With Santos Dumont and Marconi in science, Rostand and Tissot in literature and art, the Latins are decading beautifully.

THE IRISH PARTY.

It must be disheartening to members of the Irish Party to know that some Ontario newspapers are disgusted with any walk of life, it behooves a sensible them. English editors have occasionally a reference to the eloquence of John Redmond, to the debating ability of insidious destroyer of health and life. Healy, etc., but the quill-drivers on this side of the water profess to see slow on whiskey. nothing commendable in any of the Party. They are contemptuous enough NOT WANTED-THE DRINKER. at all times, and since John Dollin called Mr. Chamberlain-well, you know what he did call him-they are worse, in fact they are unwholesomely virtuous. We are afraid John would not be elected a member of a third-rate golf club, and we are sure the liberty-loving people of Toronto would tender him a reception such as was given to Wm. O'Brien some

We are sorry for our Ontario brethren. They are loyal, sweet-tongued folk and they are on the Irish question insufferably stupid and narrow-minded. But cork up your eloquence, gentlemen, and bide a wee. The Irish members know why they are at Westminster, if you do not. They do a bit of fighting to keep up their reputation as malcontents, and as in all well-regulated wars many things that are not provided for in books of etiquette will be said and done. And do not delude yourselves into thinking that every loyal Briton views this matter as you do. We are not all connected with partisan newspaper and can talk sanely about a cause though we may not be in sympathy with it. And one thing we can promise you that if the Irish members hold together they will to do and to endure. give you opportunities, and to spare, for copy, and every resoluting Orangeman in the country a chance to talk big.

IRISH AFFAIRS.

There is a rumor to the effect that Lord Salisbury is desirous of emulating "Buckshot" Foster. Redmond and his associates, however, are not daunted. They have faith in the cause, and are backed up by every Celt, not because they hate England, but because they love Ireland, and believe that she, as other parts of the Empire, has the right to her own laws.

Irish history in Orange lodges and in verse criticism would have a disastrous the Tablet, are in favor of applying a effect upon their delicate organism. Irish organizations is stark madness. The Morning Leader says that coercion ly from the empty popularity which is is out of the question because Ireland is crimeless. The whole trouble is caused by the poverty of the Westpoverty that would have driven a less religious people into anarchism. The one thing which you cannot repress by a crime's act is poverty.

A NOBLE UNIVERSITY.

In June of this year Laval University will celebrate the fiftieth anniversary of its foundation. Its graduates, who are not only in Quebec but in every part of Canada and the United States, will no doubt show, in some substantial fashion, their affection for their alma mater. We may not be in a position to do much, but we can all do our little best towards aiding this great Catholic hall of learning. It has done good work: we can help it to continue it, and to do better work. And we hope to hear in June next that the men who have gone out from its precincts have rendered their tribute in the shape of hard-cash, which is a deal more expressive than any manner of eulogy.

MANHOOD'S DESTROYER.

It has been said that fifty years hence every successful man will be a total abstainer. We believe it. We go further and say that every young laws. man who wants to do a man's work, just now, must be a very moderate drinker. There may be individuals with patent insides who can take their dram and yet manage to breast the tide of competition and get into a safe

-which are incompatible with whiskey drinking. He must have a reserve fund of strength to draw upon for emergencies and opportunities. This, we know, is time-worn advice. But we may be pardoned for repeating it and insisting that if health is the very highest of all temporal things, and the indispensable condition for success in

And so we remark-go slow-very

young man to have nothing to do with

Business men, we believe, are becoming more and more disinclined to employ even the moderate drinker. They don't look upon him as a safe investment. They want men who retire early and heads whom they can trust and depend upon. The non-abuser of stimulants may have these qualifications, but the men who buy and sell cannot afford to take any risks. They accept the scientific ruling in alcohol, and govern to give employment to any applicant who touches intoxicating liquor. He is not a prohibitionist. A crank? Well that depends on one's view point. He is not one of the gentlemen who live mostly in fairy books, who take an interest in their of rectitude. He is merely a hardman who can aid him in his quest of the dollar is not the one who patronizes the saloon. And he is right. For, again, if vitality is the measure of success, any fraternizing with the boys which robs him of it lessens his power

"THE BOYS."

