome things that crawl round their own doors. Now and then a clerical freelance may run a course against existing evils; but, being generally an individual who makes his own creed, and holds but to himself, is without weight and is accorded a hearing by those only who think that flip pancy of language and incoherency of thought are the characteristics of the religious reformer.

"The narrowness and ignorance of the clergy " and the indifference have unquestionably something to do with the diminished vitality of the sects, but the real reason is that Protestantism is unable to give consolation to either mind or heart. It has no doctrine, no certainty, nothing but the countless opinions which are the result of its principle of private judgment. Faith on its grounds is an impossibility. It has despoiled man of the supernatural, and set him adrift with never a beacon to guide him save the flickering light of human reason. Despite the fact that it had, humanly speaking, everything in its favor-the protection of those high in power, the strength of prejudice, the hostility to Catholicism, the opinion that it was the source and perish by the wayside. - Church Proguardian of the people's liberties-it has falled so utterly that even its friends are compelled to admit it. It has indeed its adherents who seek its arid wastes food for their souls and who through human respect or other motives that dominate the heart are reluctant to acknowledge that their quest is vain. Its watchmen are on its towers shouting out watchwords that have no meaning for this generation, but, without supernatural life, without doctrine or aught to uplift and safeguard the heart of man, it is fast going the way of all human error.

DIVERGENT DESTINIES.

The still lamented John Boyle O Reilly once spoke of the divergent destinies of almost any two brothers thus:

You may grind their souls in the selfsame mill,
You may bind them heart and brow;
But the poet will follow the rainbow still,
And his brother will follow the plow.

In religious as well as artistic perception, this difference obtains be-tween brethren in blood. What a conlins, of New Hampshire, who, speaking trast between the devout temperament utter absence of the religious sense in his famous sister Harriet! contrast between Cardinal Newman longer the spiritual guides of the and his agnostic and bitter brother Francis! The death of the Marquis of Queensbury furnishes another such instance. The Marquis expressly stipulates in his will that no "Christ ian mummery" be indulged in over his corpse, and that his ashes, after cremation, be sprinkled over a spot where he loved to sit! Yet the brother of the Marquis of Queensbury is the Rev. Lord Archibald Douglas, exchanged the advantages of his high station for the duties of a Catholic priest, and now devotes his life to the of orphans, -- his shepherdly letter to this magazine in behalf of his protégés will be remembered by many of our readers. Father Douglas, his sister, Lady Gertrude, his mother, the

PERVERTS AND CONVERTS.

Protestant ministers are beginning to realize that the "converts" they receive from the Catholic faith are not to be the first on the ground to marry sincere, or worthy of any trust Speaking of these windfalls, a Pro testant minister of Boston recently re high; when I see the capoling of the marked: "If they were untrue to rich and the knuckling down to the their own faith, they'd be untrue to mighty to increase the finances and

ours. Now this has always been the opin cration of sacred things I see, solely ton of Catholics. A man does not to keep the sheriff from the door leave the Catholic Church to go in search of a purer faith or a higher worship, but to escape the obligations which he found too difficult to fulfill.

Little subspaces of the Church there is needlessness, or to bring a congregation or preacher to the fore by drag. In the early ages of the Church there ging another down—when this I see, were controversies about her doctrines, and it is a frequent sight, I cannot but were controversies about her doctrines, and many large bodies were excomsay to myselt : 'Thank God I am a municated because they would not give preacher, for if I were not the Church assent to her dogmas; but in the last might possibly have had in me one of centuries, and in fact, ever since Luther raised the flag of rebellion, it

Upon sober reflection and serious has always been a question of morals. And the universal verdict of history regarding those who separated from the Catholic body is, that they did not leave it to become better men, but be cause they were unwilling to live up to the Church's high moral standard— Luther, the Landgrave of Hesse and Henry VIII, are notable instances of this in the early days of the Protestant is false ?- Baltimore Mirror. revolt; and in our day we have such feculent specimens as "ex-priests" Chiniquy and Slattery, ex-nuns Maria Monk and "Mrs. Margaret L Shep-

There can be no questioning the fact that the impure Catholic has long looked upon Protestantism as a licentious religion, and those who join it do so for the purpose of indulging, rather than of controlling their passions.

How different is it with our converts from Protestantism ; they are not only sincere, but as a rule they are our most fervent Catholics.

We do not deny that some weak kneed women, and evil-minded men have joined the Church, and have been

no credit to it. Apart from these time-servers, our converts from Protestantism have been such by conviction, and their lives have been shining lights in a dark and dismal world. There are such men as Newman, Manning and other less distinguished members of the Tractarian Movement in the priesthood; whilst in the ranks of the laity we have Henry Austin Adams, and more recently Dr De Costa and a host of others. These names command respect wherever they Christ. are uttered, and present a striking contrast to "Ex's" which have been

gathered in by Protestantism. It is a wonder that the preachers who, as a rule, are wise in their generation, did not discover the truth about their "converts" from Catholicity sooner. God knows they have paid enough to be better informed on this subject, and the Ray. Henry Wilson of Boston will do a great service to Prorect, and allow the weeds which the Pope has cast out of his garden to

A SEVERE INDICTMENT.

They constitute a forcible indictment of Protestantism.

"Often when I contemplate the goings on in churches I cannot but feel that if I were not a preacher I would possibly be one of the bitterest opponents of the ciergy. When I see this splitting of congregations for differences often so small that God Ilimself, I believe, must use a powerful magnifying glass to detect them; when I see the Christian denominations of Philadelphia divident into some forty different sects, and each professing to be the follower of the same Jesus whose whole doctrine was summed up in two basic creeds—one God for all, one brotherhood of all—a creed so simple that even children might understand and follow it; when I see this needless multiplication of churches—four synagogues within an area of about ten sequares east and south from this temple, all laden with heavy debts, all in a constant stew to make ends meet, with plenty of room in two of them to meet the demands of the four congregations, with the same religion cherished and fostered in each when I see an equal number of Christian churches within an area of about the same number of squares in the sparsely settled section of Germantown in which I reside; when I see an equal number of Christian churches in the near vicinity of this temple, with an average attendance in each which proves the needlessness of one half of them; when in some small country to two I see as many Christian churches as there are streets in the village, and each eking out a terribly precarious existence."

This of itself is surely bad enough and should appeal to all as an argu

This of itself is surely bad enough and should appeal to all as an argu Whose omniscience comprehends ment for Christian unity, or at least to appreciation of the satire on religion tion of the sect ; but his further utter-

sale advertisements, the handbill solic not find those elect souls subjected, also spread itations, the circus antics resorted to after long years of self-denials, virt- Ave Maria.

draw people; when I see the rivalries uous deeds and incersant prayers, to of bargain counter allurements and mouse trap baits to capture souls; and the devil? when I see the alertness of preacher or bury or send the culprit straigh from the gallows to his golden seat on prestige of the church, and such dese-

consideration of the conditions are to be seen on every hand, it will not appear that the rabbi has overstated his case. The picture we ourselves would have portrayed would scarcely have depicted as strongly as the one we give above, and yet, view ing this presentation in the light of actual conditions, who shall say that it

A QUESTION OF MORALS.

In his article in the Independent on the religious problem in the Philip-

pines, Dr. Schurman says: "It would be highly impolitic to send missionaries of different denominations to confuse the minds of the (Philippine) people. I do hope that when we send missionaries we will decide on some form of Protestant Christianity. Send only one type of missionaries. The Filipinos will then have Catholic Christianity and Protestant Christianity presented to them, so they can take their choice."

Perhaps the most striking thing about this proposal is that it is made without any apparent sense of shame. It is a deliberate proposal to deceive and mislead the Filipinos, made in utter disregard of the principles of moral integrity by one who poses as a teacher of a higher morality than that

Besides the moral obliquity it evidences, the proposal is absurd. Methodists or Presbyterians, for instance, who profess belief in the divin ity of Christ, could not consent to the sending of the Unitarian type of missionary, who denies the divinity of Christ. Nor would the Unitarians agree that the Methodist or Presbyterian type should be sent as the exclusive representatives of Protestantism to the Filipinos. The Baptists would object to all of these, as none of them insists on immersion

If it were Dr. Schurman's purpose to give the Filipinos a correct idea of Protestantism, he should advise representatives of every sect to be sent. Only in this way can the Filipinos get a correct idea of Protestantism. the conversion of the ministers of his course it would shock them and detercine them to have none of it; but it is necessary, if you would give them a proper and true data for a comparison between Catholicity and Protestantism. Dr. Schurman's plan is immoral, be-A SEVERE INDICTMENT. cause by the very mislead the Filipinos. It have been made against them, and ceive and mislead the Filipinos. It have been made against them, and shine out to day clearer than ever as the property of the revealed Word of God. day by a Jewish rabbi of Poiladelphia, same doctrines, whereas it is the very who exposed to his congregation conditions in the sectarian churches as he found them. His remarks are so interesting that we would almost like to very important fact. This is why we quote them in extenso. Owing to the have said above that the strangest limitations of space, however, we for bear, quoting here only the points without any apparent sense of shame, which strike us as the most salient. They constitute a forcible indictment he had the most remote suspicion that there was anything in it to be ashamed

that delusion that our Divine Saviour, things, permitted Himself, after His forty days of fast and prayer in the which is perpetrated by the multiplica- desert, to be tempted, in order that we might learn therefrom that at ances portray yet more powerfully period of our sejourn here on earth the helplessness of the evangelists of can we count upon being free from negation and their churches, which, temptation. And was not St. Paul the product of human invention, tax made conscious of his bodily weakness the utmost ingenuity and fertility of after he had been rapt to the seventh resources of their guardians for their heaven? Did not St. Anthony endure horrible temptations in the desert "When I see," Rabbi Krauskopf whither he fled in the hope of shuancontinued, "the dime museum tricks, the cheap show attractions, the fire the lives of the saints how often do we

the temptations of the world, the flesh

DR. DE COSTA ON AMERICA'S FUTURE.

Chicago, March 12 - Dr. Benjamin De Costa, the former rector of the Episcopal Church of St. John the Evangelist, New York city, who became a Catholic last fall, lectured last night to a crowded house in Powers " America-Historic, Theatre, on "America-Historic, Social and Religious." Dr. De Cesta in speaking of the relation of America to the Church of Rome said :

"This nation is going to send to the Philippines an army of mission aries under an agnostic Episcopalian, to close the Catholic churches and confiscate their property. They are send-ing the Bible to the natives, those who have had it as long as we have, and have more faith in it than the majority of those going to teach it. Let them mind their own business and convert home people or themselves.

"What we want is a race of men who will become heroes. Men in this country are losing their masculinity. The incoming Canadians, who are a sturdy, upright race and who are slowly filling up the United States, will change the masculinity and re-ligion of the people here. Italy has a olid claim on America, and in the future Italy will be looked back on with great veneration. The future man will not be of the Anglo Saxon There is another people coming, type. There is another people coming, and behind them will be the Catholic

Chicago has a great task before it, for the common school is blocking the Catholic religion and Catholics are not allowed to hold high public positions. The Catholics should not be taxed to support systems that they don't want. As a citizen of the United States, I protest. In the future America this ostracism must not exist.

The Catholic Church is a power in the earth as a great moral force. When the land is denominated by reverence for the Virgin, morality will prevail. The reformation has played its game and lost. America will soon be the land of the Holy Cross.

GOOD READING IN LENT.

Cardinal Gibbons, in a recent Lenen sermen in his Cathedral, Baltimore,

The best weapon with which to defend one self, to ward off the attacks of the devil, is the Word of God—the Holy Saripture. Complete and appropriate answers to every instruction of the evil one will there be found. The Holy Book will tell the grasping, avar-What profiteth a man if icious man, he gain the whole world and lose his own soul?' The man inclined to pride or extortion, or any of the many sins of the world, will find there precept and example to correct his fault, if he will only seek it. Study the Sacred Scriptures.

"They stand to-day in all the ful-Dr. Schurman's plan is immoral, because by its very nature it must de-None of us are above being tempt

ed. None of us are wiser than Solo-mon, holier than David, or stronger than Samson, yet they all fell. In the beginning of this Lenten time, remove from your table or desk bad books. Imitate those early converts of Christianity, who after conversion, t hough not rich, destroyed their books on necromancy and other superstitions, valued at many thousands of dollars. cromancy and Put good literature in the way of St. Augustine was converted by reading one line of one of St. Paul's

Epistles.
"At the time I was working in the ministry in North Carolina a letter came one day to the city in which I was located. It was addressed 'To a Cath-olic Priest.' It fell into my hands, and I found that it was a request from a prominent physician countles for some Catholic literature. I sent him some books, and about six months afterward he came to me with his wife and family to be baptized. He had never before seen a Catholic priest, and had only by accident read a Catholic sermon in a periodical. produced such fruit that to day there is a thriving Catholic community of about three hundred families, where before a member of the Church had never been seen. Do not spend too much time in the reading of idle It is a waste of time. novels. It is a waste of time.
"More consolation and real happi-

ness are to be derived from a devout perusal of the Bible than from any such source. In addition, every day a certain amount of time should be devoted to the reading of some devout book, such as 'Thomas a Kempts.'

"Civilization follows the flag " is no empty boast. Our new colonial possessions in the Pacific offer abundant proof of this contention. Honolulu lately shipped back empty beer kegs to the value of \$5 000, not to mention \$1,200 worth of empty beer bottles, all of which are to be filled with civiliza tion again and returned to the Sandwiches. Civilization in liquid form is also spreading in the Philippines .- when you are in danger from disease. But Nature ightning flash ng, sour risings, head To neglect trouble for the whole As a complete cure for

disease of the stomach and the organs of 's Golden Medical Discovery without an equal. It purifies the cleanses the system of poisonous unlations, nourishes the starved



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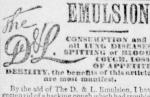
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HOW TOM CORRIGAN GAVE UP THE FARM.

BY D. M L.

Tom Corrigan stood on the king's high-Tom Corrigan stood on the king's high-way and looked the last on what re-mained of the home of his fathers. A few years before, a cosy homestead looked out on smiling meadows and cultivated fields; to-day the gaunt and blackened gables peeped out from the hawthorn hedgerows, grim sentinels marking the path of the evictor! And it was such a glorious summer day. The broad, swell-ing Tipperary country in which the dis-mantled farm house stood lay baking in a blazing noon sky; but a strange absence a blazing noon sky; but a strange absence of joyous life, both in the bird and animal world, was a dominant key-note of the scene. There was no sound of the lark in mid air, no lowing of kine in the bottom by the placid stream, no cackle of farm-yard fowl. A wicrd peace prevailed over earth and sky, and the shadow of hunger lay on the land! For it was the mid-summer of black '47, and Tom Corrigan, the last of his race, one of the numerous yietims of this cruel time. The rest of victims of this cruel time. The rest of his family had been swept away by the his family had been swept away by the dreaded famine fever, and unable to keep the farm, he was evicted as a matter of course, and his smiling fields given to still forther errich a bigger and a wealthier tenant, who had managed to grow fat on the sale of corn, at famine prices, to the starving creatures around him. And so Tom Corrigan was bound for America. Presently an old man, leading a thin, starving mule, came up the road. His stall figure seemed powerfully built, but it starving mule, came up the road. His tail figure seemed powerfully built, but it as wofully shrunken and pinched, and his frame shook as he assisted Corrigar

and thereby balancing the little chest that held the emigrant's belongings. "An' now for Thurles railway station," said Corrigan. "'Tis a grand day, glory An low for harries railway station," said Corrigan. "'I'is a grand day, glory be to God! Paddy, listen to what I'm telling you. I'll have a farm in Ireland agin before I die!" There was no trace of emotion in the strident voice, no sign of moisture in the resolute eyes. be you will, avick! may be you will,"
sponded the old man; but there is on wan farm for me now, an' if it be God's will the sooner the better," and he pointed with a significant gesture to the hollow where the gray tombstones of the old church yard kept watch and ward over buried generations. And so the young man went out to fight the battle of life in the new world beyond the seas, the other

to secure a small green painted box on the

mule's back. This was at length accom

plished, by the simple device of tying a large stone to the end of a thick hay rope

ne quiet grave! Thanks to a vigorous constitution Tom Corrigan survived the gruesome horrors of the emigrant packet, and was equally lucky in securing remunerative emplo ment on his arrival in New York. As now his mind was bent on one firm pur

returned to starvation and the peace o

ose. He saved every possible dollar of is wages, and denied himself every-ning in order that his fixed purpose and ond dream of returning to his native country, and again occupying an Irieh arm, might be realized.

In his endeavor to compass that end,

he finer feeling of his nature were ruth-essly suppressed. The old-time love of country, religion and home implanted in his mind by his dead mother gave place to feelings of scepticism and indifference. Working late into Saturday night was a magnificent excuse for absence from Mass on Sanday, and no good or charitable cause was ever the better for Tom Corrigan's half dollars. At the end of ten an's half dollars. At the end of ten ears he returned to his native country, s bronged and bearded man, with the repu-tation of considerable wealth, and began to look around for a suitable farm. He came back at a period when the national life of Ireland was at a very low ebb in-deed, and his Yankee hat and rquareseed boots attracted no attention from the police. He was free to come and go as police. He was tree to come and go as he liked without any attention on their part, but somehow in his native country he found no vacant farm to his mind. Here a strange sight met his bewildered gaze. Groups of tiny folk in fantastic costumes were seated on the fantastic costumes were seated on the groups of the circular ditch, and on And besides it was winspered that in magnificent Tipperary men looked ask-ance at folk who stepped into the shoes of evicted tenants. And so he changed

the venue to the county Cork.

Several farms were vacant on the estate
of my Lord Muffington. The agent, Mr. rancis Fareley, lived in a heantiful man sion overlooking a picturesque reach of the river Lee. With the position of land agent he combined the lucrative tada agent he combined the incrative calling of butter merchant, and of course the tenantry on the Muffington estate, together with their relatives on adjacent properties, were all clients of Fareley Brothers. In fact it was quite a common arrangement with some of the tenants to secure advances to meet the rent in autumn. This money was advanced by intumn. This money was advanced by he "butter office" and afterwards duly said into the estate office; both being under one roof.

Of course the firm charged usurious in terest, and when the butter was sent on in spring and summer a double profit was reaped by the ingenious arrangement. If my Lord Mufflington was aware of the state of things it is perfectly certain that, until the Land Lesgue cast its shadow over the land, he never interfered. Franover the land, henever interfered. Francis Fareley, the land agent, was waiting in his luxurious drawing room for the new applicant for the farm of the Desmonds. The latter family had suff-red heavily during the famine years, and by the frieadly (?) offices of the "butter office" were saved from the fate that overtook thousands of others. But the relief was of a downtyl shows. But the relief was of a doubtful character, and now the last surviving member of the family, a young and graceful girl, was under notice of eviction. The bargain was seen struck and though Fareley did not altogether relish the independent attitude of the new tenant, yet a substantial fine and a small increase in the rent reconciled him to Corrigan. The latter stood up to depart. "I suppose I'm But the relief was of a doubtful character, reconciled him to Corrigan. The latter stood up to depart. "I suppose I'm quite done now, Mr. Fareley," he said. "Yee! yes!" said the land agent, locking keenly at the other. "If you are done, I'm dote." Then he touched a bell, and, a powdered footman appearing, he said: "James, kindly show Mr. Corrigan the stables!" And Corrigan inspected the wonderful stables, with their wealth of mahogany and brass fittings, and, hesaides, got a delicate hint or two from mahogany and brass fittings, and besides, got a delicate hint or two from



the pompous flunkey. Certain it is that on returning to the city the new tenant sought the confidential manager of Fareley Brothers and gave him a check for £100, receiving in return two £50 Bank of Ireland notes, which were put into a stout envelope and addressed to Francis Fareley, Esq.

And now to take possession of his own!
A farm in the old land! How often
when toiling in the torrid heat of summer, or the Arctic winter of a foreign
land, did his fancy roam back to recollections of his own early days in an Irish
homestead. How he sighted for the odor
of the hawthorn blossoms in May and the
scent of the naw-mown hay in July scent of the new-mown hay in July How he recalled the breezy days when he coursed hares on upland moors; or perhaps, his memory strayed to the Sunday evening dance at the crossroads.

Now it was going to be all real again his mind was not quite at ease as to the justice of his proceeding. Who was this Miss Desmond that the sub-agent told him of? If he gained a home, did not she lose one? And, perhaps, after all, one to which she was deeply attached. But, then, if he did not take the farm someone else undoubtedly would. It was all most looked on as a matter of course, and a a few weeks he would be as popular with his neighbors as any Desmond of them all. Ave! indeed! Tom Corr gan, you are right! There was no mili-tant popu'ar organization in Ireland then to safeguard the rights of oppressed ten ants. The grabber stalked through the land, and there were none to say him

mond farm was called, arrived at the village inn on a fine midsummer evening twilight were gradually sinking behind belt of low hills that half encircled the village in the distance. Corrigan secure a bedroom and then lounged into the bar, where a rustic Hebe was engaged in playful badinage with a bulbous-nosed exciseman and a raw sub-inspector of police. A casual remark led to a general conversation. Then there were brandies and sodas, and finally a game of cards in the little snuggery behind the bar.

It was far advanced in the night when the convival party rose, and Corrigan's brain was heated by his unwonted consumption of strong drink. Then he sud y recalled the curious coincidence on that day exactly ten years be fore he had left the home of his father in Tipperary, and a strange fancy took possession of him. He resolved to go out an gaze upon his new possession in moon light, before he retired for the night Lismoore was situated about half a mile from the village, and a pretty winding road would take him right to the farm.

The stillness and beauty of the nigh awoke no responsive echo in his soul Like a very miser, he wanted to gaze and gloat on his dominion. On one of the elds of the farm, close to the high road stood a "fairy fort," or strong circular rath, popularly supposed to be the home of the "dhaoine sighe," or good people. The entrance to the rath faced the road. and the circular fence was thickly over grown with thorn and gorse. As Corri gan approached he noticed, with aston shment, that the interior of the fort wa brilliantly lighted up, while sad, sweet strains of unearthly music floated on the

still night air!
Thoughts of all the old world fairy stories that he had listened to when a boy came rushing to his memory; but ther again he reflected that it was bonfire night, and that possibly the strange light was some belated celebration on the eve of good St. John. He was not naturally superstitions, and the materialistic spirit of the States had taught him to laugh a hings supernatural as old women's story tales!

Consequently it was with a light heart that he climed the roadside fence and presented himself at the entrance to the the green sward in the centre several more were merrily footing it to invisible music! While he was looking on in music! amazement he was suddenly accosted by a villainously ugly little man, who re-moved a tiny cocked hat and bowed low. "What! Tom Corrigan, the new tenant "What! Tom Corrigan, the new fenant of Lismore, and so you have dared to intrude on our reveis! Not satisfied with grabbing the orphan's farm, you must needs insult by your presence this merry gathering! Know you not the penalty of this audacious intrusion! But we will take you before our glorious Queen Cliona, who has delived to leave her apphantal. who has deigned to leave her enchante. who has deigned to leave her enchanted home of Carrigliona, in order that she may grace our reveis to night. Come!?, and touching the green side of the rath with a white wand an opening suddenly appeared, to which the little man led the now unresisting intruder! Tom Corrigan was amazed and confounded, and it must e confessed that while his heart misgave

be confessed that while his heart missave him, he managed to preserve a bold front, and appeared calm and unruffled before the judgment seat of the fairy queen.