We have no time to descant on the many varieties of "the boys," but we in our community. There are "the God. boys" who take "bracers" and talk what they term politics. We may class them as more or less pronounced nuisances. Then there are "the boys" who attend innumerable dancing parties, whose main object in life is to have a good time, and who are never tired of what Jerrold used to call "this eternal guffaw." Not for worlds would we say promote her own interests and to make anything against them. They are so sweet, and cute and unreal, so to speak. Some charitable people, who read that one feels that the chilly air of addose of coercion to the United Irish But one thing all the boys have in com-League. But that is not so simple as mon is, they are popular. Why? Beformerly. Men who can guage the cause they are nonentities. The young temper of the people and read plain man who makes his way will meet with ort that to declare war on the competition and obstacles: he must so assert himself as to debar him effectualaccorded to those who throw away their time on dissipation and frivolity.

TWO VIEWS OF QUEBEC.

Some time ago our esteemed contemporary The Westminster presented its readers with a picture of the religious condition of Quebec. It was, if we remember aright, far from reassuring, but we took consolation in the thought that the religious artists who limned it might have taken an imaginary figment rather than the reality as their model. We were therefore not altogether surprised when we noticed in the Ave Maria a different presentment of the same subject. It appears that Mr. Robertson James has been over the ground, and finds much that is worthy of unstinted praise. Says Mr. James:

"It would be difficult to find evidence in French Canada to substantiate the claims sometimes made moralists that Rome keeps a nation in material and political servitude and blinds the ignorant to what to-day is called civilization. Probably in no country under the sun can a greater measure of political privilege be exercised than is to-day exercised by the most obscure citizen of the Province of Quebec; and it would be difficult to find a million and a half of people elsewhere who exhibit a like degree thrift, content, courage and respect for

"The limit of strength in the creation of the great Province of Quebec has always been the country abbe. He has always been faithful to the people, and the people have returned his trust with a pathetic and noble obedience. When the word of a king was no good, when their army was whipped, when they sought refuge from the attack of the Iro-The average young man who indulges | quois, when all the world had to give | for ethical teaching, or, at least, for in- | are two among them I wouldn't care | ly, seriously and confidingly repeating | proselytes but dollars.—Boston Pilot.

The Catholic Record.

is making a bid for a life's failure in whole or in part. The reason is simple.

The man who succeeds to-day needs every ounce of vitality at his disposal.

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The must have a sound brain and body

The man who succeeds to-day needs every ounce of vitality at his disposal.

The LATINS.

is making a bid for a life's failure in whole or in part. The bon pasteur did not despend upon as a rule, manages the "problem play" because having a natural suspicion of the pomps and honors and rewards of the temporal State. Above all does the history of the drama,—because modern literature is looked upon as a trifle of the drama,—because modern literature is looked upon as a trifle of the drama,—because modern literature is looked upon as a trifle of the drama,—because modern literature is looked upon as a trifle of the drama,—because modern literature is looked upon as a trifle of the drama,—because modern literature is looked upon as a trifle of the drama,—because modern literature is looked upon as a trifle of the drama,—because modern literature is looked upon as a trifle of the drama,—because modern literature is looked upon as a trifle of the drama,—because modern literature is looked upon as a trifle of the drama,—because modern literature is looked upon as a trifle of the drama,—because modern literature is looked upon as a trifle of the drama,—because modern literature is looked upon as a trifle of the drama,—because modern literature is looked upon as a trifle of the drama,—because modern literature is looked upon as a trifle of the drama,—because modern literature is looked upon as a trifl teachers. In the Province of Quebec, with an enormous majority of Catholics on the Board of Education, the right of on the Board of Education, the right of a Protestant child to benefit by the State fund applied to a Protestant education is most zealously and most jealously guarded. Indeed there appears to be no religious rivalry of any

THE CHURCH AND THE DRAMA: alcohol, which, say scientists, is the most

Maurice Francis Egan in Catholic Citizen. The announcement that Rev. John Talbot Smith is considering a proposition to produce a play built on the theme of the tyranny of Napoleon III. in annulling, as far as he could, the marriage of his youngest brother, by excited some comment. And most of this comment in private circles is due to the misunderstanding of the relations of the Catholic Church with life, and to the opinion that Catholicism and and regularly—men with steady nerves and heads whom they can trust and demon. The amazement expressed by persons who mistake Puritanism for ref the past relations of religion with