Seated on a throne of gold, on an elevated dais at the end of a gorgeous and brilliantly-lighted hall, the fairy queen did not strike him as being a formidable person. She looked on him with a noble, and, as he thought, pitying smile, and andibly sighed when the ugly little man recounted the offences of which the recounted the offences of which the mortal was guilty. "And so you have taken the orphan's farm, Tom Corrigan?" she said. "For shame! For years you have toiled in America, and now your hard-won earnings are invested in an enterprise calculated to give grievous pain to a helpless girl. Ba a man, and think a helpless girl. Be a man, and think of it. Go to her in the morning

and tell her you will give it up."

Corrigan at length found his tongue.
He protested that if he did so somebody

the protested that if he did so somebody would retake it at once; and, besides, how could a young girl manage a farm? The fairy queen souled again.

"Nathless! you may be right. Somebody, as you say, will, no doubt, do as you have done; but that does not exculpate you. Now mark my words! The Deemonds have been here for three hundred years. Mr. lives on high there have. dred years. My liege subjects here found them good and kindly neighbors, and they will not take kindly to newcomers. So, be

Here the ugly little man interposed. May it please, my queen. You are too enient with this mortal. To-night he boasted in his cups that will he will leve our fort to the ground, and plant corn on

"Ah!" said the fairy queen, with a gentle smile, "when the wine is in the wit is out. That passes methinks for a mortal adage. I pray thee let this poor

deluded man depart in peace. He will do what is right." And then she rose, and intimated that

hall was speedily filled with gay cavaliers and winsome ladies, and Tom Corrigan, ever shadowed by the detestable little man, mingled freely in the scene. Oace the fairy queen, in passing, whispered in his ear, "Oh! mortal, neither dance with hor drink anght from the hands of your nor drink aught from the hands of your nosts to-night. If you do, you are

The warning was heeded, and neither the seductive smiles of the beautiful ladies, nor the rosy wine, offered in golden goblets by the ugly mannikin, could tempt the wary Irish-American. But all things toust have an ead, and the little man in-timated that as the hour of cock crow was at an end, he would guide Corrigan to the entrance of the fort. Very reluct-antly the latter left the fairy mansion, ollowed as he fondly thought by the ad-niring glances of the queen, and when he ound himself in a dark and gloomy pas age he began to suspect treachery on the part of his guide. And this suspicion was quickly verified, for at a turning in the corridor the little man stepped quickly aside, and the next moment the new tenant of Lismoore fell headlong down a steep precipice, leging consciousness as he teep precipice, losing consciousness as he

When Tom Corrigan awoke ying recumbent at the bottom of the dry most that circled the fort. The warm beams of the risen sun were streaming through the greenery of the hedgegrows The bright bells of the lasmore needed above his head. Farry, himy, gossame, webs hung pendant from bush and tree; and the lark sang loudly in a cloudless heaven. Was it all a horrible dream, the result of his last night's potations? Very possibly; but it was a dream that left ar unpleasant impression behind it. He arose slowly, and carefully shook the dew-drops from his clothes.

Standing at the entrance to the fort, he could see the blue smoke curling up from the old farm house of the Desmonds. He would go there and see for himself what manner of woman this interesting

orphan was.

Eily Desmond was standing at the open kitchen door of her ancestral home; and surely the June sun never greeted a prettier type of the Irish colleen. Of medium height and faultiess build, a wealth of brown curls crowning a shapel head; and if, at times, a slight suspicion of archness played about the corners of ner honest gray eyes; yet this morning the bonny face seemed sad indeed. For in a few days she should bid good by for ever to the home of her childhood. The Irish-American raised his hat— "Miss Desmond, I presume?" In after years Tom Corrigan could never clearly

tell how it came about, but he had a ver vivid recollection of the wrathful counter ance of the old housekeeper, when the young mistress of Lismore asked him to stay to breakfast, and afterwards the vil lage quid nuncs were furnished with brave food for gossip when they beheld the stranger in the family pew of the Desmonds. During the progress of divine service the hardened man of the world was touched at the simple piety and faith of the congregation, and a really powerful sermon, a portion of which was delivered in Gaslic, seemed to have special reference to his own barrenness of soul. He left the church with the words of the good priest ringing in his ears, and from that moment he was a changed man. Memories of the dead days when he lisped his prayers at a devoted mother's knees came back to him now. He told Miss Desmond he should not enter into possession of the farm. Yet he lingered round the village, and to the unconcealed dis-gust of the old housekeeper at the farm, he seemed daily to grow in the favor of the gentle Eily Dasmond. And when at length he put it to the test, she bade him stay, and so he entered at last into pos session of Lismore as a husband of the last of the "ould race." Soon his shrewd management brought smiling prosperity to the old farm, and he was speedily looked upon as the local embodiment and exponent of a new school of thought among Irish farmers. Frank Fareley re-sented his manly bearing and independ-ence in the rent office, and through his example and teaching the slavish whine of "your banar" and the defing of the caubeens became less frequent than of caubeens became less frequent than of old. When a blow was to be struck for the old country, and men with square-teed boots was much in evidence, he was the trusted head centre of his district, and in later times when new men and other methods appeared upon the scene—when Davitt unfurled the banner of the Land League on the slopes of North Cork—the successors of Frank Fareley had bitter reasons to curse the day when a returned Irish-American was accepted as tenant of Lismore.—The Irish People.

AN EFFECTIVE EXPOSURE.

Sacred Heart Review. The number of Protestant ministers, even among those that have enjoyed the best education, who can correctly state the dogmas and teachings of the Catholic Church is, as the Review has frequently had occasion to remark, very few. Indeed, if we except our own valued contributor, the Rev. Mr. Sarbuck, with possibly one or two more, we do not know of any other Protestant divine whose knowledge and studies enable him to do so; and very often such ministers make the mos ridiculous blunders when they essay to define Catholic truth and teaching. In the current issue of the Outlook, for instance, the Rev. S. D. McCounell, a worthy Episcopalian, undertaking to state the Catholic belief regarding the inspiration of Holy Writ, says: "The Catholic Church has no doctrine of inspiration. It has the fact. But it has never defined the fact or elevated it into a dogma." The New York Sun very strikingly and effectively punctured that stupid assertion by printing it and then subjoining the following extract from the formula of faith which Cardinal Vaughan recently requested

Dr. Mivart to sign : "In accordance with the Holy Counsels of Trent and of the Vatican, I receive all the books of the old and New Testament will all their parts set forth in the Fourth Session of the Council of Trent and contained in the ancient Latin edition of the Vulgate, as sacred and canonical, and I firmly believe and profess that the said Scriptures are sacred and canonical—not because, having been carefully composed by mere human industry, they were afterward approved by

the Church's authority, nor merely because they contain revelation with no admixture of they contain revelation with no admixture of error, but because, having been written by the inspiration of the Holy Ghost, they have God for their Author, and have been delivered as such to the Church herself. Whereupon, in all matters of faith or morals appertaining to the building up of Christian doctrine, I believe that to be the true sense of Holy Scripture which our Holy Mother the Church has held and now holds, to whom the judgement of the true sense and interpretation of the Holy Scripture belongs."

MOTHER'S THANKSGIVING.

"Don't tell me mother's dead, don't! ried the Baby reeling back against the wall and covering his eyes with his hand. Toe day was Thanksgiving, the scene a New England farmhouse kitchen; the circumstances, the unexpected return of the big, blonde, eyed John, locally known as Baby Standish, from the West, whither, five years earlier, his brother's wife had sent him "to grow up with the country.

James Standish, the Baby's elder brother, had been wise in his gener-ation, when, at the time of his father's sudden death, he had promptly married Amanda Jones, a rich neighbor, thus saving from foreclosure the fatally mortgaged Standish estate. In marry ing James, however, the bride of for tune had by no means married his family. Retaining Pete, the second prother, to help work the farm on shares, and even extending continued hospitality to the Baby's sweetheart, Darcas, and adopted orphan, whose able domestic services were a good bargain at the cost only of board and clothes, Mrs. James Standish, Jr., had rigidly drawn the line at her mother in law, whose place she declared to be with her own daughter, Charlotte, mar-ried in Boston, and banished the Baby to the extreme West, as the most dis tant land of exile her limited geo graphical knowledge suggested.

In the early days of his absence Baby had written characteristically hopeful letters to his mother and Dorcas, promising great things when he "strike gold." But as his promises grew less definite and his optimistic spirit qualled before failure, his letters had been fewer and farther between, and finally ceased altogether and it was now more than four years since he had written or heard from home.

In the rushing life of the West the years had been winged; and no pos-sibility of change in the monotony of ths uneventful home life had suggested itself to his sanguine mind. But now. face to face with possible disillusion as his hasty glance about the family circle failed to discover his dear old mother, he cursed his folly for having planned a surprise which might turn the tables with unhappy effect.

The hour was noon, and the family vere just seating themselves about the Thanksgiving board. A big turkey ornamented one end of the table; sub stantial pies of pumpkin and mince the other, while centre dishes of vege ables, a glowing mound of cranberry jelly and two big pitchers of cider completed the festal promise of generous cheer. About the board were some strangers to him. Seated between the sharpvisaged Amanda and a buxom matron, who was evidently Mrs. Pete. were four little newcomers in high chairs. By the side of his sister Charlotte, Mrs. Samuel Benson, who looked stout and prosperous, sat a handsome boy of four or five years. James, at the end of the table, like Pete, at the side, looked prematurely aged and withered. At the foot sat Dorcas, pale, slender, but still pretty young woman, whose sad face was suddenly glorified as she met the Baby's eyes. She recognized him the Baby's eyes. She recognized him at once, yet she could not speak his name, for the sudden beating of her hears. But even as he kissed her the Baby's lips trembled, and the simultaneous family recognition and greeting evoked no responsive smile from him, for the absence of the dear old face he had looked for even before Dorcas' chilled his heart.

"Dm't tell me mother's dead. don't!" he repeated. "Of course, I might have expected it, in all these years: but I never did, not once! No news seemed good news, and I always thought of you just as I'd left you— mother and Dorcas and all! I ought to have written, but was always waiting to fulfil my promise to succeed; and the years are winged when one is pursuing wealth. Don't tell me that dear

old mother is dead, don't! Nobody did tell him that his mother was dead. The deepest of silence had fallen upon the room. Even the children held their breaths, feeling the embarrassed constraint of their elders. It was Direas' soft voice that broke the

"No, your mother is not dead," she said. "She is only—in the county poor house!" The Baby's hand fell from his eyes.

Then, for the first time, the family fully recognized the evolution of the family infant. His tall, well set up, figure straightened; his blue eyes flashed; his eyebrows lowered over them in fierce scowl. Yet his voice was low, ominously low, as he "What?" he cried. "Mother in

the poerhouse, and you, her children, here?" He indicated the well laden table with one comprehensive wave of the hand. "James, Peter, Charlotte her sons, her daughter, answer me. Your mother in the poorhouse on this Thank-giving Day? James Standish stammered incoher-

ently and Pete shifted his eyes. wife suddenly turned and boxed the ears of the child beside her. The prosperous Charlotte coughed protestingly and turned her attention to the cider. Only the moneyed Amanda accepted

"she's your mother, too, isn't she? What right have you to walk in with your airs and call the others to account after deserting her yourself for five long years?'

MARCH 24, 1900

"Deserting her !" cried the Baby, 'I was working for her, I tell you, But repeated disappointments and reverses -

James and Charlotte revived. They glanced at each other with an I-told. you so look of gratified relief, and proseeded to reassert themselves with their original air of superiority. How foolsh they had been to be misled by their brother's presperous appearance. As if the Baby could ever turn out anything but the direst failure. It would be strange, indeed, if in five years of fort he could not earn a good suit to his back, but his clothes were evidenty all. He had frankly confessed to ly all. He had frankly contact one disappointment. Perhaps he had come back in hope of eating the bread of idlaness among them. He would find idleness among them. He would find himself mistaken. They even hesitated as to the wisdom of asking him to dinner. A precedent was a dangerous thing to establish under the cumstances. James tilted back in his chair and slipped his hands in his pockets with an air of nonchalent patronage.

"It's all right, Baby," he said. 'Nothing to make a row over, Mother's as snug as can be, and as Amanda here says, it wouldn't be for you to find fault if she wasn't. You'd in equal right to provide for her, hadn't you? But as it is, it's all fallen on Pete and me."

"My husband simply wouldn't hear of a mother-in-law in the house," interrupted Charlotte, hastily ex-plaining her conspicuous absence from the list of filial providers. " And as for money, we're scrimpted to the last cent paying up the mortgage on our new house on the hill. As Samuel said when the minister re for a raise of salary, 'It's as much as a man of position can do in these hard times to keep a case of wine in his own cellar "No, Sam Benson, wouldn't do

nuthin' for her," agreed James ; " an'

Amanda, who's got ev'rything in her own name, you know, she set down her foot and said she wouldn't have an old chi d as well as a young one to nuss, for mother got ailin' an' feeble. Pete, he did take on a bit an' try to keep her with us, but he'd married Mrs. Pete here, Matilda Davis that was, an' two families of children was makin' us short of room, so one day I jest lifted mother into the wagon an' drove her over to the poorhouse, where, being one of the directors, I got her in as easy an' snug as can be, She's got a room to herself an' half a dezen other old ladies to gossip with, an' Pete goes over ev'ry Sunday her, an' she's never sick but I drive right over to see if she's dyin', my own self; an' as for that young fool Dorcas there, she's had a dollar a week from us ever since she was eighteen. and ev'ry blessed month she's handed over two of 'em to mother, so she's in no need of money to burn for extry tea and fol lols an' sech. Mother ain't the wust off in the world, by a long shot, no, siree; and even if she was you're not the one to cast it up to us. She's as much your mother as ourn, that's plain, an' we've done well enough by her, while she'd have starved out in the fields for all you cared these five long years.

"I made the natural mistake of trusting her elder children to prov for her until her youngest was able to do his part, as he now is," emphasized the Baby with stern significance. "Look here, boys, mother's going to eat her Thanksgiving dinner with her children this day or you'll one and all regret it to the end of your lives. Amanda, you're mistress here, I believe. Put this dinner back on the stove and keep it hot until I drive back with mother. James, you come along to the poorhouse with the red tape You and Pete harness up while I have a word with Dorcas. Go on, I say! Don't be afraid I won't make it worth your while. I haven't

come home a beggar.' Had the Baby come back rich? His mysterious hints and sudden assumpion of authority seemed to transfigure the farm kitchen with a sudden glamor of golden possibilities. The bewildered James went meekly out to the harness. ing, while his politic wife, hesitating between indefinite hopes and cautious doubts, protestingly removed the dishes. The superior Charlotte sat dishes. back in her chair with an air of gracious tolerance. The hungry children. disapproving the removal of the temptdinner, set up a simultaneous howl of disappointment which inspired the energetic Mrs. Pete to shake them all with impartial vigor. Meanwhile the Baby had drawn Dorcas aside and was bringing happy blushes to the

cheeks by his gallant whispers. It was almost an hour later when the wagon returned to the door, and the Baby's mother, with joyfully-tearful face and trembling form, descended. Oh, how good it seemed to her to re turn to the dear old farmhouse! Oh. f her children would only not drive her forth again till her eyes should close forever! Her snow white head bowed under its thorny crown of years and sorrow, her streaming eyes, her chastened old face were a pathetic sight as she kissed her children with deathless mother-love, and meekly thanked them for the happiness of her Thanksgiving home c ming. dinner was served her tollworn bands trembled against the table as she bowed her head in fervent thanks to Him who had remembered her loneliness and delivered her from the desolate house of Only the moneyed Amanda accepted bondage. The slow tears of ago coursed singly down her wrinkled face '' Oh, as to that," she snapped, as she looked eagerly about her at every familiar corner of the farm hitchen; at the dishes she had treasured since her bridal days; at the faces of her sons and daughter; at the little grandchildren toward whom her old heart yearned; and, lastly and the derivers of the Baby's flushed and Dar most tenderly, at the Baby's flushed young face, which seemed to shrine e happy secret. How he laughed joked with his mother
Dorcas; how he teased
children; how he twitted
dignified Charlotte; how he flattwitted tered Amanda and flirted with Matilda; how he told stories of Western adventure and enterprise until his brothers, the wo forgetting their resentment, hung what the spellbound on the Baby's words! Fin. me ago ally, when even the big pies were de-molished and his mother laid down her knife and fork and sat back with a dollars' sigh of thankful content, the Baby rose, and, lifting a glass of sparkling cider, motioned his brothers to follow

A Thanksgiving toast," he said ; it to yo "Here's to mother, boys, the mother two who bore us; the mother who rejoiced late, fo with us in health and nursed us tenderly in sickness; who toiled for us by day and watched by our beds at night.
and loved and prayed for us always! Here's asking her forgiveness for the here's begging her to accept the past: here's begging her to accept the best that love can give her in the pres shall d ent; here's praying that the Lord may leave her here for many a long year yet to enjoy the peace and happiness before 'Amen," agreed Peter audibly;

while James drowned a grunt in glass, and divers coughs and sniffs ated to waking feminine emotion. Doreas was weeping visibly, yet not unhappily. The poor old guest of bonor sat in sobbing silence. Her sud-den happiness after her long desolation was almost too much for her. All the cruel past was forgiven and forgotten. She realized only that the Lord was merciful to her and let her live to hear her children call her blessed !

"And now," went on the Baby revently, "thanksgiving to God for a erently, "than Mother will take away with her a pleasant memory of her last Thanksgiving among you. Yes, I mean it, her very last; so make the most of her while you have her. I shall want the wagon around again, James, within twenty minutes; and 0, by the way, this time there will be an extra passenger! Say good-bye to Dorcas, as well as to mother, good people, for she is going back to the ing p with mother and me-as my

Nobody broke the surprised silence. Not even Amanda was capable of speech. The Baby's announcement light had petrified his hearers. There was lishm a retributive sternness in his voice for perha which his pleasantry during dinner had not prepared them. Now they realized that he had been playing a Order part for his mother's benefit. As he had said, he wanted her last Thanks giving at home to be a pleasant mem-

ory. "There's more to be said," he went on, resolutely, "but perhaps the less said the better. You think I haven't done right boys, and I know that you haven't; but the mother here who sits in judgment forgives us all alike, and | pries happily it is in my power to atone materially for whatever wrong I have seemed to do in the past.' He took from his pocket a large wal-

let crowded with bills, and counted

"Here," he said, "is a Thanksgiving peace offering in the shape of a ticu hundred apiece all round, children in- in the cluded, making the sum total \$1,000 a fair enough figure, I think, to be he he considered payment in full of my part the of the maternal expenses up to date. My future responsibility extends exclusively to the support of our mother and Dorcas. Let it be clearly under stood, please, that all family claim upon me ends here and now, finally

and forever !" There was a general deprecating, resentful, vet resistless acceptance of the precious bills as the Baby's surprised family and awaited further re-

velations in awed stlence, "To-night," exulted the Baby, "I shall take my mother and Doress to Boston, to hang out as long as they like at the biggest, hands mest swellest caravansary in the shape of a hotel that's to be had for Western money. To morrow I'll present them with a little \$5,000 check between them, to lay out in the highest toned shops for fixings, bridal and otherwise, to be found in the city of Boston; and as soon as Dorcas is smartened up a bit she and I will be married and take mother West to share our honeymoon for the rest of her days. By the way, perhaps it will interest you to see what ome folks think of the prospects before her !

With a jubilant twinkle of vengeance in his eyes, he pulled from his breast some cuttings from the press and passed them to his brothers. The glaring headlines fairly blinded the The incredulous Standish eyes. The Baby a great mine owner? The family good for nothing a man of millions? Even the \$1000 on the table could scarcely convince them.

John Standish strikes gold. The Baby Mine proves a bonanza. And another: "The John Standish Mining Com-

pany capital five million. The Baby promises to be the richest mine in Cali-

Yes, boys," said the Baby, looking ruthlessly into the eyes of his gasping brothers "it's all true, and what's better still, it's all for mother—the good and loving mother whose child-ren grudged her in her old age a corner in the home in which she bore them, and drove her out to live and die on the bitter crust of poorhouse

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"A Thanksgiving toast," he said "Here's to mother, boys, the mother who bore us; the mother who rejoiced with us in health and nursed us ten derly in sickness; who toiled for us by and watched by our beds at night loved and prayed for us always Here's asking her forgiveness for the past: here's begging her to accept the best that love can give her in the present; here's praying that the Lord may leave her here for many a long year yet to enjoy the peace and happiness before

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He took from his pocket a large wallet crowded with bills, and counted

them out one by one.
"Here," he said, "is a Thanksgiving peace offering in the shape of a My future responsibility extends exclusively to the support of our mother and Dorcas. Let it be clearly under stood, please, that all family claim me ends here and now, finally

and forever !" There was a general deprecating, resentful, yet resistless acceptance o precious bills as the Baby's surprised family and awaited further re-

velations in awed stlence, "To-night," exulted the Baby, "I shall take my mother and Doreas to Boston, to hang out as long as they like at the biggest, handsemest swellest caravansary in the shape of a hotel that's to be had for Western money. To morrow I'll present them with a little \$5,000 check between them, to lay out in the highest toned shops for fixings, bridal and otherwise, to be found in the city of Boston; and as soon as Dorcas is smartened up a and I will be married and take mother West to share our honeymoon for the rest of her days. By the way, perhaps it will interest you to see what some folks think of the prospects be-

With a jubilant twinkle of vengeance in his eyes, he pulled from his breast some cuttings from the press and passed them to his brothers. The glaring headlines fairly blinded the The incredulous Standish eyes. The Baby a great mine owner? The family good for nothing a man of millions Even the \$1000 on the table could scarcely convince them.
"John Standish strikes gold. The

Baby Mine proves a bonanza.

And another: pany capital five million. The Baby promises to be the richest mine in Cali-

Yes, boys," said the Baby, looking ruthlessly into the eyes of his gasping brothers "it's all true, and what's better still, it's all for mother—the good and loving mother whose child-ren grudged her in her old age a corner in the home in which she bore them, and drove her out to live and die on the bitter crust of poorhouse

Then, utterly ignoring his mother's

will cover all deficiencies," he laughed, disregarding their pleas for time to prepare for departure. "No time to lose, mother! Say goodby and jump in," he added, as Pete drove the wagon up to the door.
"Good-by, children," sobbed his

mother obediently, kissing and embracing them all around as clingingly as if they had been the best children in the world. "And don't you mind what the Baby says about never seein' me again. He'll have you all out West as soon's ever you want to come; an's for that \$5,000 check, a hundred dollars'il make me grand as a queen for the whole rest of my life, an' when Dorcas has bought what she wants you'll jest get all that's left over, for I know that she an Baby'll let me send

it to you, with mother's love!"
It went hard for the Baby to capitu late, for the sternness of manhood was aroused in him, and he knew that his anger was justified; but with his mother's tears on one side and Dorcas pleading eyes on the other he could not be obdurate.

"Dear old mother," he said, "you shall do as you wish with your own money. I can refuse you nothing in exchange for your Thanksgiving bless-

The mother's hands were lifted to

ward heaven. "God bless my good son," she sobbed, "and all my good children, for givin' their poor eld mother such a happy Thanksgiving."- Minnie Gilmore, in Boston Post.

HERO OF THIRTEEN FEVER EPIDEMICS.

Death ends the Remarkable Career of

"Good old Father Daffo is dead." Such was the sad news that went forth from Selma, Ala, the other day. Rev. James Duffo, S. J.—that was his full name—but "good old Father Duffo" was what the people of Lousiana loved to call him—and he deserved the title.

For more than fifty years he laborated that State, and by his simple, unostentatious manner, gentle charity and noble deeds, won for himself an abiding-place in the hearts of the people.

No priest in New Orleans was known than Father Duffo. He was one of the pioneer founders of the Jesuit parish as it exists to day and of the order in Lousiana after its estab lishment in the early '40's. To him, perhaps, more than to all others, with the exception of the venerable Father Curioz, who still survives, the Jesuit Order in Louisiana is still indebted for magnificent foundation which paved the way for future usefulness and continued growth during a pariod of upwards of fifty years.

It was Father Daffo who said the first Mass that was ever celebrated in the Jesuits' church; Father Duffo who officiated at more marriages, baptisms, firstCommunions and funerals than any priest of these many years; Father Duffs was ever in the confessional listening to the spiritual trials and sorrows of others, resdy and anxious to pour the balm of comfort and utter the sacred words of pardon for transgres sions. Among the ancient Creole fam liles especially Father Duffo was par-ticularly beloved; he was with them hundred aplece all round, children in- in their palmiest days, he was their friend when reverses and trials came ablated apiece an action of the sum total \$1,000:

a fair enough figure, I think, to be considered payment in full of my part of the maternal expenses up to date.

My fully reasonsibility extends exthe old and faithful Father and friend will come as a personal loss to hundreds

> For fifty-nine years Father Daffo was a member of the Society of Jesus, and for fifty of these years he was a consc-crated priest. This is indeed, a long time, but when it is told that fifty of these years were spent in Louisiana and forty-eight in New Orleans alone, that is a history in itself of deepest significance to all who stop to mark the progress of that community for half a century.

BORN NEAR LOURDES.

Father Daffe was born near Lourdes in the department of the Hautes Pyre nees, France, November 18, 1826. He was reared in an atmosphere of religion by a good and plous mother, and he early manifested a desire to embrace a re-ligious life. He began his studies at S. Pe, near Lourdes. He subsequentlv spent three years at Tarbes, and on November 23, 1841, he went to Toulouse to enter the Jesuit novitate at In 1843 he went to Uvale that place. In 1843 he went to Uvais, near Le Puy, and remained four years in the Jesuit theological seminary there. It was then that he heard of the great necessity, nay, the pressing demand, for missionary priests to min ister to the wants of the Catholic faith ful in America, and he volunteered to leave home and country to labor in the new field. In 1847 he arrived at Spring Hill College, Mobile, and on February 6, 1848, he was raised to the dignity of the priesthood by the saintly Bishop Portier, of Mobile. From Mobile his superiors sent him to the college of the Lasuits at Grand Coteau. ful in America, and he volunteered to college of the Jesuits at Grand Coteau. He spent one year in Grand Coteau, and went thence to Baton Rouge, where he remained until his assign-

ment to New Orleans six months later.

It was then that Father Duffe's real life work began. There were only three Jesuit Fathers in New O leans in those days — the Rev. Father Jourdan, deceased; the venerable poor condemned criminals to the scaffold in that ancient prison yard; many eighty-fourth year, is still an active a last watch did he keep with them,

and Dircas' feminine protests against just chronicled. In all the earnest such high handed measures, he hurried both into their outdoor wraps.

"That five thousand dollar check pinned for the education and spiritual advancement of the people Father Daffa and Father Jourdan were at his side encouraging and assisting, and the grand old man whose tall, erect figure is seen every day going up to the altar of the Jesuit church or down the aisle to the holy confessianal often reverts to those early days and what a tower of strength Father Daffe was in every difficulty and every trial that beset the infant congregation.

IN THE EPIDEMICS.

It was in 1853, that year that presents the saddest page in the records of New Orleans, that Father Duffo showed the material of which he was made. Out of a population of 50,000 souls some 15 000 were swept away in a few weeks by the fearful epidemic that ravaged the city. Dr. Stone cal-culated that one-third of the population was swept away and more than half the remainder was stricken with the disease. There were not Catholic priests enough in New Orleans to minister to the sick and dying, as nearly all of those that were in New Orleans were down with the plague. St. Michael's and St. John's Churches did not exist in those days, and the priests of St. Patrick's, St. Mary's, St. Locarb's and St. Theory's St. Joseph's and St. Theresa's were all

own with the fever.
Father Curioz and Father Jourdan were stricken, and the mission of vis iting the sick devolved upon Father Duffo alone. It was then that he be came the true Christian hero. His fig ure could be seen everywhere, in th mansions of the rich, in the hovels of the poor, comforting the sick and destitute, whispering words of hope and consolation to the dying and burying the dead. For six weeks he ministered alone to the sick of the city, from Feli-city street to Esplanade. Night and city street to Esplanade. Night and is to be folday he was at the post of duty, eating Church? when he could and sleeping when the opportunity offered on a small cot at of the Jesuits' hall, where When the clouds of sorrow that hovered for five months over the city passed away, the records of New Or-leans held no brighter name than that of Father Duffo.

NURSED BISHOP ELDER

In 1854 he went to minister to the people of Natchitoches in the affliction that came to them, and again in '55, '58 amd '67 Father Duffo was at the bedside of the sick and dying in New Orleans risking his life that others might be saved. In 1873 he went to the plague striken people of Shreveport, where five priests had died. The last gas Father Levezuet, who went from Natchitoches to administer to the sick of Shreveport. The next day he was taken ill. Father Daffo arrived just in time to administer the last sacaments, the young priest expiring in his arms. Shreveport was afflicted for a long time, out Father Duffo remained with the people to the end.

In 1878 he went to Vicksburg to minister to the people there, after the venerable Bishop E der (now Archbis hop of Cincinnati) was stricken. He nursed Archbishop Elder back to health and restored him to his people of the Diocese of Natchez Again, in 1888, Father Duffo, though advanced in years, volunteered to go to the stricken would present a glorious record. But arts and sciences and the true intellectual life the young men of the South an humble dependent companion, efflicted, he was a father to the poor, he preached fearlessly the word of God and in all things maintained a firm and consistent attitude that won for him the respect and confidence of even dissenters from his faith.

From 1889 to 1891 Father Daffo was stationed in Rayne, La., where hadid marvelous work in missionary fields. In 1891, early in November, he was sent back to New Orleans, and on the 23rd of that month he celebrated the fifteenth auniversary of his entrance into the Jesuit Order.

Amongst the telegrams of congratulation received that day was one from Cardinal Gibbons, who spent his early youth in New Orleans. Father Daffo had been the spiritual adviser of this youth, who was destined to exert such an influence for good in the Catholic Church in America and receive such honors as had never yet come to an American prelate. It was Father Duffs who advised Cardinal Gibbons to study for the ministry, and af-fectionate ties bound the great churchman of later years and the old

Two years ago, in November, 1897 Father Daffo celebrated the fiftieth anniversary of his ordination—a day that comes to few priests, especially Jesuits, by reason of the long years of make before receiving the crowning biessing of their efforts

Shortly after the jubilee Father Daffo was sent to Selma, Ala, to assist

in the work of the Jesuits there. Father Duffo was for thirty years chaplain of the old parish prison in New Orleans. Many a time was his ember of the order in New Orleans, and his voice whispering of hope

and the beloved priest whose death is in God and prayer for forgiveness was the last that echoed in many ears as he stood with uplifted hands holding the crucifix, the emblem of salvation. Father Daffo's experience led him to publish a work entitled "The Mercy of Those Who Are Executed."

Like the great St. Ignatius, whose disciple he was, Father Daffo was resdy for all things that were the will of his Master. Of the mighty order of Loyola he was no ordinary member, and in ages to come, when the young apostles of the Society of Jesus will re-view the annals of their order, the pages will contain no more illustrious or revered name than that sainted Father Daffo. -- Philadelphia Catholic Standard and Times.

THE CHRISTIAN WOMAN OF THE HOME AND THE NEW WOMAN.

The Rev. Thomas J. Butler to the Alumnae of Mt. St. Joseph's Academy, Allston Heights, Brighton, Mass.

Beauty is vain: the woman that feareth the Lord, she shall be praised. (Prov. 31-

" MY DEARLY BELOVED FRIENDS :-Invited to say a few words to the alumn a of this school, on this the occasion of their annual reunion, what more appropriate topic could I choose, than the subject-the good Catholic woman, what she is at home, and what she is when abroad? The consideratied of this subject ought to be especi ally useful to us on this occasion. ought to be interesting to us, as graduates of one of our Catholic higher grade of schools. Where shall we look for the best examples of Catholic womanhood, if not first of all to the graduates of our best Catholic schools? Where may we expect to find the most sweet and delicate flowers of womanly virtue, if not among those women who have been so favored as to enjoy the best training of mind and heart is to be found in the bosom of our holy

"To day, on this occasion, it is peculiarly proper to dwell on this sub-ject, however briefly ; for one of the purposes of your reunion here to day, is to rekindle in your hearts in some measure, those holy thoughts and noble aspirations, which were instilled so carefully while you lived in this

house. "This day of your reunion, it appears to me, ought to be very dear to each of you; an occasion to be anticipated with pleasure; to be remembered with gratitude and love. A maiden going forth from her mother's house to become the mistress of her own new home, and to cast her lot with him who will be the partner of her future joys and sorrows, will very naturally shed abundant tears as she leaves the parental household and turns her back forever on her childhood's happy home But that which gives her strength to break away and softens the anguish of e parting, all have the pleasure of times to see her parents—neter times to see her parents—neter another, and of renewing the acquaint-bance of the once familiar scenes. So it is with you. To-day you have the privilege of returning to these halls that once were yours. You have come back to see your dear mother, your Alma Mater; you have come not as welcome friends, but as dearly beloved children of the house, and for the time, you are once more the children of the school.

"We have heard a great deal of the school.
"We have heard a great deal of the school.
"We have also we have als the parting, is the thought that she

people of Jacksonville, Fig. This was been led to believe that the twentieth the thirteenth epidemic that the noble century was about to usher before our the thirteenth epidemic that the noble priest had braved, and, if it were only for this work of love and mercy, the fifty years of his noble priesthood pass the best ideals of the past. This the priesthood give color to the past to usher before our wondering eyes, some form of feminine for this work of love and mercy, the creation that would undoubtedly surfifty years of his noble priesthood pass the best ideals of the past. This new woman of the coming century is he did more: he taught the little ones to be free from all the weaknesses and of Christ the paths of righteousness, he shortcomings that were characteristic instructed in Christian morals and the of the old woman, and men were about to discover that woman was no longer for half a century, he comforted the a highly intellectual, self sufficient, independent creature quite capable of doing all that men themselves might aspire to. We have heard continual-ly of women's rights and women's wrongs. We have seen the advanced woman standing at the polls and even casting her vote. We have heard of women aspiring to be elected govern ors of States; we have seen them stand by preference with the young men and ride on the front platform of the street cars; while for a time it looked as if they would adopt all the styles of cloth-

ing that had been peculiar to men.

"Her face, I imagine, will be handsome, but not bashful; her general will not be one of timidity and modesty, but rather bold and confident, quite equal to the task of looking any man square in the eye. In fact, so far as I can learn from the predictions of the wise, the new woman, the creation of the last fifty years, the society woman of the next fifty years is to be marked by her boldness in undertaking, by her independence and self-sufficiency and by her love of notoriety

and public display.
"But what about Catholic women? Will our best Catholic women, the graduates of our best Catholic schools, he women trained under the best Catholic influences, be recognized by the world as new women?
"I need not say that the Church of

God will not alter her ideal of the true woman. The pure, the dependent, the retiring woman, will still be praised by the Church, and the Church's children will continue to have these virtues instilled into their young minds. fashioned Bishops and priests of the Church will continue in the future as they have in the past, to look with strong disapproval upon any custom or fashion whose natural tendency is to make the daughters of the Church less modest, less difficient, less fond of re-

tirement and peaceful solitude. You, therefore, dear friends, have

an important duty in the world and it is to be hoped that your visit to day to your Alma Mater will strengthen you in your determination to fulfil duty with all perfection. The Church is looking to you and to others trained as you were, to stand before the world, as models of Catholic women. She is hoping and praying for you that you may not yield to the evil tendencies of the hour and follow the world of fash ion with its false notions of what is proper in woman. God does not change nor does human nature change, and by the immutable laws of God and na-ture, woman has certain duties and obligations that can never be re-nounced. Woman in the ordinary course of nature is designed for mother hood; a mother's relation to her hus band and her children, imposes duties that she may not shirk or transfer.

"Her throne is in her own home; there she shall receive all legitimate honor. Her strength is shown not when she stands alone, but when she stands beside her husband, supporting

him in his labors. "Go forth, then, young women, and be models to the world of purity, modesty, industry and retirement low not in the footsteps of those who were not trained as you were; who were not so blest as you in having ever before their eyes the example of the purest of creatures, the mother and maid. When you are in doubt as to what is proper, as to what is becoming to your station and to your sex, think of Mary. When the world allures you by its example, and you feel the enticing force of the blinded world around you, hurrying on in its mad pursui praise and notoriety, think of Mary in the company of St. Joseph and her Divine Child, and do that only that the example of Mary will suggest as proper

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and womanly .- Boston Pilot.

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illa.

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Lendon, Saturday, March 24, 1800. LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOERE RECERS,
London, Oat.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RE
CORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you success,
Believe me, to remain.
Yours faithfully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa,
Apost, Deleg. The Editor of THE CATHOLIC RECORD,

THE RECORD AND POLITICAL PARTIES.

The Toronto World, in commenting on an article which appeared in this journal on the 10th inst., spoke of the RECORD as being an organ of the Reform party. The RECORD has never harneseed itself to, and never has been, and never will become, subservient to any political party. It started as an independent Catholic journal, and be cause it has ever maintained its independent character, it enjoys the confidence, and, we venture to say, wields an influence amongst the Catholics of Ontario (as its subscription list attests) which as the subsidized organ of any Government it could never possess. For a free people will never be in fluenced by opinions expressed or advice tendered by a paper which may be called upon every week to cloak, or defend, the provident or even too zealous tie of the party politician.

Our opinions are our own, and in expressing them we are guided by what we conceive to be the true in treats of our people and the country at

THE PAPAL DELEGATE.

We learn from La Patrie that Mgr. Falconio, the Apostolic Delegate, officiated at St. Patrick's church, Montreal, on St. Patrick's day. The Irish population of that city and of the Dominion will highly appreciate this recognition of Irish nationality by His Excellency.

During his visit to the city His Excellency, accompanied by Mgr. other priests, visited a number of the Catholic institutions, among which were the Hospital of the Grey Nuns, the Nazareth convent of the blind, the community of the Deaf. Mutes, the Hotel-Dieu, St. Anthony's Academy, and Notre Dame Hospital. On Sunday His Excellency officiated at High Mass in St Patrick's, after which an address on behalf of the clergy of that church was presented him, being read by Rev. M Cailaghan in the absence of Father Quinlivan, who was suffering from an attack of pneumonia. In reply, His Excellency said :

" Nothing can afford the Holy Father more "Nothing can afford the Holy Father more pleasure, I can assure you, than to know that he has the love of the Irish people, and that he is by them recognized as the successor of Peter and the vicar of Jesus Christ. I am not at all surprised to find so much patriotism among you, for if there is a nation on the face of the earth who, notwithstanding tremendous trial, has remained faithful to our holy religion, it is Ireland, the home of martyrs and the island of saints. I may say I know the Irish race. I had the pleasure of spending the first years of my uninstry in their midst, and those days are days are well as the forgotten. Nothing affords me greater pleasure than to celebrate, after a lapse of thirteen years, the feast day of St. Patrick among the Irish people."

HELP FOR CATHOLIC PUPILS.

As announced in our last issue we begin this week the publication of notes on the selections for literature for the next High School Entrance Ex. amination. These notes are intended net only for the teacher, but as well, and perhaps chiefly, for the pupil. They should be of assistance not only to those who purpose writing on the entrance papers, but also for all plan for the preparation and intelli-

material assistance from the study of there notes as they appear in our pages. We feel certain, therefore, that Catholic parents throughout the Province will appreciate the kindness of Inspector White in preparing these notes and the enterprise of the CATH-OLIC RECORD in publishing them for the benefit of all Catholic pupils.

THOSE WHO ARE LOST.

There is one point of Catholic doc rine that some Protestant ministers seem unable or unwilling to understand. It is a common occurrence to see American and Canadian preachers stand up and solemnly charge all Catholics with being compelled to be lieve that men like Longfellow, Lincoln, Livingstone, John A. Macdonald and Alex. Mackenzie are all burning in hell. In a polemical letter written a few years ago, the present paster of Strathroy stated the Catholic doctrine on this question in language as plain as the light of day. It would be adadvisable for those ministers who have hazy notions on this point, to cut out the following paragraph and keep it for future reference:

The Catholic Church never The Catholic Church never places on the calendar of sants the name of any man until, on careful investigation, it has been positively proved by revelation, or by miracles wrought by Almighty God, that he is in heaven. On the other hand, the Catholic Church does not pronounce that any man has been damned, unless it has been positively proved by revelation from God, or other indubitable evidence, that he has been damned.

ALBERT McKeon, S. T. L.

A COMMERCIAL COURSE.

The Religious of the Sacred Heart of London, whose system of studies is devoted to a superior course in English and French, as also to the many accomplishments such as vocal and instrumental music, drawing, painting, etc., have lately decided to add a com mercial course to their curriculum. The Academy will thus be enabled to impart a first class education to young ladies in every walk of life.

The commercial course will include such useful studies as stenography, type-writing, book keeping, business correspondence, preparation for work in lawyer's offices, etc.

We are more than pleased that this world - renowned order of Catholic teachers have made this new departure for London. The graduates of the Sacred Heart, it may be said, are found in almost every country in the world, and lend grace and dignity to the society in which they move.

The requirements of the present age, however, render it advisable to enlarge the sphere of their usefulness, and the business course will be hailed with the utmost satisfaction by a large number who find it necessary to acquire a training suitable for the commercial world in which so many young ladies are obliged to seek a livelihood.

Our daughters may now finish Racicot, V. G. of the diocese, and thorough and refined course of educa on : and afterwards devote a fe months to acquiring the theoretical knowledge which will make them practical women, capable of helping husband or brother in their accounts, or fitted for the office or the desk.

We understand that the Busines Department of the Sacred Heart Academy, Queen's Avenue, will be open to receive pupils on April 1st, or a little later.

The Academy will shortly celebrate the golden Jabilee of its establishment in London; and with a justifiable pride may we look back and contemplate the great and good work performed in that time, in the cause of religion and education.

We wish the Religious of the Sacred Heart abundant success

THE NEW SEPARATE SCHOOL INSPECTORSHIP.

Our readers will have seen by the budget speech recently delivered in which was indicated by Christ when He the Legislature of Ontario by the Hop. G. W. Ross, Prime Minister, that it is the intention of the Government to appoint soon an additional Separate School Inspector.

We are pleased to find that the Premier and the Hon. Mr. Harcourt, Minister of Education, have at heart the interests of the Separate schools of the Province, and are anxious to keep

them in a state of efficiency. As there are now 347 Catholic Separate schools in the Province, each of the two inspectors who at present pupils who are studying the fourth have the charge of inspection must reader, since they mark out a proper visit 174 schools widely separated from each other, whereas the Public school gent appreciation of their reading les. Inspectors have each only 74 schools sons. Since several of these selections of an average within their jurisdic ity are no longer being taught as they common through the influence of are common to the Canadian Catholic tion, and these within the limits of a series and the Ontario series, pupils of single county or half a county. It the Public or the Separate schools using may be seen at a glance, under such among many people to know what university professors. In a word, this

themselves, or do their work inefficiently, and in any case the work must be done hurriedly.

The two gentlemen who are now Separate School Inspectors have done their work well, but they cannot contend against nature, and it would not be too much if they were aided in their work by two new Inspectors ; but we are thankful to have even one. But in the appointment of that one, it is to hoped that the Hon. Mr. Harcourt will make a good selection of a thor. oughly competent and experienced teacher.

There is also another qualification which should be found in the new Inspector. He should be a real and practical Catholic, not merely a nominal one, otherwise his instincts will not serve him to assist in improving the status of Catholic education. To secure this object, he should be ap proved by the Catholic hierarchy, who are the natural guardians of Catholic education. Any other appointment than of one approved of by the Catholic hierarchy of the Province would be highly objectionable. Such an appointment should not be made by political wire pulling and intrigue, but with a view solely to the efficiency of Catholic education, and, to attain this, the best qualified in every respect should be appointed.

THE LORD'S PRAYER THE UNI-VERSAL PRAYER.

The following contribution to the Open Court, by Rev. Silliman Blagden calls attention to the universal acceptance of the Lord's prayer by all nations and creeds as an evidence that the yearnings of the human heart towards Almighty God as our Father are an evidence that the belief in a Supreme God, our Father and Creator, is found everywhere, being firmly implanted by nature in the mind and heart of man, making the Lord's Prayer truly "the prayer of the universe or the universal prayer."

prayer."

"One of the most marvelous achievements of the Parliament of Religions at the Chicago World's Fair was the readiness with which the religions of the world united in the devout recital of the Lord's Prayer, happily designated by President Bonney as 'The Universal Prayer.' When at the opening of the parliament Cardinal Gibbons used it the vast audience of about four thousand people joined in it; and having been repeated on each of the seventeen days of the great convocation, the Parliament of Religions was closed with it by Rabbi Hirsch. Thus it became a deliberate expression of the world's religious unity."

THE CHRISTIAN SCIENTISTS. SO-CALLED

It is claimed by the Christian Scientists that there has been an advance in membership in that Association or sect in all parts of the United States and in foreign countries, which is truly marvellous. It is asserted that there are now 394 charter churches, 80,000 enrolled members, and 12,000 active ministers. Mrs. Eddy's periodical publication, which is considered to be the text-book of the organization, is also said to have increased to such an extent that nearly 200,000 copies have been distributed down to the present time.