The Catholic Church has made the themselves accordingly. We know also a business man who invariably refuses the natural. Protestantism found this la impossible. There is no better proof of this than the attraction which genius has towards the beauty of the Church. Tout has towards the beauty of the Church. Byron confessed it;—and from Walter Scott to Tennyson, from Hawthorne to Maurice Thompson and Gilbert Parker, it has been evident. To the ordinary reader—provided he has not confined his reading to novels only—there ought to be nothing amazing in the announcement that a priest had consecrated his in the professor of history at the Owens College, Victoria University, and independent to seer the priest spring, starting the Whole mechanism in motion. Lost in damination of this wonderful initiation of the universe the priest found him on his return. The first question the pound man, who by the way, was an avowed infidel, asked was:

"The general condition of the Church is law to do mechanism in motion. Lost in damination of the universe the priest found him on his return. The first question the young man, who by the way, was an avowed infidel, asked was:

"The general condition of the Church is law to of the universe the priest found him on his return. The first question the young man, who by the way, was an avowed infidel, asked was:

"The general condition of the Bishops were ment that a priest had consecrated his citizen pollomen, pollomen's turner of this wonderful instrument?

"The general condition of the century was not very high. Many of the Bishops were ment that a priest had consecrated his citizen pollomen, pollomen's turner of the universe the priest found him on his return. The first question the universe the priest found him on his return. The first question the very high. Many of the Bishops were made no impression whatever on the universe the priest found him on his return. The first question the universe the priest found him on his return. The first question the universe the priest found him on his return. The first question the universe the priest found him on his return. The first question the universe the priest found him on his return. The first question the universe the priest found him on his return. The first question the universe the priest found him on to be nothing amazing in the announcement that a priest had consecrated his talents to the betterment of the human race by means of the drama. The drama is one of the flowers of civilization. Let the ascetic avoid and condemn it, if he will; but our Lord did not found the ail-embracing Church for the ascetic only; he has his place; but humility should teach him that it is a very small place. The Jansenist, the Calvinist may try to build a Chinese wall about the few, the elect; but the Church has condeemed both the Jansenist and the Calvinist. All the legitimate beauty of life is seized by the Catholic, who is not called to the life of the greater glory of the greater glory of the greater glory of the greater glory of the serve high. Many of the Eishops were deprived by the Canal that a priest had consecrated his talents to the betterment of the human race by means of the drama. The drama is not either noblemen, noblemen's tutors, or distinguished scholars and some of them greedy, lazy and indifferent to their spiritual duties. Scandalous lives and drunkenness were not rare among the parochial clergy, and even only; he has his place; but humility should teach him that it is a very small place. The Jansenist, the Calvinist may try to build a Chinese wall about the few, the elect; but the Church has condeenmed both the Jansenist and the Calvinist. All the legitimate beauty of life is seized by the Catholic, who is not called to the life of the fathers of the greater glory of the greater glory of the server high. Many of the Eishops were distered to two, My, answered the priest, nobody distinguished scholars and some of them greedy, lazy and indifferent to them greedy, lazy and indifferent to them greedy, lazy and indifferent to their spiritual duties. Scandalous lives and drunkenness were not rare among the parochial clergy, and even the sit is against reason, the protestal make the priest, nobody the protestant missionaries are an embedied rebuke. They bring the tentwise made it, it made itself.

Father, who is t headed merchant who realizes that the ment that a priest had consecrated his talents to the betterment of the human may mention two of them which flourish | the desert, for the greater glory of

drama; but the Church, the greatest master of human psychology, gathered it as the splendid rose is gathered to adorn an altar. The moralities, the mysteries, performed at the church doors, were the result of wise sympathy and knowledge. No name is more hon ored in Spain than that of Calderon de le Barca. He was a priest who wrote plays—that is all. His "autos" are among the most sublime tributes that the mind and heart of man ever offered to the Eucharist; they are dramas writ-ten to be performed in the plazas of the great towns of Spain on the feast of Corpus Christi. But Calderon did not confine himself to the "autos." He wrote dramas that concerned themselves with the problems of human nature, with sin and the struggle against sin, with human law and the human invention called honor and the struggle of these against law. All romance has oncerned itself with the declension of highly-gifted beings from law,--with their efforts to rise or their gradual willingness to fall. The men and women in Calderon's plays are not the sports of fate. They sin, they suffer; but they sin and suffer as the creatures of Dante sin and suffer, in obedience to that divine decree which makes man "master of his fate" eternal and not

the mere toy of circumstances.