We do not dispute that there has been a somewhat large increase in the number of adherents of Christian Science, but to us it does not appear very extraordinary in the present condition of Protestantism. Every day Protestantism is growing more and more fantastical in its crudities. Faith in the truth of the Bible is being constantly more and more sapped, till at the present moment it can scarcely be said that there is a real belief in Christianity remaining in any of the prominent sects, except, perhaps, among Lutherans. All the Englishspeaking sects have vielded to the insidious infidelity which has been introduced into them by their clergy, and the time seems to be approaching said : "But yet, when the Son of Man cometh shall He find, think you, faith on earth?"

It is constantly becoming more and more evident that faith in the dog mas of Christianity is being utterly abandoned, and the Protestant clergy of all denominations are leading this movement on what the late Rev. Mr. Spurgeon denominated "the down track to infidelity." Even it is the boast of the clergy and the religious press that this is the case ; for what else does it mean when we find the press proclaiming that the spirit of unity and traternity is spreading its dogma disappearing? This means

school Inspectors must either overwork from the distinctive dogmas to which the sects have hitherto clung with tenacity leaves in the mind of those who have believed with all their heart and intellect the doctrines which they learned in their youth, the consciousness that Christian truth is not now to be found in any sect, and these people lock to those who assert something positively to be the truth, however erroneous may be the doctrines they as-

Christian Science, so-called, is

patent fraud, which is neither Chris

tianity nor science, but its promulgators assert that it is truly found in the Bible, and this is enough to entrap the unwary who are in search for the certainty of revelation. They no longer find positive teaching in Protestantism, and they gulp down greedily anything novel, wherever they find it-except in the Catholic Church, where positive dogmas are truly to be found, with this difference, that the Christian Scientists propound a gospel of absurdity, whereas the Catholic Courch teaches the whole doc trine of Christ, just as it was originally believed, and handed down unchanged throughout the ages from Christ and His Apostles to the present generation. And why is it that these certaintyeekers embrace Mrs. Eddy's fantasies in preference to Catholic truth? This is due in a great measure to the strong prejudices against the Catholic religion which were the only positive teaching which was from their infancy unchangeably inculcated in them. They unreasoningly take it, therefore, as a matter of course, that the Catholic teaching is not to be thought of, but, as they must have something positive, they infer that the followers of Mrs. Eddy must have the truth, since they teach their doctrines with great

assertiveness. While we say this, we do not wish to be understood as accepting the figures which the pseudo-Scientists claim to be correct. The 394 churches and 80,000 members claimed are to a great extent fabulous, yet it is not a very great number when we consider that the number of Protestants who are in a maze of confusion on account of the present disorganized condition of their religion is very great, and growing rapidly for the reasons we have given.

And the 12 000 ministers to 80 000 adherents! More than 1 shepherd for every 7 sheep! What are we to think of this? There is nothing very remarkable about it when we remember that every one who thinks proper to dub himself a minister becomes one merely by asserting that he has a mis sion to preach coming direct from Almighty God, and he is under no obligation to prove this. The dupes whom he deludes are quite ready to take his word for it if he only asserts it brazenly enough. When we remember also that these 12 000 clerical "Scientists" take care to be ell naid for healing the sick who they never cure, we can form som idea of the amount of fleece which they sheer from the backs of the 68 000 lambs.

A total circulation of 200,000 copies of a regular periodical magazine which has existed for years is not much to boast of, and the fact that it is stated as a proof of rapid propagation proves that we are living in an age of humbug.

A HERESY TRIAL IN GER. MANY.

A curious heresy case has arisen in Germany which, while reviving in American minds the memory of the famous heresy trials which have agitated the Protestant mind on this continent, has some curious features which throw a peculiar light upon the actual Lutheranism of the present day. Pastor Weingart ministers to an im

portant and flourishing congregation in the city of Osnabruch, Hanover, and it is asserted that he has succeeded very well in pleasing his congregation, keeping them together, and se curing a regular attendance at the Church services. What more is needed for the successful administration of a Protestant parish of any denomination?

But some of his brother pastors and s majority of the congregation were not contented with the theological character of a series of sermons delivered by him some months ago, wherein he denied the bodily or objective resurrecinfluence, and denominationalism and tion of Christ, and defended instead a belief in some one of the vision or subevidently that the dogmas of Christian- jective theories which have become were but a quarter of a century ago. modern Rationalism, and have been There is a desire still existing adopted by most of the present day the last named books will receive circumstances, that the Catholic Christ really taught, and the departure pastor maintains that in reality Christ

did not rise from the dead, but by some means His disciples were led by the apparent testimony of their senses to believe erroneously that they beheld Him risen, touched Him, heard Him speak, etc., during the forty days He abode with them on earth after His resurrection.

This theory is undoubtedly an absurd one, as it would destroy the value of all human testimony, all history, the possibility of our knowing anything we have personally witnessed through the medium of our senses. This teaching of Herr Weingart also destroys the miraculous facts upon which Christianity is based, and which constitute the divine attestation to its truths as a revelation from God.

The objecting clergy and laity addressed an appeal against this teaching to the Consistory of Hanover, consisting of thirteen ecclesiastical and secular judges, who, on investigating the cause, suspended Pastor Weingart. An appeal to a higher court by a majority of the congregation resulted also in the pastor's condemnation. and a final appeal to the Emperor as "Chief Bishop" of the Church of Prussia ended similarly. All these trials were com pleted within three months, and the Pastor was deposed from the ministry of the Prussian Church for heretical teaching.

Those who sympathize with or follow Herr Weingart's teachings have not let the matter drop here, as is shown by the fact that they have issued a pro test against the proceedings in the form of an appeal to "all the Protestants of Germany," signed by thousands of leading laymen of the cities of Hanover. In this document they say that, notwithstanding his condemnation, Pastor Weingart has been "a faithful pastor who confesses his faith in the tiving Christ, though he cannot believe in the bodily resurrection of the Saviour in the sense that such resurrection of the Lord, who died and was buried, could be perceived objectively by the senses." This act signified the condemnation of all those in the Pro testant Church of Germany who do not acknowledge the very letter of the Scriptures and of the Confessions as absolutely binding. The most famous theological professors of the country, and thousands of the laity as well as hundreds of the pastors must fall under the same condemnation. In truth, it is the condemnation of the theological science of the age and of the spirit and result of the most detailed research in this department. Herr Weingart has taught just what is taught in all the best universities, and it is hard to see how the Church can condemn him, and yet permit the theological teachers to continue their work.

ontinue their work.

"This decision has filled the hearts of tens of thousands of earnest Christians with deep solicitude over the position of the Protestant Church authorities, who, in their methods and manners, are approaching the examples and spirit of the Church of Rome. We demand that the rights of the most liberal-minded Christians be respected, and we protest against this kind of heresy hunting which has driven Pastor Weingart from his pulpit. He has been only true to the spirit est type of earnest and liberty loving Pro-

Just as would occur in this country and in the United States to a still greater extent, the Protestant religious and secular papers regard the dispute from very opposite standpoints, according to their views of religion. "This trial brings us back again into the Middle Ages," say the Liberal papers, but the majority of the Caurch papers approve the condemnation, as would happen on this continent under similar circumstances. But it is significant that the Liberals, who are correlative with the Broad Church party of this country, declare themselves to be alarmed lest the decision indicates that the State will use its power to bring back the confessional, and many longestablished beliefs of the Church which have fallen into disuse. This is to say that Protestantism in practice has been from year to year departing further and further from Primitive Christianity; but the nucleus or authoritative Protestantism has held in many things to the primitive beliefs, and now in its alarm lest the laxity which has been introduced may completely, rationalize the nation, proposes to restore the ancient truths and practices which have been discarded.

The German Catholic papers, commenting upon this matter, draw the inference which we have several times drawn in our columns from similar occurrences in this country, that Protestantism is rapidly disintegrating. One of these Catholic papers, the Volkszeitung, of Cologne, which is regarded as the most influential and moderate in all Germany says:

"Modern Protestantism is not now in a position to demand obsdience to its confessions of fairh and its spirit. It lives in its inherent contradictoriness and prospers only in its unreasonable compromises."

sent position; but the Protestant papers are not without their reply. One of them, the Reichsbote of Berlin. answers:

"We do not envy the Catholic Church her consistency and mechanical infallibility as a model of ensuring agreement and concord within herself. This is the principle of brute force and not of moral suasion."

"Of brute force and not of moral suasion!" says this vigorous writer! The Catholic Church makes use not of brute force, to enforce her decrees, but precisely of moral sussion. The recent declaration of Cardinal Vaughan in dealing with the heresies of Professor St. George Mivart exemplifies this admirably. The Cardinal informed the errant gentleman that he is not worthy to be admitted to the holy sacraments, so long as he persists in adhering to his own opinions as above to the decrees of the Catholic Councils in matters of faith. Professor Mivart's errors are about on the same grade as those which have been condemned by the Protestant Church of Prussia, and on the subject of Christ's resurrection they are almost identical. At least, they are on the same plane, and equally worthy of condemnation. But the Catholic Church, through the Car. dinal Primate of England, has known how to deal with them. This is, certainly, moral suasion, and not brute force, but it is a very different mode of procedure from that of the Protestant Church of Prussia, which is upheaved by Herr Weingart's heresy to its very foundation, while the divinely instituted Catholic Church moves on in the even tenor of her way without commotion when St. George Mivart makes his onslaught on her bulwarks.

We soree to a certain extent with the action of the Prussian Church authorities. We are glad to see that the Luthero Calvinistic Church protects, somewhat, the bulwarks of Christian faith, but we cannot but remark that it is inconsistent with itself in so doing, as the malcontents have pointed out. It is, certainly, not self consistent that the Church which Martin Luther invented, which is still supposed to be Luther's own Church, and which proclaimed the right of each individual to decide of himself all controversies in religion, should attempt to constrain Paster Weingart in his idiosyncracies. The Prussian Lutheran Church is attempting more than it can do with all the power of the Emperor to propit up.

FREQUENTING THE SACRA-

Frequent confession and holy Communion are the food which we need to take with us in climbing the mountain of Heaven. If we try to get along without them, we shall faint by the way. Do not imagine, then, that confession is only a means of getting rid of mortal sin; do not think for a moment of putting off confession till you have fallen into a mortal sin, or, perhaps, into quite a number of them.

For though we are not required by any positive law to go to confession unless we have fallen into mortal sin, still we are required to keep out of nortal sin, and we cannot do this without going to confession before we have fallen into it. So it comes to the same thing; we really are obliged, for the honor of God and the care of our own ouls, to go to confession when we have nothing but venial sin on our consci ence, and to go quite often, too. fession and holy Communion may be compared, not only to food, but to medicine, and to a medicine such as people would take in a place, for instance, where the fever and ague, or some other disease, is prevalent, and not to cure themselves of the disease, but to keep from taking

For we all are in a place where the terrible disease of sin prevails; and we ought to go to confession often,

so as not to take it. But some good people do not seem to understand this at all; and there is a remark, common enough, and which I suppose you may have heard made about this matter of frequent confes-sion. It is this: "I don't see what these people have to tell who go to confession so often." One who makes such a remark as that cannot, it would seem, have any idea of the reason why people are urged to frequent the sacraments at all. He would stay away from confession, for his part, till he "did something" that is, fell into "did something" that is, fell into some mortal sin. For such a one, if when the time came for his Easter duty, he had by good luck fallen into no mortal sin, the only course would be, one would think, to "do something "on purpose, so as to have some-thing to tell. He does not understand that these people who go to confession often are not supposed to have any grave burden on their consciences.

Of course they will be likely to have venial faults, which, though the Easter penitent might not think them matters for absolution, really are so. And by the help of the sacraments they may overcome these faults. But a good enough reason for their going to confession once a month, or even oftener, would be simply to avoid grievous sins; on the principle that an ounce of prevention is worth a pound of cure.

You consult a lawyer, or a doctor, about your temporal matters; why not This expresses admirably the pre- consult a press about spiritual matters,

in the place where he waits to help you chi so far as he can, and where the Holy Ghost also will help him to help you? For Almighty God has commissioned the priest specially to guide the faith-ful in spiritual matters as you know; can often show others the way where they cannot well find it for them-

But even if the priest does not help you much, our Lord Himself will, in he sacraments which He has provided. He will guide and direct you by means of them, if you will only come to Him in them. That is one great reason why He is there.

MIDNIGHT MASS AT MAFEKING

Ushering in Christmas Day in the Besleged South African

correspondent at Mafeking gives the following account of the manner in which Christmas Day was ushered in

by the Catholic portion of the garrison: The Roman Catholies had ar ranged to follow the old custom of celebrating Mass at midnight. If was close on that hour when I wended my way toward the convent. The whole town was enveloped in Stygian dark ness, and I could only find my road by the aid of flashes sheet of lightning re dected from an oncoming storm. convent has suffered severely from the shell fire of the enemy. As I passed through the ruined portico and shat tered pillars I entered the great empty building, pierced in half a dozen places by the shells of the enemy. Through these holes the wind sighed mournfully. At the far end of the room six great tapers gleamed through the darkness. The windows had been covered with the veils of the nuns, lest the enemy seeing the light should be tempted to open fire. Around the altar the blackrobed figures of the kneeling Sisters contrasted strangely with the white sliken vestments of the priest. Behind the nuns was a motley group, mostly of men. Many of us were booted and spurred, and if one had looked into th passage outside the chapel he might have found the rifles and bandoliers of the worshippers ready for use at any The Mass began with the moment. Adeste Fideles,' and the grand old Christian hymn echoed throughout the ruined convent. At the chapel door a group of Cape policemen was gathered wondering and not quite understand ing what it all meant. Vivid flashes of lightning illuminated the room, piercing the veiling of the windows hallstones rattled on the roof, and gusts of wind rushing through the passages made the tapers flicker, till total dark ness was threatened. A few who had the opportunity made confession and were communicated. Then the priest gave us his blessing and we went out into the early morning of Christmas HAVE CATHOLICS AN INTEREST

IN THESE CONFESSIONS.

The Methodist Bishops' call for a week of prayer and penitence, to begin on Sunday, Marsh 25, has called out various expressions of opinion from the Protestant journals. Z on's Herald Methodist) finds one cause not named in the Bishops' circular, which it be lieves to be a worse enemy to their work than aught which has been named, and that is the importation o the methods of the scheming, self seek ing politician into the government of

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children of their Mother. - Boston BISHOP DURIER ON CHRISTIAN

ROBBED OF THE FAITH.

Ave Maria Cardinal Manning's famous dictum that the English people did not really apostatize in the sixteenth century, "were robbed of the faith," is verified at least by the minut'æ of history. On this subject the Ather æum. the most scholarly and the most fair minded of all the non-Catholic reviews. in an article already referred to by us,

says very pentinently:
"Assume that the Reformation (in England) was the result of the King's determination to abolish the Roman supremacy, and that the spoliation of the religious houses was no more than an incident in the campaign against the Papacy, and the question presents itself: Had the King the people on his side, and was the general feeling of Englishmen so strongly antagonis tic to the religion in which they were born and bred as to make the signal change that was brought about in the worship and beliefs of the people as easy, as natural and as welcome as it has too readily been assumed that it was? In other words, had the King the nation at his back during tho fifteen years in the course of which he so ruthlessly broke with the past?

"Dr. Gasquet has shown excellent returning a negative s question. At any rate, reason for answer to this question. At any rate, those who persist in holding a contrary view will in future have to reckon on a mass of evidence such as can no easily be disposed of by mere dogmatism.

THE SIGN OF THE CROSS.

The holy sign of the cross is made use of in all the sacraments to give us to understand that they all have their whole force and efficacy from the cross that is, from the passion and death of Jesus Christ. What is the sign of Christ, says St. Augustine, but the cross of Christ, which sign, if it is not | polite. applied to the foreheads of the be lievers, to the waters with which the are baptized, to the Chrism with which they are ancinted, to the sacrifice with which they are fed, none of these things is duly performed. Not only did the primitive Christians make use of the sign of the cross in the adminis tration of the sacraments, but upon all other occasions as well, for, says the ancient and learned Tertullian, "At every step, and every coming in and going out, when we put on our clothes or shoes, when we wash, when we sit down to table, when we light a candle, when we go to bed -whatso ever conversation employs us, we im print on our foreheads the sign of the

And what is the meaning of this frequent use of the sign of the cross It so to show that we are not ashamed of the cross of Christ; it is to make an open profession of our believing in a rucified God; it is to help us to bear constantly in mind His passion and death; and to nourish thereby in our souls the three divine virtues of faith,

hope and charity.

Faith is exercised because the sign of the cross brings to our remem brance the chief article of the Christian belief, viz., the Son of God dying for us upon the cross. Our hope is thereby daily nourished and increased, because this holy sign continually reminds us of the passion of Christ, upon which is grounded all our hope for mercy, grace and salvation. Charity, or the love of God, is excited in us by this sacred sign, by representing to us the love which God has shown to us by dying upon the cross for us.

The cross is the standard of Christ, and is called by our Lord Himself (St. Matt. xxiv., 30), the sign of the Son of Man. It was given by our Lord to Constantine, the first Christian emperor of Rome, as a token and assurperor or nome, as a token and assurance of victory, when he and his whole army, in their march against the tyrant Maxentius, saw a cross formed of pure light above the sun, with this incription: "By this conquer; which account the historian Eugebius in the first hock of the Microsci Eusebius, in the first book of the life of Constance, declares he had from that emperor's own mouth. The sign of the cross was used of old by the Holy Fathers as an invisible buckler against the devil and a powerful means to dis sipate his illusions, and God has often made this holy sign an instrument in their hands of great and illustrious miracles, of which there are innumerable instances in Church history -American Herald.

IF THE SOUL BE NOT IMMORTAL

Camille Fiammarion, the great

French astronomer, says:

'To speak plainly, if we will not be lieve in the immortality of the soul we must abandon all search for the meaning of the universe. It must be considered the work of chance, more bad than good, and life is nothing more than a tremendous fraud of which we are the victims. At the same time all lofty ideas which have been and still are the glory of humanity disappear. Virtue, courage, art, science are no longer anything but empty hollow sounds. They represent nothing but the vain amusements with which low sounds we try to employ the time of a life with out glory or purpose, or devices which serve the most adroit for making their fellow-men the victims of their pas-

sions. "We cannot say too often : For the man who reflects and thinks logically, if the soul does not survive the body, there are but two courses be ween which to choose—immediate suicide or deliberate, unscrupulous determination to enjoy all the pleasures possible in

LOYALTY.

The Perfect Catholic is the Perfect

Boston Pilot.

The Right Ray, Anthony Durier D D, Bishop of Natchistoches, Louisi ana, thus addresses his Lenten Pastor

To my Catholic Children and non-Catholic friends all over North Louisi

ana-Greeting and Benediction. He then speaks elequently loyalty to religion and country, incumbent on the true Christion, and his words are not the less impressive from the touch of his ancestral French en

thuslasm upon them. We quote:
Henor to the man loyal to his family good husband, good father and a bene factor to his relatives. So far as duty to family is concerned, he is a good Christian. Honor to the man loyal to all his fellowmen, Christians, Jews and Gentiles; just and charitable to all So far as duty to neighbor is concerned, he is a good Christian. Honor to the man loyal to his country; standing for the public good in peace for the flag in war, and for the law at all times. So far as duty to the country is concerned, he is a good Christian But all honor to the man loyal to the Church ; he is the thorough Christian as Cardinal Manning used to put it, he "Catholic out and out

The Church requires of his loyalty to her that he should be loyal to God and man, to family, neighbor and coun try-loyalty to the Church being ut terly incompatible with disloyalty whether to God or man, whether to family, neighbor, or to his country, and dares tell you that he is loyal to his Church, please do not tell him in his face : Sir, you are a liar. It is no polite to speak so. But you may tell him in his face: "Sir, you deceive yourself, and the truth is not in These are the words of the dear vou. Bible, and the dear Bible is always

Christ said it to His Church : " He that heareth you heareth Me." These words of Christ ring down the ages to the end of the world; these six little words did not wear out as nineteen centuries passed by; they will not wear out even if the Rocky Mountains " He that wear out as ages roll on. "He that heareth Me," these words shine bright as the morning sun, even at the sun set of many a century, and they mean that loyalty to the Church is loyalty to God, as plainly as two and two make

Our dear non Catholic friends some times wonder at the loyalty of Catholics to their Church, and they surmise that such loyalty can be accounted for on the ground that "the constitution of the Catholic Church is the master piece of human policy," as one of their great men has put it down. Others surmise that Catholic loyalty to the Church can be accounted for on the ground that, as says another of their great men, "The Catholic Church, in her solid unity, is the best organized army in the world." No, my friends, Catholic lo alty to the Church is to be accounted for by the simple fact of a little sentence of Christ, which is this: "He that heareth you heareth Me." That little sentence of Christ is written in the Bible, and the Bible is in the safe keeping of an immortal Church. The Catholic Church keeps

the Bible since two thousand years

she will be found with the Bible still

safe in her hands at the doom's day,

and at the light of the Face of Christ,

judging mankind, will shine the words:
"He that heareth you heareth Me."

each meeting. He will be assisted by ladies and gentlemen who will conduct classes in debating, singing and American history, and who will do their utmost to beautify the clubhouse

and amuse the boys.

There will be club meetings every night of the week from 730 to 10 o'clock, and on Saturday and Sunday afternoons from 3 to 6 o'clock. Boys between 10 and 15 years of age only will be eligible for membership which is to be renewed at each meeting. If a boy wishes to enjoy the privileges of the institution he must purchase a ticket for the meeting he desires to attend. Oaly fifty tickets will be sold for each meeting. The tickets are two

cents each. This plan of the Panlist Fathers is really the foundation of a distinctive social settlement, and is likely to prove a strong factor in the vice which they have been against waging in that part of the city. The plan is altogether novel in New York, but has been in succes ful operation in St. Elizabeth's house, Boston, where it was inaugurated by the Jesuit Fathers

CHURCH MUSIC AND THE MUSIC OF CHURCHES.

Rev. Sir—Will the Canadian, London, CATHOLIC RECORD publish the following report from the English, London, Tablet of Feb. 17, describing an English Bi-hop's effort for the restoration of Church Music in his

ocese. There is instruction from bishop and priest in the report, for any of us interested in this matter which affects all Catholics so deeply.

Your truly,

W. F. P. Stockley.

THE CHANT OF THE CHURCH.

Your truly,
W. F. P. Stockley.

THE CHANT OF THE CHURCH.

On Thursday, February 8, under the auspices of the Bishop of Salford, near Manchester, England, Dom Anselm Barge, O. S. B., gave a lecture on the Chant of the Church. There were present the Bishop of Salford, the Rev. Dr. Casartelli (Rector of St. Bede's), the Rev. J. Turner (Vice-Rector of Unbolland), Fathers Rothwell, Poock, Bowsfield, Taylor, Burke, Higgins, Cobbe, Hyacinthe, O. P., Charles, O. P., Wilson, O. S. B., the staff and students of St. Bede's, and friends.

The lecturer opened by referring to the anxiety of the authorities of the Church that the Gregorian Chant should be adopted in the services of the Church, and their strong recommendations on this point. He quoted from the last Provincial Synod of Westminster these words: "In accordance with the traditions of the Church the authority of the Council of Trent, as well as the decrees of the First Council of Westminster, we peremptorily order that both the theory and practice of Gregorian Chant be accurately taught in our seminaries and colleges." Again: "The Bishops should make it their care, and, in unison with the rectors of the churches, should strive to restore as far as possible the practice of this most admirable Chant, hence the cathedral churches in particular, and the greater churches throughout the province, should take the lead in readering the Gregorian Chant."

Amongst other difficulties in the way of its adoption, the lecturer referred to the subject of the Church's proscriptions in the matter of music, the general standard set up in our choirs being: "Is it pretty?" Is it operatic?" "Then we must have it in the Church, of the highest ideals of Church music, and hence it has come about that the ecclesiastical (?) music in our churches in England is aby word of reproach. Another difficulties was the authorities of the Church, of the highest ideals of Church main point of the Perench press, the meddy. To throw a little light on this matter was the main point of the Perench press,

The Gregorian Chant, being essentially unison, must therefore be invested with uno-ody and rhythm if it is to rank as music. The lecturer then went fully into the ques-tion: What constitutes melody? What makes a musical phrase pleasing? He pointed out that music like poetry is a meas-ured art. As poetry has long and short feet, mind at the light of the Face of Christ, indiging mankind, will shine the words:

"He that heareth you heareth Mo."

The old soldiers of Napoleon did not stand much of what they called "the religion of the Cross, but they would stand unto death for what they called the religion of the flag," La religion the Cross, banner of the Catholic Church, is joyalty to our country, the country to the cash of the flag, banner of the nation, is loyalty to our country. We Americans, Catholics and non Catholics alike, all belong as one man to the religion of the flag, and the control of the flag on the religion. Do not take an other national religion. Do not take an other national religion, we have mone and want none. Now, the great Americans, Catholics church and the great Americans and the church, as both stand for religions liberty and walk on parallel lines that never meet. Peace to the Catholic loyal to his Church.

NEW CLUB FOR BOYS.

Paulitis Fathers Latest Experiment in Social Settlement Work in New York Clty.

After trying various plans for the betterment of the condition of young boys in their parish in New York Clty.

After trying various plans for the betterment of the condition of young boys in their parish in New York Clty.

After trying various plans for the betterment of the condition of young boys in their parish in New York Clty.

After trying various plans for the betterment of the condition of young a cub-house furnished on a scale equal to the ordinary men's clubs. This club takes up a fior and one has a standard to a scale equal to the ordinary men's clubs. The lease of it.

The house seemed to contribute of the condition of the region of the diston. Their fleg of the condition of the region of the diston. The lease of the condition of the redigion of the diston. The library contains the best juvenile when the parish in the parish in the parish of the condition of t

THE LATE JOHN DONEGAN.

The Late John Donegan.

This morning Solemn High Mass for the repose of the soul of the late John A. Donegan, was enjebrated in St. Joseph's church. by the Rev. Father De Paul, assisted by Father Boubat dance on, and Father Herman. The attendance was quite large, as this was the Mass arman of the Patriotic concert. The allars were draped in black, and two large Union Jacks decorated the sanctuary.

Father De Paul delivered a most appropriate semon. Speaking in most eulogistic terms of Private Donegan, who had died the death of a soldier in the field of battle. He had, he said, been one of the first to respond to the call of the mother country and also one of the first to fall in defence of the Empire. It was glorious to die for one's country. A call for help had come from the mother land and it had gone forth to all the colonies. They had at once responded and the fair daughter of the Empire, continued the summons of the first to answer the summons. They soung Canadian was amongst the number. From cities, towns, hamlets, and the country side, men left all positions and conditions of life to answer the summons. The young Canadian and unfurl them where the flag of Britain had ceased to be a shelter.

They faced death, and maintained their positions. It was truly a gallant deed, worthy of the colonials. It pleased everyone to see Canada showing such bravery and loyalty, and all hough some have lost their lives and done their duty in the face of danger than and unfurl them where the flag of Britain had considered to the seen on one, still their spirit wend mould be seen no more, still their spirit wend in the yound of this country. The Canadians had done their duty in the face of danger than with their heart's blood for the far away land where runs one of the Canadian had the yound of this country. The Canadians had done their brown of the colonials. The peaked everyone to see Canada, showing such bravery, devoluter Empire. The Canadians had done their duty in the face of the far away land where runs one of the out

BEAUTIFUL TRIBUTE TO HIS MEMORY.

Dear Mr. Editor—It struck me this morning that it would be a fitting thing to pay some tribute to the only Londoner who has offered his life during the campaign in South Africa. Private Donegan, who was to all intents and purposes a resident of, London, where his father (since deceased) and the family reside, and St. Patrick's Day is perhaps a fitting one to inaugurate a movement to do honor to his memory.

and St. Patrick's Day is perhaps a litting one to inauturate a movement to do honor to his memory.

I therefore suggested the matter this morning to a few friends, and the list below is the beginning of what I trust will prove to be fund sufficient to serve the purpose effectually. It is proposed with the consent of His Lord win St. Peter's Cathedral, with a tablet below, in memory of Private Donegan. The subscription list has been left at the office of the City and subscribe towards that the different subscription list has been left at the office of the City and subscribe towards the fund. It wit take about \$2.90 to \$500 to put in a suitable window and tablet. Yours sincer by,

An IRISH-CANALIAN,

An Irish Canadian.

London, March 17th.

Up to date, the following is the list of subscribers, with the amounts:

Second Robinson. 25 00

J. W. Little. 25 00

John Labatt. 25 00

Geo. C. Gibbons 25 00

Thos. McCormack. 10 00

V. Cronyn 5 00

OBITUARY.

MISS CLARA COUGHLIN, GLANWORTH. MISS CLARA COUGHLIN, GLANWORTH.
Why should we fear the beautiful ange.
Death,
Ready with gentle hands to close our eyes,
Binding to kiss away the struggling breath,
And bear the ransomed spirit to the skies?
How many a tranquit soul has passed away,
Fled giadly from flerce pain, and pleasures
dim

To the eternal splendor of the day; And many a troubled heart stills calls for him!"

him!"

On Sunday the 11th inst., "the beautiful anxel. Death" crossed the threshold of the home of Mr. J. T. Coughiin, Glanworth, and bore away to ner beautiful eternal home the privileged soul of his eldest daughter, Clara. Yes, privileged indeed. In her bright youth, before she had experienced the heart-withering cares and sorrows that fall to the lot of those left longer toiling on over life's rough nigrim age, unsoiled by the world, unacquainted with evil ways, her pure soul winged its flight to God.

age, unsolied by the world, unacquainted with evil ways, her pure soul winged its flight to God.

If, as it has been said, "death is the echo of life," we may, from the sweet and holy death of this young girl, judge of the beauty and purity of her life. No word of regret for the world sne was leaving so early, but words of gentie counsel, of resignation to God's holy will, of hope, of charily came from her dying lips. The sacred name of Jesus, the hope of the dying, invoked with loving confidence to the last faint breath, told of a faith stronger than death. O, thank God for all such happy deaths!

And thankGod that we have around and about us good Catnolic fathers and mothers who by their teaching and example are raising their children to be saints and citizens of Heaven!

The parents and relatives of this child of Jesus, the sweet Comforter of the alfield.

And though nature will assert itself and the tears flow, they are tears of resignation and hope. And to the listening ear of faith and fragments of the jublant chorus of the angels come floating softly earthward, for another soul has passed away from the perils and woes of this poor land of exile, is safe in the welcom ing arms of God, has reached its "Home sweet Home."

To Mr. Coughlin, who was for many years Reeve of Westminster and one of the oldest and most respected of the parish of St. Thomas, as well as to the other relatives, the Carnolla Reconte extends heartful condolence in their temporal sorrow, but they have the comforting assurance that what is their loss here on earth is the gain of their daughter in eternity.

A BABY.

Only a baby small drop'd from the skies, Only a laughing face, two sunny eyes; Only two cherry lips, one chubby nose, Only two tittle hands, ten little toes, Only a golden head, curly and soft. Only two little hands, ten little toes, Only a golden head, curly and soft. oft, Only a tongue that wags loudly and oft, Only a little brain empty of thought, Only a little brain empty of thought, Only a tender flower sent us to rear, Only a taby small, never at reat; Small, but how dear to us God knoweth best.—English Paper.

For the CATHOLIC RECORD MEMORIES OF CONVENT DAYS.

How many of us look back with a quivering sigh of regret to the days seem in our Alma Mater! Recollections of the dear oid times bring a happy smile into the face of the silvery haired grandmother, while the girl just fresh from its embrace has, and vows to retain, a warm spot in her heart for the loved associations, though she does look with an impatient longing into the future. What sad thoughts fill one's mind on recalling the seem of the Commencement Day—the many joys and sorrows that have enter d into the lives of those innocent girls. And how good the Sisters were! Doing all in their power to make the life as homelike as possible. It is those inhomelike as possible. It is those with have spent their youthful years among the Sisters realize how truly bussful those years wore, when comparing them with the ones that followed. It is then one can say in all truthfulness, "they were happy times."

The old recreation hail with its merry crowd of girls is fresh in my memory—the groups of particular friends scattered around the spacious room: the double row that he seamy side to this life as while. There were many little inotches coming suddenly to the surface to ruffle the temper. The girl with the teasing propensities came around an attack of "blues" usually sought consolidate the wrong moment, the girl suffering from an attack of "blues" usually sought consolidate the trials were the many stolen pleasures, which were all the sweeter when the insignators were caught in the act, for this gave them the necessary spice of excitement. There was investigating from for everybody, even for the serious teacher of our graduating class. I arrived

too late on the scene one day to see her executa a dance to the accompaniment of some Irish ditty, probably her own composition, for she could not sing a true note.

Of course when any of our little escapades were discovered general confusion prevailed. What criminals we thought ourselves! As proof of how happy shool girls are, consider what small pleasures will create worlds of fur for them all. How one loves in after years to meet some of those dear friends and talk over the old days—wondering what became of this one, and whether that one's ambitions were realized in part or not at all. These occasional chais for whoseever are lucky enough to enjoy them, freshen the hearts of both youth and age. We can say once more they were blissful years—to change the words of the poet, "The thoughts of youth are brightest thoughts."

1900.

SOUVENIR OF THE HOLY YEAR The Catholic Almanac of Ontario and Clergy List. Splendidly Illus.

trated Throughout.

APPROVED BY THE APOSTOLIC DELEGATE AND THE ARCHISISHOPS

AND BISHOPS OF ONTARIO.

["The history of Catholicity in Ontario is a grand history, and Catholic parents could easily supply their children with very valuable information by subscribing to the Catholic Almanac."—Fergus Patrick McEvay, Bishop of London.]

London.l For sale by Thos. Coffey, London, Ont.

—Price 25 cents.

Price 25 cents.

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INDIAN SUPPLIES.

CEALED TENDERS addressed to the underD signed, and endorsed "Tenders for Indian
Supplies." will be received at this office up to
noon on Menday, 2nd April, 1909, for the delivery of Indian Supplies during the fiscal year
ending 3'th June. 1901, at various points in
M mitoba and the North West Territories.
Forms of tender, containing full particulars,
may be had by applying to the undersigned or
to the Indian Commissioner, Winnipeg. The
lowest of any tenter not necessarily accepted.
This advertisement is not to be inserted by
any newspaper without the authority of the
Queen's Printer, and no claim for payment by
any newspaper not having had such authority,
will be admitted.

J. D. McLEAN.

J. D. McLEAN cretary.

Department of Indian Affairs, Ottawa, 1st March, 1900.

1117-3.



DEALED TENDERS addressed to the under. Signed, and endorsed "Tender for renewa of part of Burlingion Channel south pier," will be received at this office until Thursday, 23th March, 1999, for the reconstruction of the superstructure on the Burlington Channel south pier, in Hamilton Bay, County of Wentworth, Ontario, according to a plan and a specification to be seen at the office of H. A. Gray, Esq. Engineer in charge harbor works, Ontario, Confederation Life Building, Toronto; on application to the Postmaster at Hum Iton, Ontand at the Department of Public Works, Ottawa.

and at the Department of Public Works,
Tenders will not be considered unless made
on the form supplied and signed with the actual signatures of tenderers.
An accepted bank chacue, payable to the
order of the Minis er of Pablic Works, for
fifteen hundred dollars (\$150), must accompany each tender. The ch-que will be forfeited
if the party decline the contract or fail to compiete the work contracted for, and will be returned in ease of non-acceptance of tender.
The Department does not bind itself to accept the lowest or any tender.

By order, By order,

JOS. R. ROY.

Department of Public Works, Cottawa, March 3rd, 1900. Newspapers inserting this advertisement without authority from the Department will not be paid for it.

SACRED PICTURES.

We have now in stock some really nice colored crayons of the Sacred Heart of Jesus and of the Sacred Heart of Mary—size, 12x 22. Price, 50 cents each. Good value at that figure. Same size, steel engravings, 75 cents each. Extra large size, (steel engrav-

that again, each. Extra large size, testing), \$1.50 each.
Sign (1), \$1.50 each.
Colored pictures of St. Anthony of Padua – size, 12\sqrt{x}16\sqrt{x} = at 25 cents each.
Cash to accompany orders. Address:
Thos. Coffey, Catholic Record Office, London, Ontario Canada
WANTED.

WANTED.

Party with \$5 000. \$10,000 or \$25,000 to Develop Faratture Mfg.
Business.

Established 5 years and will not 25 per cent or first mortrage 6 per cent guaranteed bonds with stock as a bonus. Also good position.
Catholic preterred. Plant is modera brick, worth \$65,000. Population 60,000; eight railroads; by the Ohioriver; unlimited and a cheasest hardwood market; plenty skilled labor and well known furniture mfg. center; fifteen large plants all prospering; good reasons. References exchanged. S. J. KUHN, 16 MARY STREET,
S. J. KUHN, 16 MARY STREET,
1118-1

TENDERS WANTED.

WHOLE, OR SEPARATE TENDERS WILL be received for the erection and completion of a R. C. Church at Woodslee, Ont., for Rev. Father Hodgkinson, P. P. up to, and including Wednesday April 4, 1990. Plans and specifications can be seen at the R. C. Presbytery, Woodslee, Ont., or at the office of Harry J. Powell, (Archt.) Stratford, Successful Tenderer will be required to give good and sufficient bonds for the due performance of the work.

THE NEW TESTAMENT-25c.

For Sale at the Catholic Record Office.

WE HAVE JUST PURCHASED A LARGE supply of The New Testament, neatly bound with cloth limp cover—price 25 cents each. Translated from the Latin Vulgate, diligently compared with the original Greek and first published by the English College at Rheims, A. D., 1582. With annotations, references, and an historical and chronological index. Bearing the imprimatur of Cardinal Vaughan.

Printed on good paper, with clear type.

Thos. Coffey, London, Ont.

Catholic Prayer Books. Rosaries, Itars, Religious Pictures, Statuary and Church Ornamens Educational works. Mail orders receive prompt attention. D & J SADLIER & CO. Montreal.

BOY WANTED.

WANTED, A GOOD, RELIABLE BOY about fifteen or sixueen years old, to work on farm: must understand milking, John Carbert, Clinton, Ost. 1118-2.

AGENTS WANTED for a genu-ine money-books, insurance, or fake scheme; every house a customer. Particulars free. Write

THE F. E. KARN CO, toria street - Toronto, Canada

132 Victoria Street MALE TEACHER FOR INDIAN INDIS-trial school. With knowledge of music preferred. Apply to Rev. A. Nacssena, Pric-cipal, Daylsburg P. O., Alta.

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER

LXXVII.

Sacred Heart Review. We will now turn again to our friend Coffia, to examine somewhat farther what manner of book it is which our erudite city of Cambridge provides among the books of reference for her public schools, and what manner of book it which the Harpers have condescended to publish.

The account of the New England origins in Coffin's smaller book is adequate, condensed, accurate and impartial. John Fiske himself, though abler, is not sounder, so far. All the rest of the book, which is introductory, is not very much above the level of the brute ignorance shown in Lansing's "Romanism and the R public." Story of Liberty," from beginning to end, is on the same low level of unintelligence of the events recorded. In point of malignity Coffia as much exceeds Lansing as he is of a superior nature. The exhibitions of his virulence are not so much like the crackling of thorns under a pot. His malice towards Catholicism is ubiquitous, losing no opportunity, and has here and there certain surplus for overflow on the Episcopalians. Thus he speaks of the sign of the cross in baptism and of the ring in marriage, and of the surplice in worship, as mummery, in contempt of the fact that the American Episcopalians also have retained these usages. I may remark, with filial mortification, that his lineal ancestor and mine, Tristram Coffig. who came over from Davon in 1642, is said to have been a royalist, and therefore presumably an Episcopalian, but apparently not having the courage to stand by his King when the war broke out, he ran over here and conformed to the party of his former antagonists. However, there is no doubt that his descendants soon became thorough going Puritans or Quakers. Still, bearing in mind this blot in our escutcheon, it is well for us to be not over supercitious towards the parties which our ancestor abandoned from possibly not the highest motives. In-deed I remember, if Mr. Coffin does not, that one of our race had the honor of being hanged for a Catholic rebel under Edward the Sixth

Harpers, of course, have a right to publish any books they like. The care of their reputation is not in our hands, although, in the only transaction which I ever had with them they showed themselves so eminently gentle men that I can not help being rather ashamed for them that they bear the discredit of "The Story of Liberty." After all, it is not fuller of blunders and malice than Froude.

The case of books given for reference in c'ty school is different. True, I think Catholics are often inordinately ticklish on this point. They have a strong argument for a division of funds in their favor, in view of the necessar-ily predominant Protestantism of our ol books, which is so pervasive that it would appear in the school books of Spiritists or Mormons. So long as they use our public schools, however, they ought to submit themselves to their necessary character, just as we should have to do in Spain. Yet there is plainly a limit. The city of Cam-bridge has no right to put into the hands of her scholars books so sur charged with venom towards the religion of a great part of them. Perhan "Old Times in the Colonies" is only found in one public school, but it ought not to be found in any. The valuable published separately, with a general

As I have not kept the books by me, I dare say I may neglect some of the most telling points. I may also easily refer to one book some citation from the other, but that matters little, for the larger, is also the worse

One thing must be said in praise of Mr. Coffia. He is chivalrous toward women, and does not like to speak against them. True, he several times refers to Isabella as presiding complaat the burnings of heretics, something which I am morally sure she never did. Neither Prescott, nor Llorente, nor Rule, nor Hefele, nor Ranke, nor any other authorities that I know say any such thing, and I would be bound that Coffin's range of authorities is not very wide. In general, though, he does not like to disparage women. He condemns Mary Tudor, indeed, but not terociously. Mary Stuart, that immortal enchant-ress, has completely bewitched him. He will hardly allow her as being to blame for any one act of her life from beginning to end, which is very different, indeed, from the view which the present writer has formed of this modern Helen of Troy, who appears to him to have become a martyr of religion by sheer force of circumstances, against all the bent of her character, except, indeed, of her unsurpassable courage

Coffin has to display, indeed, the miraculous wickedness of Catherine de'Medici, but he handsomely exempts her sex from the blame of it, and lays it all on those dreadful Jesuit confessors who distorted her adolescent char-To be sure, there were no Jesuits in existence during her adole What odds does that make? If a lady is to be vindicated, what gentleman would mind inventing Jesuits five hundred years before the time, or anything else that might be necessary to bring her out clear? Coffin will not even present Catherine as what one would think it was plain enough that she was, the evil fruit of

ence in the body. It is very funny, but surely it is very chivalric. Mr. Ceffin has about as much notion

of the real Catherine as of the real Jesuits. Had Jesuitism existed early enough to form her character, it would have taught her first to believe in God. In fact, she was an atheist, by common report, which Ranke thinks probably just. The Jesuits would have with held her from astrology, to which she became addicted. They would have taught her to abhor magic, to which she is believed to have devoted herself. They would have taught her chastity, and the promotion of chastity. Personally she was wholly inaccessible to vice; but she made corruption by her "Army of Beauties," including the corruption of her own sons, a regwould have taught her, after personal devoutness, charity and purity, that her great end should be the promotion of the Catholic religion. In fact, her supreme end through life, as of her whole family, was the attainment of power. To this she made everything Jesuits, the Guises, the Parisian fanaticism, the Huguenots. She meditated for some time turning Lutheran, and only gave up the plan because it finally appeared impolitic. She was an ally of any party so long as it served her present turn and no longer. She could not even understand the horror caused to the Protestants by the Mass acre, and was puzzled at their refusal to negotiate with her still. In fine, there never was a human character more utterly void both of religion and moral feeling. She was not in the but was in the most perfect measure the disciple of Macchiavelli, and of

Macchiavell interpreted in the most malignant sense. A leading English Jesuit, speaking of St. Bartholomew, in a lecture, some years ago, was reported as saying, that Massacre is too horrid a thing to be in any way palliated or excused. This is true. Yet what cannot be palliated or excused, may be more or less explained. Human crime, no more than human trouble, springs out of the ground, or bursts directly out of hell. It is the fruit of human passions, act ing under human incitements. After a while we will return to the

Massacre of Saint Bartholomew, and endeavor to view it on all its sides. Charles C. Starbuck.

12 Meacham street, North Cambridge, Mass.

THE LENTEN SPIRIT.

An old Middle Age poet once said that the right way to keep one's Lent did not consist so much in keeping one's larder lean as it did in keeping one's soul free from sin. And his saying has often been quoted by spiritual writers since his day. Nor an it be denied that there is a good deal of wisdom in it. There are Catholics who regard Lent as a time Catholics who regard Lent as a time when they are obliged to submit to certain restrictions in the matter of diet, but who seldom give a thought to diet, but who seldom give a thought to the higher spirit of the holy season, which should aim at purifying our spiritual being from those sordities which attach to it from the things of life. It is, of course, excellent for us to comply with the ordinary regulations of Lent. But the Catholic who contents himse f with simply doing that can hardly flatter himself that he has entered into the full spirit of Lent. There are other and higher duties for us to perform in these penitential days. New England part of it could easily be The ineifable sufferings and abasements which our Divine Saviour subjected Himself to, for instance, before He consummated our redemption by His Passion and death, should be continually before our eyes in these days. The hideousness of sin which com pelled Him to endure His agonizing two books are just of a piece, except death upon Calvary's Cross should also that "The Story of Liberty," the present itself frequently to our gaze. Nor should we be unmindful of those great mysteries in which, in the cles ing days of His earthly career, He gave so many new proofs of His divine love for us. The institution of the Blessed Eucharist; the power imparted to His priests to "do this in commerstion of Me;" these thoughts should be familiar ones in these Lenten days. And they who entertain them and meditate upon them will have little difficulty in entering into the

true spirit of the season. To those who meditate upon these great mysteries of God's love for sinful mankind, sin itself will take on additional horror and hideousness, and it will not be difficult to them to comply with the old poet's adage that the right way to keep Lent is to starve one's soul We should do that at all times, of course; but unfortunately the great majority of us do not do so. We let the contact with the world which we have to submit to in life defile our spiritual nature and wean it away from God and virtue. Now is an opportunity given us to retrace our spirtual mis-steps and go back where we properly belong. Now is a chance aforded us of mortifying our soul, and not our bodies alone, and in order to enter the true spirit of Lent we should

joyfully embrace one and the other.

Think how many opportunities are given us day after day of practising these virtues! There is the unkind word which we can leave unsaid. There are the uncharitable thoughts which we ban dismiss. There are the little acts of injustice to which we are prone. Nor is it only in this negative way that we can show our desire to comply with the right and full spirit of Lent. We can readily say many cheering words to our neighbors, who

couraged or unfortunate. But, more than all, we can be more devout in our devotions to God, more attentive in our morning and evening prayers, for in-stance, and more faithful at our at-tendance at Mass, wherein are recalled all those great mysteries with which Christ closed His life upon earth. With many plous souls it is a yearly dractice to attend daily the Holy Sacrifice of Mass during Lent; and no bet ter custom could be counseled, for to quote one spiritual writer on the subect. "the sacrifice of the Cross wrought Holy Mass the virtue of Christ's blood is applied to this and that person individually. By His death and Passion collected are the riches which in the Mass are dealt out to us. His death is a treasury: Mass the key that unlocks it."—Sacred Heart Review.

FIVE - MINUTES' SERMON.

Fourth Sunday of Lent.

TRUST IN GOD.

"Whence shall we buy bread that these eat? (John 6 5.)

Like a loving Father, among His children, we see our divine Saviour standing amidst a multitude of hungry people, supplying their wants, even before they ask Him. In a similar manner, our Heavenly Father is daily in the midst of millions of His children providing for their necessities and guiding them to their eternal happi ness. There is no truth more clearly and frequently expressed in Holy Scripture than that of an all seeing, all wise Providence. Tae same truth is indeibly written in the book of nature, as well as in all the affairs of Notwithstanding all the eviman. dences of this Divine government, there is no truth more frequently attacked and derided wicked Christians. St. Paul exclaims in profound veneration, "Oh! the depth of the riches of the wisdom and of the knowledge of God. How incomprehensible are His judgments and how unsearchable are His ways.' (Rom. 11, 33.) And yet, many short sighted Christians find herein only inconsistency and contradiction. one ventures to criticise an artist's work unless he is capable of doing so, yet every narrow minded person considers himself justified in criticising the ways of God's inscrutable provi-How often are not people heard to say, how can there be an all-wise Providence when we see so much confusion and disparity in life! Here luxury, there indigence, here Fraud clothed in costly garments, there Honesty clad in tatters, here the wicked revelling in wild carousals, there the innocent weeping and wailing

Where are the justice and wisdom of Providence? My dear Christians, let St. Augus tine answer you. You ask God, he says, where is Thy justice, and He asks you, where is your faith. page speaks of crosses, sufferings an persecutions. Nowhere will you find the promise of unalloyed and undis turbed happiness. You behold Joseph in the hands of his cruel brothers and you pity him; you find the innocent youth in the dungeon, and you com Fgypt, when you see that his sufferings and persecutions were only steppingwhat do you answer? If we do not always witness so happy a termination ease, the cockle and wheat growing together, that virtue receives its re ward, and vice its punishment in this world, bear in mind the words of Holy "God shall judge both the Scripture, just and the wicked, and then shall be the time of everything." (Eccles. 3, 17.) Pope St. Gregory, speaking on the same subject says, "It is true that there are many things obscure and mysterious in the government of the world, but all things are arranged for our good, to humble our pride and to direct our thoughts to Heaven.'

Now, my dear Christians, if you had o other motives, but you have many, for your faith in divine Providence one alone would be sufficient, and that is, the Lord's Prayer, which He Himself has taught. In it, He permits you to address Him daily by the sweet and endearing name of Father, a Father infinitely good and kind, from whom you certainly have nothing to fear but every good to expect. Hence, in all trials, you can confidently say with the psalmist, "Thou, O Lord art my strength and my refuge, and for thy name's sake thou wilk lead me and nourish me." (Psalm 30, 4) Though we may not be exempt from pain and suffering, let us remember that they come from Heaven, and if borne with the proper spirit, will lead us to Heaven. Faith teaches that they are not evils, on the contrary, they are an evidence of God's love for us, whom the Lord loveth," says St. Paul, "he chastiseth, and he scourgeth every son whom he receiveth." (Heb. 12, 6) Therefore, as loving disciples of Christ, should we not willingly ascend Mount Calvary with Him, and drink with Him from the chalice of bitterness, and take from His shoulders

a portion of the holy cross? My dear brethren, in all the difficulties and vicissitudes of life, hearken to the admonition of St. Peter, an evil stock. No, it was only those wicked Jesuits, evoked in the spirity encouragement. We may extend a helping hand to some one who is distributed we be so anxious and full of fear? If care upon Him for He has care for

we faithfully do our part, the Lord will certainly do the rest. If we honor our heavenly Father by a child like con-fidence, His grace and assistance will always be ours. Let us in all adverse circumstances humble ourselves under His mighty hand, and after this life of trial and sufferings, a glorious crown will await us in the blissful realms above. Amen.

IMITATION OF CHRIST.

Of the Good Peaceable Man. First keep thyself in peace; and hen shalt thou be able to bring others

o peace.

The peaceable man does more good than one that is very learned.

The passionate man turneth even

good to evil and readily believeth evil. The good peaceable man turneth all things into good. He that is in perfect peace suspect-

But he that is discontented and disturbed is agitated by various suspic-ions; he neither hath rest himself, nor suffereth others to rest.

Many times he saith what he ought not to say and leaveth undone that which it were best for him to do. Have, therefore, a zeal in the first place over thyself, and then mayst

thou also exercise zeal toward thy Thou knowest well how to excuse and gloss over thine own deeds, but

thou wilt not accept the excuses of If it were more just for thee to excuse thyself, and to excuse thy brother

If thou wishest to be borne with, bear also with others. See how far thou yet art from true charity and bumility; which knoweth not how to feel anger and indignation

against any one but oneself. It is no great thing to associate with the good and the gentie; for this is naturally pleasing to all, and every one preferreth peace and loveth best those who have like sentiments.

But to be able to live peaceably with the hard and perverse, or with the undisciplined or those who contradict us, is a great grace, and a highly com-

mendable and manly thing. Some there are who keep themselves peace, and have peace also with others; and there are some who have peace neither with themselves, or leave others in peace; they are troublesome

to themselves. And there are those who keep themselves in peace, and study to restore peace to others. Nevertheless, all our peace in this miserable life must be placed rather in humble endurance than is not experiencing oppositions. He who best knows how will possess the greater peace.

Such a one is conqueror of himself and lord of the world, the friend of Christ and an heir to heaveu.

CARDINAL GIBBONS ON HAPPY MARRIAGE

Very few agree with Professor Wm. G Sumner of Yale, who in an address delivered recently before a body of students at that University stated that 90 per cent of married people failed to realize the happiness they expected. Much of this unhappiness in the marriage state is accounted for by Cardi nal Gibbons, to the facility with which livorces may be procured.

The Cardinal contends that if the marriage bond were known to be indissoluble, irrevocable, there would not be so many hasty, ill-assorted marriages, because, naturally, one is more careful in entering into a compact which can never be dissolved. It is the Cardinal's opinion also that the regard for the sacredness of the marriage bond among so many Protestants is due to the presence among them of the Catholic religion : and he says the model for all Christian women should b that highest type of virgin, wife, mother, embedded in the Mother of our Redeemer.

Terrible Suffering from Asthma.

Mrs. J. Wethom, of Mount Forest, Ont., says: "For a number of years I have been a sufferer from Asthma, asd during that time I have consulted many doctors on my case, and have used many of the so called cures for Asthma, but never got relief. At times I have been so bad that I found it necessary to have all the doors and windows open to get my breath. I had given up in despair of ever being cured till I heard of your preparation — Catarrhozone. I have used it and am perfectly cured—thanks to your wonderful medicine. I recommend it as a positively sure cure for Asthma." Catarrho-zone is a guaranteed cure for Gatarrh, Asthma and Bronchitis. Sold by all druggists. Trial ontifit sent for 10e in stamps by N. C. POLSON & CO., Kingston, Ont., Proprietors. Terrible Suffering from Asthma.

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CUTICURA Ointment. A blessing to skin tortured infants and worn-out, worried barents

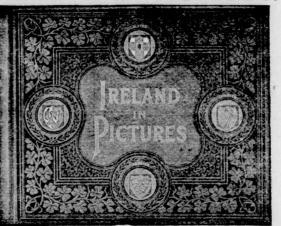
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Placer Mining Claims in the Yukon Territory

NOTICE is hereby given that all of the place A mining claims, whole and fractional, the property of the Grown in the Yukon Territory till be offered for sale at public auction a huson, by the Gold Commissioner, on the 2a ay of July, 1990.

y of July, 1999.

"wenty per cent of the purchase money shall
paid to the Gold Commissioner at Dawson
the day of sale and the remainder within
rty days from that date.

or company and any arress of the state of the state.

So so on as the purchase money has been paid in full, entries for the claims will be granted in accordance with the provisions of the placer mining regulations then in force, with the exception of the provision as to the staking out of claims, and the claims sold shall thereafter subject to the placer mining regulations.

The person of the provision as to the staking out of claims, and the claims sold with be made by the provision of the provision of the staking out of claims, and the claims shall include grouns mostly ermment Surveyor may define by survey in accordance with such Regulations as may be made in that behalf and the decision of the Gold Commissioner shall in respect hereof be final and conclusive.

In case for any reason it is deemed impossible by the Gold Commissioner to give title and possession to any claim disposed of st such auction sale, the Gold Commissioner will respect the conditions above set forth, will be held at Dawson on the 2nd day of August, 1900, of all claims not disposed of at the auction sale the report of all claims not disposed of at the auction sale of the 2nd July, 1900, and of any other claims which have in the meantime become the property of the Crown under the regulations in that behalf.

Perserve C. Keyers.

Department of the Interior, Ottawa, 2ist February, 1900.

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ever new tale of the course of true love, whose
tortuous path is finally made straight.
Sara Frainer Smith: "The Hour of
Peace." Illustrated. This story possesses
a mournful interest for our readers, since it is
one of the last stories of one of the ablest
Catholic writers, who died only a few months
ago

Catholic writers, who died only a few months ago

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St. Patrick's Ward." A pathetic story of a poor old Irish woman.

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MARCH 24, 1900.

OUR BOYS AND GIRLS.

A Clever Answer.

Rachael, the actress, made sor very pretty speeches. A young gi of seventeen, at the dawn of h brilliant career, she was introduced Chateaubriand, says The Saturds Evening Post. The venerable post of the control of t

said to her, in a melancholy tone:

"How sad it is to think, mademo
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"Sir," she replied, "there are so
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Girls Should Cultivate.

An unaffected, low, distinct, silve toned voice. The art of pleasing those arou you and being seemingly pleased w them and all they may do for you. The charm of making little sac fices quite natural, as if of no accor

The habit of making allowances the opinions, feelings or prejudices

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giving offence through not recogning nor bowing to people, nor say to them what had best been left unsa

Kindness.

Consideration, sympathy, simplicity gentleness, all in some sense enter i the notion of this great virtue of ki ness, which itself is an attribute of pernatural charity. It takes into count not only the good deed done, the manner in which it is perform We may give an alms, and yet st ourselves unkind; we may refuse and still practice kindness.

Hand Blown Bubbles. Have you ever tried blowing bub

from hands instead of from a pi It can be done, and the bubbles wil It can be done, and the business the considerably larger than those the dinary clay pipe produces. The r time you are in your bath tub you give the experiment a test. La your hands well with suds; then p them in the position of a cup just you were scooping water from spring, leaving, however, a small in the bottom. Hold your hands a a foot from the mouth and blow a tent of air into them. After on two trials you will be able to a skimming about bubbles over a for diameter.

A Pretty Legend.

Forget-me-not is a singular n for a flower, and various explanat have been given as to its origin. latest is furnished by a European dent of folk lore, and a novel one There is a legend, he says, that God made heaven and earth an things therein, He also gave to plant a distinctive name, and names given to the flowers wer harmony with their colors. And Lord said to each plant and flo Take heed that you never forge name which your Creator has g

Despite this admonition a little fi with blossoms of tender blue came afterward into the presence of the and asked: "What name did you me, Lord, for I have forgetten it "Forget-me not!" answered

answered Lord; and, abashed at the word little flower stole away and hid a silent brook, murmuring over words: "Forget me not!" me-not !

St. Joseph.

Our boys and girls do not, of co forget to pray to St. Joseph durin month of March, which is, as they specially dedicated to his honor is powerful with God, and will to be a loving intercessor if you to him in your necessities. P him also for our friends, old and y But above all, ask him to interest the Holy Souls. Pray, also, for own needs. Pray for self-contr if there is one habit which, ab others, is deserving of cultivation that of self control. In fact it in so much that is of value and i ance in life that it may almost that, in proportion to its power the man obtain his manhood a woman her womanhood. to identify self with the higher of our nature, and to bring lower parts into subjection, or to draw them all upwards in mony with the best that we k the one central power which s vitality to all the rest. Yet mysterious or complicated pa leads to this goal. The habit control is but the accumulation tinued acts of self-denial for a object : it is but the repeated at of the reason over the impulses

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sense of duty over the desir-

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govern himself intelligently,

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Let a lady pass first alwashe asks you to precede her.

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Despite this admonition a little flower with blossoms of tender blue came soon afterward into the presence of the Lord and asked : "What name did you give

Lord; and, abashed at the words, the little flower stole away and hid beside a silent brock, murmuring over the words: "Forget me not!" "Forget me-not

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St. Joseph. Our boys and girls do not, forget to pray to St. Joseph during this month of March, which is, as they know specially dedicated to his honor. He is powerful with God, and will prove to be a loving intercessor if you appeal to him in your necessities. Pray to him also for our friends, old and young But above all, ask him to intercede for the Holy Souls. Pray, also, for your own needs. Pray for self-control, for if there is one habit which, above all others, is deserving of cultivation, it is that of self control. In fact it includes so much that is of value and importance in life that it may almost be said that, in proportion to its power, does the man obtain his manhood and th woman her womanhood. The ability to identify self with the highest parts of our nature, and to bring all the lower parts into subjection, or rather to draw them all upwards into har mony with the best that we know, is the one central power which supplies vitality to all the rest. Yet it is no mysterious or complicated path that leads to this goal. The habit of self-control is but the accumulation of continued acts of self-denial for a worthy object; it is but the repeated authority of the reason over the impulses, of the jugdment over the inclinations, of the sense of duty over the desires. . Ha who has acquired this habit, who can govern himself intelligently, without painful effort, and without any fear of revolt from his appetities and passions has within him the source of all real power and of all true happiness.

A Boy's Manners.

Boys, if you want to be known as little gentlemen, remember that the following things should be done: Hat lifted in saying 'goodby' or

Hat lifted when offering a seat in a car or acknowledging a favor. Keep step with anyone you walk

Always precede a lady upstairs and ask her if you may precede her in

passing through a crowd or public Hat off the moment you enter a

street door and when you step into a private hall or office.

Let a lady pass first always, unless

she asks you to precede her.

In the parlor stand until every lady is seated, and stand until she takes s

Look people straight in the face when speaking or being spoken to. Let ladies pass through the door first, standing aside for them.

In the dining room take your seat after ladies and elders. Never play with knife, fork or

Do not take your napkin in a bunch in your hand.

Eat as fast or slow as others and finish the course when they do. Rise when ladies leave the room and stand till they are out. If all go out together, gentlemen stand by the

door till ladies pass out. Special rules for the mouth are that all noise in eating or smacking of the lips should be avoided.

Outwitted an Elephant.

Only those familiar with the "man ners and customs" of the elephant have any idea what a nimble creature Massive and slow-footed as it looks,

it is capable, when roused, of feats that would be difficult for much fiseter animals. Moreover, accustomed for age to lead a wild life, and often depend ing on their alertness and speed of foot for their very existence, they have ac quired a skill in gymnastics which has occasionally taken even old elephant

hunters by surprise.

In illustration of this fact we are reminded of a story told by a man who went to Africa to hunt for sport. He was "out after elephants," and had just fired at and wounded a magnifi-cent specimen. Unfortunately for him, he had only succeeded in slightly wounding it, when infuriated by the attack, it turned and charged him. It was a terrifying sight. With its enormous ears spread out like sails, and emitting shrill notes of rage, came it thundering over the ground like a locomotive. The hunter runaway fired another shot, but missed nerve was chaken, and, throw-ing down his "express rifle," he sought safety in flight. Near at hand was a steep hill, and to this he directed his steps, for, being but slightly ac quainted with the climbing powers of the elephant, he thought his pursuen might be baffled by the steepness of the ascent. It was a terrible disappoint ment to find that the elephant could climb a hill just as quickly as the hunter, nimble runner as he was. fugitive, indeed, would have soon been overtaken if he had not thought of a really ingenious ruse. He knew that elephants never run, or even walk, down a steep incline, but always crouch down, gather their feet together, lean well back and slide down. feroclous animal had got within a few yards of him, therefore, the wily hunter suddenly doubled and ran down the hill again! Quick as a flash the ele-

hunter had just time to spring out of the way as the great beast came "tobogganing "after him, smashing trees and shrubs and carrying thing before it like an avalanche. Then once more the hunter dashed to the top of the hill, while the elephant, unable to stop itself, went careering

me, Lord, for I have forgetten it?"
"Forget-me not!" answered answered the

CHATS WITH YOUNG MEN.

back to its native woods.

ently feeling very sore and disap

rage, slid down after his victim. The

We shall never be the worse for our hero-ship, however little our store of worldly shrewdness, while the Divine Ideal shines above all, the ultimate and supreme test. Rather shall we grow in every good thing which we attribute to our ideals, and believe we are copy ing from them; and if a day of the cruelest disillusion comes, we draw but the closer to the Ail-Beautiful and Unfailing, the Lover who hath loved us with an Eternal Love.—Katherine E

Catholie Columbian.

THE LADS THAT ARE WANTED. There is an army of young fellow from fifteen to twenty years old, who have just gone to work or who have been employed for only a few years. They want to know how to get ahead, to please their employers, to get a better position, to earn more money They will find some helpful suggestions in the following article from the Col-

umbian, on "Lads That are Wanted." All experience proves that there are two factors in the success of every boy and every man. These are capacity

and opportunity. There are thousands of capable men to-day filling lower positions than those for which they are well qualified, be cause the opportunity to go higher has never come within their reach. It has been so since the world began; it will continue to be the case until the end of But it is also true that opportunity has knocked at many a m door, and the man who was called for was not ready. It is rare, indeed, that Fortune makes the second visit.

The power that keeps the world moving is the hopefulness of youth. Almost every boy is determined to better his condition, and starts out in life with the ambition to belong to the successful few rather than stay in the ranks of the common workers. But not more than one hundred of these says to himself : " I will not permit pride or laziness, or carelessness, or work, or demands of any kind, no matter how unpleasant it may be, to stand between

me and success. With this spirit the hundreth boy into a chop as salesman, and, although I have observed that the boy who is

he may never reach the summit of his desires, he will as surely ascend as the

sun is certain to shine on the morrow. The very first quality that he must make the foundation stone of his char-acter is a cheerful willingness to do any and everything that he is called upon to do. The boy who is willing to drop one task upon which he is engaged and pleasantly turn to something else, when requested by some one who is over him, is so different from the vast majority of his companions that this gift will quickly be noted, and then one rung upon the ladder of success will have been mounted.

One of my friends, a dry-goods merchant, during a very dull day noticed that the windows were not so bright as they might be, while several of the younger employees were doing noth-He said to the first one he met : ing. He said to the first one he met: "Jim, there's nothing doing indoors, don't you want to rub up the windows a bit?" Jim flushed and stammered, and finally got up courage to say : "I'd rather not, Mr. A., I did'nt come here to wash windows." "That is true," said my friend, "but I thought you might be willing to do it, as trade is so Another clerk overheard the dull." conversation, and when Mr. A. was near his counter, said: "I'd just as soon clean the windows as be inside, and he was put at work, doing it in a pleasant and cheery way.

When Saturday night came around Jim was dropped from the force be cause of the duliness of trade, while the other was commended for the way had kept himself busy, and when trade

was better he was advanced. In a wholesale house in a thrifty city it was no uncommon thing for country merchants, in their desire to carry home all the purchases that they could to have more bundles than they could very well manage to handle, and if the porter was busy one of the boys was called upon to help the customer to the railroad station. In a shop that I knew about one boy was just as willing to go as the other, but always wanted tim to brush himself up a bit and arrange his toilet to his liking. The other was ready the moment he was spoken to, and would start off in his shirt sleeves if time was so short as to make it seem necessary. This apparently trifling difference in the two was the cause of one being advanced ahead of the other at the first opening, and, though both were about equal in ability, one became a salesman with a good salary while the other is a stock clerk in same shop at one half the pay that his old companion receives.

I frequently meet a successful mer chant who was taken out of a very or dinary position in a factory and given a place in the office because he was willing to do or go and quick to perform his tasks. A part of his work was to run errands for the office men. These errands were of every imaginable kind, but it was a matter of pride with him to perform every task in the quickest possible time. phant turned, gathered himself together, and, trumpeting with baffled

One day, towards the closing hour, he was asked if he would run on an errand that would take him about five miles into the country. (This was before the days of telephones) He was told that no one would blame him in the least if he felt that it was too long a walk. He knew that the matter was one where time was of importance, and he felt sure that his employer would be down to the very foot, where, apparthankful to have him do the errand pointed, it rose and walked wearily that day, so he answered as cheerfully as if the task was for his own pleasure

"Why, yes, sir; of course I can do it, and will be glad to do it for you." The pleased look that came into his employer's face was ample payment for his long walk, and that errand and hi way of doing it were important links

in the chain of his success. Just as the men in the office of a large factory were putting their books away into the safe for the night, despatch come to the manufacturer telling him that his best customer would call upon him early the next morning, to talk over the coming season' Much regret was ex prices, pressed that the news had not come a day sooner, so that some figures that were at work upon could have been completed, for they were of great importance in the coming inter they were of

The boy of the office-eighteen or nineteen years of age, perhaps-made no offer, but he did not lock the safe He went back to the office after supper putting in six or eight hours of intensely hard work in copying the figures off loose sheets and getting them into available use for the morn-When the manufacturer aping. peared, the customer was with him these sheets of figures played an important part in the day's work, and enabled the two to come to specific terms on a large contract.

When the customer was gone the employer wanted to know the parti culars regarding these papers, and not only paid the boy handsomely, then and there, for his thoughtfulness and diligence, but opened the way later to a step forward in his advance

One of my companions began his business education in a retail shop in one of the smaller cities. been there a year I asked him if he had made many acquaintances outside of those in the shop. "No; I know very few people," he said, "and I am not ready to make acquaintances just yet. The young clerks frequently have to deliver goods, and the work would be very unpleasant for me if I had a large circle of acquaintances. I can make acquaintances hereafter

when I am in a higher position.' I knew him to be more fond of soci ety than the average young man, but he was willing to get along without it so long as it might embarrass him in

willing to do anything he is called upon to do soon learns to do things without waiting to be asked, and often steps forward to assist before his em ployer or associates have realized that nelp would be necessary. This gives

him the reputation of being thoughtful and ready, and that is a second step on the ladder of promotion. In every shop there are seasons when

the work crowds all hands. When left to themselves the great mass of workmen and clerks watch the clock so as to quit work on the stroke. But here is one who keeps on working; his task is so nearly completed, he says, that he guesses he will finish it before going ome. Or he sees that a day will make uite a difference in sending off an rder, so he determines to see that it oes that night rather than wait till he morrow. Or he finds new goods eft lying on the floor, and knows that t would be better that they were put n the shelves before sweeping time, so he puts them away before he goes These are his excuses for working a little late, as if apologizing for breaking a rule of the house; but those over him say: "That man is not afraid of work, and has an interest in this business." They look upon him with increasing favor, and his progress is sure

I knew two men in a wholesale house; one, the stockman was paid \$2,000; the other, an office man, was paid \$1 000. The stockman was an efficient one; he put away goods in fine shape, kept his stock looking well, and got out orders accurately and expeditiously. His salary was for doing this work, and so long as he did it well he was content.

The office man was paid for his work on the books, but it seemed to him that the man whe sold a bill of goods was a more important factor in the house than the one who got out the order or who

charged and billed it. In those days retail dealers went to obbing centres far more than they do to day, and salesmen in one house yould look in upon their acquaintances in other lines of trade, enquiring as to what country buyers were in town, and getting introduced to them as often as possible. They would do a little "drumming" for their own house, and secure a visit from the retailers if they could.

Our young bockkeeper made acquaintances in these other stores, and ccasionally found a retailer who want ed goods in his line. This interfered with his regular work, but he went back evenings and kept his books in shape. He began to be looked upon as a fair salesman, and help was given him in the office that he might devote more of his time to selling goods. four years he was a partner in the house, his interest for the first year paying him \$6,000, while the stock man was still in his old position at \$2000.

I read of two workmen in one shop who spent their noon hour in the work One man devoted his time, room. month after month, to teaching a deg to do many wonderful tricks. He was quite successful and sold the trained animal for a good price.

The other mechanic spent his hour in trying to perfect a machine for which there would be a large demand if one could but obviate difficulties which, however, mest men said were insur-mountable. He was not a brilliant mountable. workman, but he studied nights, and worked noons at his models, never get ing out of patience or discouraged, accident, he his until at last, quite upon the solution of the whole trouble. He at once patented his device, made a and as a result of this he was given an interest in the business and eventually

became a very rich man. overheard one man say to another. "If you and I had been as lucky as Tom we could live in a fine house, too.' But I knew Tom's history: the long days he made at his work when he was merely a workman; the thought he gave to the business, as if it were his own, the pleasures he pushed aside when there was work to do, and I said to myself that all the luck there was in Tom's career was of his own

manufacture. But the boy who is willing to work must work intelligently, and along the lines that lead to increased knowl edge of his trade or his business. man who trained the dog worked faithfully and made a success of the task, but it did not help him in his trade or make him one whit more valuable to his employers. Had he devoted that neon hour to a study of the metals in Oat. which he worked, or of the machines he used or made, he would have been a better workman, and his employers would have learned that in due time.

The masses do not know, and will not believe it when they are told, that every employer and every foreman is searching for boys and men who have their hearts in the work and their minds on the alert to forward their employers' interests. When they are found they are advanced in pay and responsibility, and when the opportuncomes to go higher up they are fit ted for the place. From their ranks are drawn our most successful merchants and manufacturers.

There is always a demand for just such boys as these.

Now is your opportunity. There is no time when the system is so much in need of a good medicine, like Hood's Sarsaparilla, and no time when it is so susceptible to the benefits to be derived from such a medicine. By purifying, enriching and vitalizing the blood and toning up the system Hood's Sarsaparilla starts you right for a whole year of health. Opportunity is the Cream of Time

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THE "OPEN BIBLE."

An Anglican writer in the Church man (Protestant Episcopal) states that Professor Wilhelm Scherer, "one of the most learned Germanists of our century," once told him he felt confi dent that the text of the Scriptures was more familiar to the German laborers of the twelfth century than to those of a corresponding social class in the nineteenth. And the Ather aum (February 3), reviewing Dom Gasquet's new book, "The Eve of the Reformation," concedes that the learned Benedictine has shown that "there was no burning desire to become possessed of that 'Open Bible' which, it has been popularly assumed, was eagerly craved for by the multitude. Certainly the King's Bible was printed at last, it was forced upon the people, and every parish in England was compelled by royal ordinance to provide itself with

a copy at no small cost."

The Ather aum's scholarship is so unquestionable that we quote with singular pleasure another sentence from the same article: "If it were conceivable that the masses and the classes of England in the first quarter of the sixteenth century could have been called in to express their wishes and opinions in the shape of a plebiscite, for or against the reformation of the Church, an overwhelming majority, it may be confidently asserted, would have cast their votes in favor o letting things go on as they were."
Dom Gasquet's new book, the Athenmeam opines, "will set many men
thinking." So may it be!

PAINS IN THE BACK.

Frequently Due to Sluggish Liver or Kidney Troubles.

FRANK WALTERS, OF EXETER, TELLS OF SUFFERING AND HOW DR. WILLIAMS' PINK PILLS CURED HIM AFTER OTHER MEDICINES FAILED.

From the Advocate, Exeter.

Mr. Frank Walters is a young man personally known to most of the residents of Exeter, where he has lived nearly all his life. Talking with the editor of the Advocate recently Mr. Walters said: —"In justice to Dr. Williams' Pink Pills I think it my duty, in view of what they have done for me, to add my testimonial to the thousands of others that have been printed. For some months I suffered most severely from pains coursing up at d down my back. It was thought that these pains were due to liver and kidney trouble, but whatever the cause they frequently left me in terrible agony. The pains were not always confined to the back, but would shift to other parts of the body. As a result I got little rest, my apparently bears impaired, and I fell off for me, to add my testimonial to the As a result I got little rest, my appe tite became impaired, and I fell off greatly in weight. I tried different remedies suggested by friends which having no effect almost disgusted me with medicine. Then a personal friend urged me to try Dr. Williams' Pink Pills. I was not easily persuaded because I had about concluded that medicine would not relieve me, but he insisted and finally I decided to try them. I purchased one box at first, and to my astonishment before it was finished I was greatly relieved Then I got a couple more boxes and these restored me to my former good health. I do not hesitate recommending this medicine that others may

profit by my experience, and not suffer ortures as I did. Dr. Williams' Pink Pills cure by go ing to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. If your deal er does not keep them, they will be sent postpaid at 50 cents a box, or six poxes for \$2 50, by addressing the Dr. Williams' Medicine Co., Breckville,

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any trace.

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Davis & Lawrence Co., Ltd., makers.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles, from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and and lungs.

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other Memoranda, as well as for Family Por-traits.

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ARCHDIOCESE OF OTTAWA.

Bt. Patrick's Day was pretty generally observed. High Mass was celebrated in St. Joseph's where Rev. Father Cornell preached, and in St. Brigid's where the sermon was preached by one of the Missioners. Rev. Father Callaghan, S. J. In St. Patrick's it was "Children's Day," and a Low Mass was celebrated by hev. Father Patrick, Capuchin, and Rev. Father Wheian addressed a few telling words to the assembled boys and girls who filled all the news in the central and interal sistes of the church. A grand concert, in the Russich Literary and Scientific Association, brought the day to a close. The weather throughout was changeable—snow and sunshine alterately.

mas changeable—snow and sunshine alternately.

Private entertainments by the pupils of the
Rideau street and Gloucester street convents,
respectively, were given on St. Patrick's eve.
On Wednesday evening at the Mission in
St. Brigid's church, a powerful sermon on
Temperance was preached and on Thursday
evening the reverend Missionaries adminis
tered the pledge to over three hundred and
fifty men. The Mission for both women and
men has been most satisfactory in results.
On Kmber Saturday, at the Basilica, His
Grace the Archbishop conferred Deacons
Orders on Rey, Brothers Wigny, Gebhard and
Dreville of the Company of Mary.
Twenty seven of the men of "Strathcona's
Horse" were enrolled in the Scapulars and received Holy Communion in St. Parick's
clurch at the half past seven o'clock Mass on
the Sunday previous to their departure for
South Africa.

is Sunday previous with Africa. Was celebrated in Hull on St. High Mass was celebrated in Hull on St. atrick's day, and a sermon was preached by lev. Father Fisher, O. S. F. secretary to the

ARCHDIOCESE OF KINGSTON.

Chesterville Catholics religiously observed the great patronal feast of Ireland by assisting at Mass and many by approaching the holy sacraments. High Mass was chanted by the pastor, Father Quinn, at 9.30 a. m. after which he addressed the congregation on the life and chief characteristic virtues of the Great Apostle, dwelling particularly on his great penance, hu mility and zeal for souls and exhorling his hearers to practice these emobling virtues of the chort, under the good massion with the chort, which was been and been declared. The hold of the chort o

days.

The Sisters of Charity from Kingston are in the parish during the past week and are every where meeting with warm generous treatments the hands of the people.

THE TRANSVAAL WAR.

In last week's summary of the war news we left the British army 25 miles west of Bloemfontein, at Aasvoc'd kop. From this point General Roberts pushed on vigorously and rapidly to Bloemfontein the Free State capital, and in compliance with his demand for a surrender, und r threat that the city would be bombarded unless the demand were complied with, the keys of the city and the Government offices were brought to him by the mayor and the leading members of the Free State Rand who had opposed the war. The principal member of the Rand present was Mr. Fraser, an ex councilior. hex councilior.

President Steyn has fled to Kroonstad with
hex yet members of the Rand, and has estable

Bloemfontein, from which it is 110 miles distant.

A circumstance which might seem extraordinary took place on the entry of the British troops. The burghers as well as the British residents joined in welcoming the British soldiers, and in singing "God Save the Queen," The fact is that many of the Free Stutes are either British or half British through one parent at least. President Steyn's own wife is a Scotch woman, and many of Dutch origin even were opposed to joining the Transvani in this war. Also the last Assembly meeting at Bloemfontein voted down President Steyn's proposal to continue the war, but the two Presidents, Kruger and Steyn terrorized them into its actual continuance.

to continue the war, but the two Presidents, Kruger and Steyn terrorized them into its actual continuance.

President Steyn is now styled by General Roberts in his despatches "the late President of the Republic," signifying that the Free State Government is no more. President Steyn's brother is among the prisoners taken.

Springfontein, which is ninety miles Southwest of Bloemfontain, and near the border of Cape Colony, was also taken by General Pole-Carew, and thus the whole Southern part of the Free State is in the hands of the British. As Generals Gatacre and Clements are also on the way to Springfontein from the South, the uniting of their forces with those of General Pole Carew may be expected within a day or two, if the junction has not been effected even before now, and thus the force immediately under General Robert's command will be largely increased. Norval's Pent, where General Clements was last reported to be, is only forty miles South of Springfontein; while Bethulle, which place General Gatacre had re-ched, is thirty-five miles South East, and there is railway communication with both points. General Roberts is now sending a force to Thaba-Nehu, thirty-five miles east of Bloemfontein to intercept two thousand Boers who have been driven northward from Bethulle and Norval's Pont.

intercept two thousand Boers who have been driven northward from Bethulle and Norval's Pont.

Springfontein is one hundred and ten miles. by railway, from Capetown, and thus direct railway communication is established between the British torces occupying the Orange Free State, and their basis of supplies.

The entry into the Free State capital was made at 10 a. m. on the 14th inst. The Bloomfontein railway stadion had been already taken, and the British cavalry were closing in upon the city, when information was sent in to General Roberts under cover of a white flag, to the effect that a deputation was approaching for the purpose of formally surrendering. The deputation arrived soon after and General Roberts went forward to meet it. A few yards away, the guns of a strong battery were pointed toward the Boer position. Then a member of the deputation stepped forward to deliver the keys of the city and Government buildings, whereupon Lord Roberts stated that he would quarantee protection to life and property, and that he would enter the city in state according to military usage. The entry was then made, the commander in chief being foilowed by histaff, the military attaches and the troops.

General Lord Roberts is now occupying the Presidential manison. General Prettyman is appointed military Governor of the city, and Mayre.

Lord Roberts congratulated the Guards'

Mayor.

Lord Roberts congratulated the Guards' Brigade on their wonderful march of thirty-cighty miles in twenty-cight hours and expressed regret that he did not lead them into Bioemfontein. He promised, however, that they should be the first to enter Pretoria. The nearest Borr secuts are said to be thritten miles from the city.

At Allwal North, another point in Cape Colony near the Free State border, about 85 miles east of Bethulie, General Brabant de feated the Boers who were in occupation. The Boers in this neighborhood and Stormberg, as

well as at Bethulie, stand in great peril of being cut off from their main body, and from Pre-oria, owing to the rapid advance of Generals Roberts and Pole-Carow, east and south. The situation at Mafeking is not greatly changed as yet, the town being still closely beleaguered. A great victory, however, is reported thence in the driving off of the Boers who made an another attempt to storm the town. Col. Plumer is reported to be only four-teen miles off on the way to relieve the beleagured town. He has, perhaps, succeeded in so doing by this time.

The latest despatches show that the Free Staters are surrendering to General Roberts by thousands. They are allowed to go to their work on taking outh that they will neither take up arms during the war, nor furnish information or aid of any kind to the enemy. A Pretroita despatch however, asserts that the enthusiasm of the Transvaslers is not dampened. The same despatch admits losses to the number of four thousand two hundred in the recent battles, exclusive of Cronji's army which capitulated.

HIGH SCHOOL ENTRANCE EXAM-INATION.

THE EXILE OF ERIN. INTRODUCTORY.

For more than a century after the conquest of Ireland by William III, the history of that country is such that no Englishman can recall it without shame. Deprived of his religious, political and civil rights, every Catholic Irish man was treated as a foreigner in his native land, while the country grouned under the tyrannical rule of a small body of members of the Established (Anglican) Church. At length the people were driven into open rebellion by the lawless cruelty of the Orange Yoemanry and the English troops, who marched over the country robbing, torturing and murdering the peasantry. After some slight success the insurgents were utterly defeated at Vinegar Hill (1788). The massacres and military executions that followed were frightful, reaching about fifty thousand. A considerable number of others were transported or banished.

Campbell says "While tarrying at Hamburg I made the acquaintance of some of the refugee Irishmen who had been concerned in the rebellion. Among these way, Anthony McCann... an honest, excellent man. It was in consequence of meeting him one evening on the banks of the Elbe, lonely and pensive at the thought of his situation, that I wrote this poem.

PURPOSE.—The poem was published in 1801,

in consequence of meeting him one evening on the banks of the Elbe, lonely and pensive at the thought of his situation, that I wrote this poem.

PURPOSE.—The poem was published in 1801, with the following preface: "The meeting of the Innerial Parliament, we trust, will be distinguished by acts of mercy. The following most interesting and pathetic song, it is to be hoped, will induce them to extend their oenevolence to those unfortunate men doomed to exile, but who sigh for a return to their native homes." Though containing no word of bitterness or reproach against the English authorities the poem yet gave offence to the government, and Cambbell on his return to England was arrested as a suspect.

PLAN.—The poem naturally falls into two parts. The first stanza being merely introductory, while the others voice the exile's feeting. II, Without home or country. III. Laments for his lost friends, IV. Regrets for the dear ones at home. V. His undying devotion to Ireland. This last stanza expresses most clearly the central thought of the poem.

PRELIMINARY STUDY.—Describe the time and place of the meeting with the exile. What excites our pity for him even before he tells his sad story? What does he most bemoan in his present condition? What had made his former life in Ireland so dear to him? Get the exact meaning of "exile, repairing, anthem, covert, rapture, recollection suppressing, bequoaths, devotion.

CLASS STUDY.—Came to the beach." To get as near as possible to his dear country, as if hoping to catch sight fit.

"What beaten hill."—This description heightens the desolation and loneliness which excite our pity. "The daystar." Not very clear, though probably it refers to Venus which is at times the morning star and again the evening-star. As the evening-star is always seen to the west, it would appear over 'his own native isle of the ocean. "Itose." No reference to the set morning star and again the evening-star. As the evening-star is always seen by the west, it would appear over 'his own native isle of the ocea

Deserted Village (t. 3) spot or place is about the equivalent.

What does "wild" really modify?
The harp is the national instrument of Ireland, and the bards were anciently held in great esteem, hence the mention is very appropriate here and in stanza V.

"Numbers" frequently used for poetry since the verse is measured by the number of feet or accents in it. Give in your own words "strike to the numbers"

numbers d and forsaken." Refer to 'L'

"Sad and tolerated and the "sweet visions" of his dreams and the sad reality of his awakening.

Far foreign land. "What country was it? "Mansion." Here used in its first sense of Ellen Miriam Kurzenknabe and the sad reality of his way used?

"lived to deplore." To debore his sad fot as an exile.

"Fast by." Give in other words.
"Its fall." Where has he previously said that his home was destroyed?
"Looked on." Watched over.
"Bosom friend." His true love.
"Fast fading," lasting but a short time. In what way was his bosom-friend a "fast fading treasure."

treasure??
What is the likeness implied between tears and the rain-drop?

What is the likeness implied between tears and the rain-drop?

"Rapture—recall." Bring back the bliss of his early love and his "bosom friend"

Yet—suppressing. Putting aside all purely personal sorrow,—the subject of stanzas II—IV. What is the grammatical relation of "suppresing"? "Can draw." A peculiar use of draw; the wish uttered when drawing his dying breath, and so his greatest desire.

"Buried and cold," Where does this belong in meaning and construction?

"When—motion." The meaning intended is "when my heart's motion is stilled;" since it is condition and not action that is meant.

"Green—fields." The greenness of her fields is an especial charm of Ireland. What name is given her on this account? He hopes that Nottre will still continue to be particularly kind to his dear country.

Nature will still continue to be particularly kind to his dear country.

"Thy harp-striking — bragh!" This wish is for happier times for Ireland, when there will be freetoem, as shown by the singing aloud of patriotic songs.
"Mayournin" Irish for "my darling."
Read "the Lament of the Irish Emigrant," and compare with the sentiments therein expressed.

JUDGE JAMES R. O'REILLY.

A Former Kingstonian Appointed to

A despatch from Ottawa says that Mr. James

wall.

A despatch from Ottawa says that Mr. James R. O'Reilly, Q. C., of Prescott, has been appointed Senior Judge of the united Counties of Stormon, Dundas and Glengarry, vice Judge Pringle, resigned. Citizans of Kingsta, irrespective of creed or potitics, with a property of the pringle resigned. Citizans of Kingsta, irrespective of creed or potitics, with a property of the pringle resigned. Citizans of Kingsta of this appointment with an air of satisfaction, particularly as the new Judge and his amiable wife are children of this entry. He is criminally qualified for the position, and the Freeman congratulates him on his elevation to the Bench Judge James Redmond OReilly a the eldest son of the late Mr. James O Reilly, Q. C. of Kingston (in his day Canada's foremost criminal lawyer), and was born on Freudal with the State of the late Mr. James O Reilly, Q. C. of Kingston (in his day Canada's foremost criminal lawyer), and was born on Freudal lawyer) and the Collegiate Institute. He also took a course at the Quebee Seminary Hall, and the London of the Collegiate Institute. He also took a course at the Quebee Seminary in at 85. Mary's College, Montreal. He graduated at Queen's University in 1822 as good medallis, after which he studied law with Fitton X. Whiting and the late D. A. O'Sullivited as a solicitor in the Easter ten 1835. He then went into partnership with D. A. O'Sullivian, the firm bring O'Sullivian & Heelity, when was continued for Anherstburg and Kingston, and in May, 1837, which was continued for Anherstburg the was honored a short time in Anherstburg he was honored by being made as R. In 1839 he was honored by being made as R. In 1839 he was honored by being made as R. In 1839 he was honored by being made as R. In 1839 he was honored by being made as R. In 1839 he was honored by being made as R. In 1839 he was honored by being made as R. In 1839 he was honored by being made as R. In 1839 he was honored by being made as R. In 1839 he was honored by being made as R. In 1839 he was honored by being

ST. PATRICK'S DAY In London.

The regular St. Patrick's concert was this year held in the Auditorium, on Friday evening, the 16th, and the auditorium, on Friday evening, the 16th, and the autonoance thereat was quite large, many of which cave particularly in the property of the prope M. O'Shinvan From Father Herrian Stating that ill-health precluded him from the pleasure of being present that evening (which letter the chairman then read aloud) Mr. McDonagh voiced the thought uppermost in the hearts of the people when he expressed the earnest hope that Rev. Father Tiernan would speedily be restored to perfect health and strength and that at some future time we might have the pleasure of hearing him speak on the interesting topic of his recent travels.

The following programme was then admirably rendered, each of the participants being heartily encored, while Mrs. J. Smith McDougail was tendered a handsome bouquet of white roses:

Song—"Asthore".

Miss Lenehan.
Song—"Who Carries the Gun".
Mr. Wm. Skinner.
Humorous Recitation—"The Toboggan Side
Ellen Miriam Kurzenknabe.
Song—"The Ould Plaid Shawl".
Mrs. Robert Muir Burns
Song—"A Loyal Irish Soldier".
Miss B. Fuller.
The chairman here announced that as Rev.
Father Tiernan was unavoidably absent, his
nephew would favor the audience with a
song. When Mr. James Tiernan appeared
upon the stage he was heartly applanded, after
which he gave in good voice a song entitled
"My Wild Irish Rose" and, in esponse to an
encore, "Go to Sie-p, My Darling." PART II.

accompanists were Mrs. John ck, Misses Moore and Kidd.

The accompanists were Mrs. John W. Pocock, Misses Moore and Kidd.

On Saturday, the 17th. Masses were celebrated in the Cathedral at 8 and 10 o'clock—the latter, a solemn High Mass with Rev. J. T. Aylward as celebrant. Rev. P. J. McKeon deacon, and Rev. D. Egan sub deacon. His Lordship Bishop McEvay, attended by Rev. H. G. Traher, occupied the Episcopal throne.

BISHOP DOWLING'S LECTURE.

On Sunday evening, the 18th, dis Lordship Bishop Dowling, of Hamilton, as had been previously announced, lectured in the Cathedral, London, on "The Faith of the Irish People," after which a collection was taken up by the ladies in aid of the funds of the altar society, lately re-organized by the Rector, Rev. J. T. Aylward. So ably and convincingly did His Lordship illustrate the sublime and herole self-sacrifice of, the Irish nation for the true faith that those who had the pleasure of listening to his interesting and instructive address were profoundly impressed with the thought of our great responsibility to propagate and perpetuate this noble and God given heritage which had been preserved intact by our heroic ancestors in soite of every trial and vicisatiude of fortune.

solution. The state of the state of the solution of the soluti

the shortuary for His Lordship Hishop Dowling, who was accompanied by Rev. Father Holden.

The distinguished and eloquent Right Rev. lecturer took for his text:

'This is the victory which overcometh the world, our faith.' (Episile St. John)

Dear irieuds—in compiance with the kind invitation of my right reverend and esteemed friend your worthy Bishop I am here to night to speak to you on the subject of the faith of the Irish people. The subject is in harmony with the festival which the church celebrated yesterday and which it appears we are celebrating, to day the festival of St. Patrick, the patron saint of Ireland. The object of that festival is to commemorate the anniversary of a day dear to the Irish race the world over, the day on which St. Patrick made his triumphal entrance into heaven to receive from the Lord, the just Judge that crown of justice which He promised to render to the confessors of the faith. On that day St. Patrick could truly say like St. Paul I have finished my course. I have fought the just Judge that crown of justice which He promised to render to the confessors of the faith. On that day St. Patrick could truly say like St. Paul I have finished my course. I have fought the year of the patron with God, the world and the world is the world and for the Irish people—a victory of faith. This is the victory which overcometh the world ensiaved by Satan and sin, the world as represented by the revolt of the intellect and the revolt of the will, the world in antagonism with God, the world of which St. John said He was in the world and the world was made by Him, and the world of which St. John said He was in the world and the world was made by Him, and the world of which St. John said He was in the world and the world which the Lord has made—let us be glad and rejoloc, for this is the victory which overcometh the world our faith."

Our purpose here to-night, therefore, is to return thanks before God's alter to the Giver of all good gifts for having in His goodness and

lieve on the authority of God, who is Truth itself and who can neither deceive nor be deceived.

The excellence of this gift will be manifest from the fact that the possession of it constitutes our chief happiness on earth and our pledge of eternal happiness bereafter. He that believeth and is baptized shall be saved and he that be lieveth not shall be condemned. For without faith it is impressible to please God. God made all things in this world for man's use and benefit, but He made man for Himself. He created man to His own image and likeness, giving him a soul capable of knowing and loving his Greator—in order that he might know and love and serve Him here and afterward enjoy the battle vision in heaven. The means to that end is the knowledned of the content of the conten

tion of the missionary, the dangers and difficutities that confronted him, and the success
that crowned his mission.

Here His Lordship entered into a most interesting description of the arrival of the saint in
Ireland in the month of May 432, and of his
meeting with the monarch of all Ireland and
the princes, druids and warriors assembled at
Tara. As our Lord drew lessons from the lity,
so St. Patrick taught the unity and trinily
of God as symbolized in the three leafed shamrock. The seed fell on good soil. Faith comes
by hearing, Ireland listened to her Apostle and
received the faith. Other nations were slow to
tory had been won without the shedding of a
drop of martyr's blood. St. Patrick at once
provided to plant the faith by instructing,
baptizing, building churches schools, and colleges, educating and ordaining native
priests, holding synods and enacting
laws, and submitting the acts of his
councils to the approval of the Holy See.
For three years after his arrival, whilst the
rest of Europe was in darkness and desolation
owing to the invasion of the barbarians, Ireland had her coleges and universities in which
the students from Germany. France and Luly,
were educated and afterwards sent back to restore creder, religion and learning in their respective lands. Ireland in these ages received
the title of the island of sains and of scholars.
But Ireland not only received the faith—sha

were educated and afterwards send backers, were closted and sterwards send backers, bective lands. Ireland in these ages received the title of the island of saints and of scholars. But Ireland not only received the faith—she also retained it in spite of the persecutions of three handred years which followed the Danish lavasion in the eight century; in the eixiteenth century which lasted until the beginning of the nineteenth century, in the course of which Iroland, owing to her fidelity and her refusal to apostate, lost everything the world prizes—lost her land, lost her language, lost her Iranguage, lost her freath and postate lost everything land and Scotland at the bidding of monarch lost the faith, the priesthood and the hierarchy which was only recently restored in these countries, but Ireland's hierarchy has not been restored, for the grand reason that she never lost a link of the chain that bound her in union receives a man the land the floods came, and the winds beat against that House, but that House fell not, for it was built apos a rock. Next His Lordship showed how the exiles of Erin were times as in the middle ages of propagating the truth. That it was chiefly, the Irish race that the Church in Canada, the United States and Australia, was principally indebted for its rapid growth. extension and prosperity. In conclusion His Lordship said that Hisbops, priest am needs on works and glorify their Father who is in heaven. They would thus share in the victory celebrated to day, a vice overcome he he world, our faith At the termination of the Right Rev. Lordship shough of years in the beautiful and instructive address to which we had that evening the pleasure of listening.

At the termination of the Right Rev. Lordship shangh of years in the fulfillment of the Right Rev. Perfouse. Exp. fresh laid, per dozen. It beautiful and instructive address to which we had that evening the pleasure of listening. The control of the result of the propagating the century which ascended from the hearts of the faithful dur

IRELAND AND THE QUEEN.

Editor Ottawa Journal.—The London, Times, with characteristic readiness to fling insult in the face of Ireland and her people, and also the Cabie-man, insinuate that there may be danger to the Queen during her proposed visit to Krin—the latter going so far as to pretend to voice public opinion by saying: "Throughout Great Britain there will be some tension until the Queen has re-crossed the channel in safety." Now why should such anticipations be indulged in at a time when the Queen herself has gone so far out of her way to placate the Irish people! Her Majesty during her reign of sixty odd years has thrice visited Ireland, and during the twenty or twenty five days of her stay in Ireland can the Times or any one else point out one single disagreeable occurrence in connection with those visits? No, not a single one. Without risking the charge of self-praise, Irishmen, as a nation, whatever their faults may be, cannot be accused of lack of hospitality or of respect for woman. And it is the same to day as it was a thousand years ago when the incident which Moore has enshrined in verse, occurred. I annex the poem, but would preface it by the historical account which is given by the editor of Moore's Melodies.

which is given by the editor of Moore's Melodies. The people were inspired with such a spirit of honor, virtue and religion by the great example of the illustrious King Brien, and by his excellent administration, that, as a proof of it, we are informed, a young lady of great beauty, adorned with jewels and a costly dress, undertook a journey alone from one end of the kingdom to the other, with a wand only in her hand, at the top of which was a ring of exceeding great value; and such an impression had the laws and government of this monarch made on the minds of all the people, that no attempt was made upon ber honor nor was she robbed of her clothes or jewels.—Warner's History of Ireland, Vol. I., Book X.

Under the title 'Rich and Rare were the Gems She Wore,'' Moore wrote as ifollows (and, by the way, would it not be a very appropriate addition to the programme for for the St. Patrick's Concert):

Rich and rare were the gems she wore.

Rich and rare were the gems she wore,
And a bright gold ring on her wand she And a bright gold ring on her wand bore; But oh! her beauty was far beyond Her sparkling gem or snow-white wand.

"Lady dos't thou not fear to stray So lone and lovely through this bleak way Are Erin's sons so good or so cold As not to be tempted by woman or gold?"

"Sir Knight. I feel not the least alarm, No son of Eria will offer me harm; For though they love woman and gold in store, Sir Knight, they love honor and virtue more."

On she went, and her maiden smile In safety lighted her round the Green Isle And blest forever is she who relied Upon Erin's honor and Erin's pride.

from the terrible starvation years, 1846-49—and Oh I God I such years, when the people perished of hunger by hundreds of thousands, aye millions, the horrors of which those who had the unhappiness to witness them, as the writer has, can never forget; moreover, it was after the abortive "rising" of 0 Brien, Meagher, Dillon, McGee, etc., and yet no angry word greet-d her ar. Can as much be said for the Times' own London? Now, as then, it may be as stated by one of the Nationalist papers, her reception may not be euthusiastic, but it will certainly be courteous and respectful. When leaving Ireland on the occasion referred to—a Catholic priest being the mouthpiece—the Royal Lady, at the request of the local municipal authorities, changed the name "Cove of Cork" to Queenstown. No! no harm or insult will be offered, and doubtless the poet of the twentieth will be found paraphrasing the poet of the nineteenth century.

"And safe throughout, was the Queen who re-

'And safe throughout, was the Queen who re Upon Erin's honor and Erin's pride,"

Yours, CONNAUGHT RANGER. Ottawa, March 12, 1900.

C. M. B. A.

Resolution of Condolence Almonte. Ont., March 11, 1900. At a regular meeting of Branch No. 31, C. M B. A. held March 6, the following resolutions o

Rec. Sec. Branch 34, C. M. B. A.

Barrie, March 16, 1990.

It is with deep regret that we learn of the death of Mrs Lynch, sister of our esteemed brother, Very Rev. Dean Egan. And be it therefore
Resolved that we, the members of Branch 51, of the C. M. B. A., Barrie, wish to express to our Very Rev. and b loved pastor our most sincere and heartfell sympathy for his treparable loss, and we trust and pray that Divine Providence may furnish him the necessary consolation to overcome his great grief. And be it further
Resolved that a copy of this resolution be forwarded to the Very Rev. Dean, that it be recorded in the minutes of our meeting and that a copy be sent to our official organ for publication.

Barrie, March 16, 1900.

The painful news announcing the death of Bro. John Kerr, who was a member of Branch 51, was received by the members with the most profound sorrow.

Whereas Almighty Godfin His infinite wisdom has seen fit to remove from our midst our esteemed Brother, Mr. J. Kerr, and one whose life was most fervent and practical in the duties of his faith, we bow submissively to His holy will.

And, furthera, copy of this be sent The Cana-dian for publication, and to Mr. and Mrs. Kerr and same spread on the minutes of the meet-ing.

ANOTHER READER HAS BEEN MAK.

pound, wholesale, 7 to 7½c; lard, per pound, retail, 9 to 10c.

Vegetables — Potatoes, per bag, 60 to 80c; onions, per bag, \$1 00 to \$1.25.

Poultry—Ducks, dressed per pair, 75c to \$1: fowls, per pair, (indressed) 50 to 55c; fowls, per pair (dressed) 55 to 80; geese, each, 60 to 75c; turkeys, per lo, 9 to 11c.

Meat—Pork, per cwt., \$6.75 to \$7.00; beef, cow, \$4 00 to \$5.00; beef, heifers and steers, \$5.00 to \$6.59; veal, by carcass, \$5.00 to \$7.50; nutton, by carcass, \$5.00 to \$7.50; nutton, by carcass, \$5.00 to \$7.50; lamb, by the carcass, 9 to 10c; lamb, by the quarter, 10 to 11c.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

March 22—Flour is in moderate demand, and prices steady; straight rollers, in bbls, are quoted at \$2.80 to \$2.85 weat for export, and choice brands at \$3 Toronto freights; straight rollers, in sacks, \$2.55 west. Bran, \$15 to \$16 west, and shorts, \$16.50 to \$17.50. Wheat is in fair demand, with offerings moderate; red winter and white are quoted at \$5c to \$6c north and west, and spring at 66c to \$66 east; goose, \$9c low freights; No. 1 Manitoba hard is firmer, at \$1c grinding in transit, and 79 to \$9c North Bay; at Fort William, No. 1 hard, \$6ije to \$7c; No. 1 northern at \$6c. Barley in fair demand and firm; No. 1 quoted at \$4c west, and \$4c to \$5c east; No. 2 steady, at \$42c west and \$3c to \$3g east. No. 2 steady, with sair demand; white selfs at \$2c east, and at \$2c west; mixed, \$2c to \$2g ex west, and at \$2c west; mixed, \$2c to \$2g ex west, and at \$2c west; mixed, \$2c to \$3g ex transity of \$2c east. Corn is firm, with No. 2 American yellow quoted at \$4c to \$3c transity. Toronto; Canadian steady, at \$4c to track, and \$3c west. Buck wheat ucchanged with prices at \$9c west and \$5c east. Rye is firm, and \$5c west and \$5c east. Cotmeal is steady, at \$3.20 in bags and at \$3.30 in bbls.

TORONTO.
Toronto, March 22, — The following is the ange of quotations at Western cattle market

Torono, a twestern cattle market this morning:
Cattle — Shippers, per cwt., \$4.25 to \$1.80;
butcher choice, do., \$3.75 to \$1.25; butcher, medium to good, \$3.25 to \$3.50; butcher, inferior, \$2.75 to \$3.00; stockers, per cwt., \$2.75 to

\$3.50. Sheep and lambs—Sheep, per cwt., \$2.75 to \$3.50. Sheep and lambs—Sheep, per cwt., \$3.60 to \$7.5; lambs, per cwt., \$4.50 to \$6.00; bucks, per cwt., \$2.5 to \$2.5. Milkers and Caives,—Cows, each, \$25 to \$45; caives, each, \$2 to \$10. Hogs—Choice hogs per cwt., \$5.00 to \$5.50; light hogs, per cwt., \$4.25 to \$4.87\frac{1}{2}; heavy hogs, per cwt., \$4.25 to \$4.87\frac{1}{2}; sows, \$3 to \$3.25; stags, \$2 to \$2.25.

stags, \$2 to \$2.25.

East Buffalo, N. Y., March 22. — Cattle — No demand. Calves—moderate supply: light demand; choice to extra, \$6 25 to \$6.50; good to choice, \$5 to \$6 25. Sheep and lambs—Moderate offerings; extra lambs, \$7.50 to \$7.55; choice to extra, \$7 40 to \$7.55; good to choice, \$7 to \$7.25; yearling, sheep, \$6.25 to \$6.60; mixed, \$2.25 to \$7.57; wethers, \$6 to 6.25. Hogs—Closing strong; offerings light; heavy, \$5.25; to \$5.39; mixed, \$5.39; mixed, \$5.25 to \$5.75; wethers, \$6 to 6.25. Hogs—Closing strong; offerings light; heavy, \$5.25; to \$5.39; mixed, \$5.25 to \$5.39; mixed, \$5.25 to \$5.30; roughs, \$4.50 to \$5.50; pigs, \$4.50 to \$5.505; roughs, \$4.50 to \$4.80; stags, \$3.75 to \$5.505; roughs, \$4.50 to \$4.80; stags, \$4.50 to \$5.505; roughs, \$4.50 to \$5.505; roughs, \$4.50 to \$4.80; stags, \$4.50 to \$5.505; roughs, \$4.50 to \$4.80; stags, \$4.50 to \$5.505; roughs, \$4.50 to \$4.80; stags, \$4.50 to \$4.80; s

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TO ST. JOSEPH.

O Holy Patron! hear the prayer Our hearts sing up to thee; We hall thee, dear beloved saint In greetings full of glee.

From out our hearts this day there steals A whispered word of prayer; It mounts to heaven's joyous gates High on the winged air.

And with the incense rising now Our thoughts do softly steal And on thy love-lit altars bright Thy presence dear, we feel.

Pray, hear thou then our earnest prayers, That pierce the clouds of blue; Dispel the gloom and quickly send Your sweet love shining through.

'Twill cheer a sad and longing heart 'Twill bring sweet happiness; O, good Saint Joseph! Ever be A father unto us,

Pray, teach us now thy life so pure To cheer us on our way; O. holy Joseph! Be our guide Throughout Life's ev'ry day.

Pray lead us on when shadows meet To darken Life's sad sky And let us ever wander 'neath Thy beaming, watchful eye.

The way is long and darkness spreads 'Ere half the race is past But if we call on thee, dear Saint! The light shines clear at last. The thorns and thistles yea, will fade And pass away and dia And in their stead, white lilies pure Will smile unto the aky

And life will be a joy to us, A work of prayer and love And in this life we'll daily find A glimpse of the Above.

Each golden moment nobly spent Will shine clear as a star; And these moments in their passing Will lead us Homeward—far.

And when at last we've safely sailed Across Life's sea so wide. O, good Saint Joseph! Be our stay And steer us o'er. Death's tide. We pray thee! Beg thee! noble Saint!

THE SANCTITY OF THE

CHURCH." St. Mary's church was filled Tuesday evening by a delighted lot of people who heard Rev. M. J. Brady, of Windsor, Canada, deliver an excellent sermon on "The Sanctity of the Church." The revered gentleman is a forcible, elequent and pleasing speaker and his sermon made a deep impression on all who heard it, —Tiffin (Ohio) Advertiser. March 14.

SPRING TERM—The Spring Term in the Central Business College, Stratford, Ont. opens on Monday, April 2nd. This college is now ciosing its winter term which has been the most successful in the history of the school Students are now in attendance from Canada, United States and Newfoundland. All interested in securing a business or shorthand education should write 10 Mr. W. J. Elliott, Principal of the college, for a catalogue containing full information.

Spring Medicines Cause

Chronic Constipation

The system of the average man or woman is constantly clogged with impurities. He becomes more conscious of it as warm weather comes on. He tries to cleanse it with Spring Medicines. These deal only with results and not with the cause. So the next year he has to take the medicine again. Then he has to do so oftener. In time he become a constant user of purgatives and a victim of Chronic Constipation.

All this is wrong. A healthy body is not like a house to require a yearly upsetting called cleaning. A perfectly healthy body with all its organs in good order is SELF CLEASING. It NEVER GET CLOGGED CLEASING. It NEVER GET CLOGGED. It was not inbended that man should once a year drench and scour the delicate membranes that line his body with crude preparations of still cruder drugs commonly called patent medicines. God has adapted Nature to the needs of His children. The changing seasons with heir differences of temperature, food—IF THE ORIGN SARE HEALTHY. And the methods of Nature are so gentle that the methods of Nature are so gentle that the man is not conscious of this cleaning. He simply knows that he FEELS WELL ALL THE TIME.

But so-called "Spring Medicines" produce a violent change which creates an inflammation and tendency to disease. The system loss a the power to cleanes itself. CHRONIC CONSTIPATION results, and brings still further evils.

There is only one reasonable way to treat

ther evils.

There is only one reasonable way to treat the body. Put it into such a condition that IT WILL KEEP ITSELF WELL. This is what Dr. Sproule does. His patients after finishing treatment continue to grow stronger year by year. This is because he makes all the organs of the body work properly and in harmony. Is not that better than constanty-varly dosing? But this requires special treatment for each case. Patent medicines will not do it.



1. Are you constipated?
2. Is your complexion bad
3. Are you sleep; in the d:
4. Are you irrivable?
5. Are you nervous?
6. Do you get dizzy?
7. Have you no energy?
8. Do you have cold feet?
9. Do you for missable?

8. Do you have cold feet?
9. Do you get tired easily?
10. Do you get tired easily?
11. Do you have hot flashes?
12. Is eyesight blurred?
13. Have you a pain in the back?
14. Is your flesh soft and flabby?
15. Are your spirits low at times?
16. Is there bloating after eating?
17. Have you a gurgling in bowels?
18. Is there throbbing in stomach?
19. Is there a general feeling of lassitude?
20. Do these feelings affect your memory?
21. Are you short of breath upon exercise
22. Is the circulation of the blood sluggish

If you have some of the above symptons mark them and send them to the Doctor. He willtell you what to do to be PERMANENTLY CURED, and what the proper treatment would cost. He makes no charge for diagnosis or advice. Address DR. SPROULE, B. A. (English Catarrah Specialist, Graduate Dublin University, formerly Surgeon Royal British Nava Service) 7 to 13 Doage St., Boston.



VOLUME XXII.

The Catholic Record

London, Saturday, March 31, 1900.

All this may be very evident to a Presbyterian editor who takes his opinons second-hand and is prepared to accept anything that may redound to the discredit of Catholicism. We admit that unrest and discontent and infidelity exist in the great centres : but to conclude from that, that France as a nation is alienating herself from the Church, requires a very thoughtless man with a very illogical mind. He sees in the struggle concerning the management and curriculum of the Public schools "so long under priestly control" further proofs for his state-

Most people would infer from that phase of the eituation that Catholics have still some faith and vitality. the Catholics of Manitoba provoked the hostility of the government they were drifting into infidelity or longing for the ministrations of Protestantism?

upon as its holiest citizen?

Dr. Jutphen, pastor of the second these d Presbyterian Church, Cleveland, has pretern joined the ranks of those who believe end of that the fortunes of Protestantism are speech in this country on the wane. Abundant statistics give color to the state always ment and warrant us in hoping that disappo the perfect realization of Bossuet's on the prophecy may take peace in the near | scanty sture. In Europe it is a parasite on the cap the tree of state ; in this country it with strives by means of positive creeds unador to maintain its prestige. The muchvaunted right of private judgment is A few now but a plaything to beguile the one of unthinking.

In calling attention to the decline of

Take for example New England, that was a hundred years ago the strong. hold of Congregationalism. Anyone conversant with the history of that period will grant that it had a free field. Its leaders were earnest and scholarly men: its adherents, if narrow minded and intolerant, were tenacious of truth as they saw it, and imbued with the proud idea they were the chosen people of America. Everything humanly speak. ing tended to give it a vitality that would withstand the corroding touch of time. And yet, it is now in ruins, covered o'er with the mildew of neglect and indifference: its conventicles ring with doctrines that held le Co no place in the lives of the first and Congregationalists, and its power and in k influence have gone, leaving it only hum the shadow of a great name. What have Enerson said some years ago may be his applied with greater truth to our own times. "I think," he said, " no man can go with his thoughts about him into one of our churches without feel- but ing that what hold the public worship have had on men is gone or going. It has spee lost its grasp on the affections of the vag good and the fear of the bad." Emo- ther tional religion, that is religion based on with feeling, visitations of the Holy Spirit, ther

and kept a meetings throes of saying tha

THE CONDITION OF FRANCE. Says the Presbyterian Review of Toronto: "The religious condition of France has been receiving the serious attention of thoughtful men these few years past. It is evident that the Roman Catholic Church has been gradually losing its hold over the nation,"

Would the editor contend that because

He then quotes an extract from a Mr. Guyot who advises France to give a kindly ear to Protestantism, because it is so conducive to national prosperity. Rather a queer quotation to be used by a learned editor. Is wealth of a people any evidence of Divine favor : and would the editor, were he the richest man in Toronto, be looked

" If," as Bishop Spalding says, "England's wealth to day comes from the Reformation, how shall we account parture for that of Spain in the sixteenth and some time seventeenth conturies? And if the decline of Spain has been brought about by the Catholic falth, to what cause shall we assign that of Holland, who in the seventeenth century ruled the seas, and did the carrying trade of

PROTESTANTISM DECLINING.

membership in the various churches, in the the minister admitted that Protestant. ism has no inherent strength or vitality. If it had had what could have prevented it from being the paramount religion of the United States? ponde

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