The theatre to-day is a force that ought to be reckoned with. You cannot kill the drama by an unintelligent anathema from the pulpit. The world oes its way, and the wise master of ethics directs it; he does not stand in its way as a rock, or as flaming sword. the unwise do so, the drama y moves on either side of him. The misfortune of most of us is that towe do not know the history of our We are tainted by Catholic ancestors. We are tainted be Protestant tradition which has no vital power for beauty. Puritanism silenced for a time the beautiful voice of Shakes peare; it did what it could to spoil Milton: it was so unnatural and so unable that it caused the obscene and licentious reaction of dramatic art at the time of the Restoration.

And now when—the papers say— Dr. Talbot Smith proposed to write a play which shall show, in admirable play which shall show, in admirable artistic form, the attitude of the Church to marriage, the average person asks: "What? a priest to write a

The question shows a weakness which is at once pompous and supercilious.

What? A Pope with a poem? A
Bishop with an essay? A priest condescend to use a form of literature descend to use a form of literature which Calderon and Lope de Verga and Shakespeare illumined? These ques-tions show that some sort of higher edueation is needed to enlighten the com-

zantines Leo XIII. has on every possible occasion exhorted writers to permeate their work with true philosophy. The

it is not dangerous to the stability of a State to commit the religious education venacular, which gave Wyckliffe and State to commit the religious education venacular, which gave Wyckliffe and of its future citizens to the religious Luther, who loved their native language, such an advantage, seems to hold to day, and the flesh and the devil are allowed to claim an art of great potency for good or evil because the children of

TWO SIDES TO THE QUESTION.

Among American Protestants the popular view of Catholicism is decidedly unfavorable. Even if they see around live from day to day lives of rectitude and piety, the impression is that these are "Americanized" Catholics, but that in other countries than ours, and In annuling, as far as he count, the marriage of his youngest brother. by sectarian writers. They have a perome, and Elizabeth Patterson, has excited some comment. And most of abused and persecuted by Catholics in a pure of the country of the cou former ages; but that Catholics ever ere persecuted for their faith eye never think. The contest aged between Protestantism and atholicism in England they look Catholicism in England they look upon as a struggle between light sted in the Protestant Church by law h genius early in the nineteenth century. Mr.

"A joyial youth who thinks his Sunday task
As much as God or man can fairly ask;
The rest he gives to loves and labars light;
To delds the morning and to feasts the night;
None better skilled the noisy pack to guide
To urge their chase to cheer them or to chide;
A sportsman keen he shoots through half the
day.
And skilled at whist, devotes the nights to
play."

"Such men were often good-natured, Such men were often good-natured, honest and kindly, but the clergy 'as a body were secular in their habits, though above the level of general society. 'The expulsion of the poor from the churches,' says a famous Highchurch statesman, 'the mutilations of the fabrics, the horrors of the church music, and the coldness and indifference of the lounging or stooping congregation would shock a Brahman or a Buddhist." Mr. Tout says, further:

"There was still much bigotry, and the church clung hard to its old exclusthe church clung hard to its old exclusive privileges, and set itself against needful reforms. The emancipation of the Catholies in 1829 was not popular, though many bishops voted for it. But practically all the bishops opposed the Reform Bill, and the church seemed so recognites that the Reformed Parkley. unpopular that the Reformed Parliament, it was thought, would make short work of it altogether. The strongest bishop, Phillpots of Exeter, led a fierce

opposition to all reform."

According as our Protestant friends read history of the right kind, they rid themselves we are sure, of many erroncommences we are sure, or many erron-cous notions regarding, on the one hand, Catholicism, and on the other Protestantism. If they do not entirely absolve the Catholics of the past from all the evil of which they are accused, they at least discover that there are two sides to the question. And this is a long step in the right direction.— Sacred Heart Review.

THE IRISH CURATE AND THE PEASANT.

By Dr. R Howley in April Donahoe's Apropos of the fine physique of the Irish Curate a story runs in a certain diocese, of a young man just ordained in Maynooth and sent to his first cur-This was in a part of the Provi-far distant from his native parish so that he was a stranger to to the people of the place. On one of his first sick calls he set out across country accompanied by the stalwart peas ant who had summoned him. A ver high barred gate joining two ditche crowned by hedge rows led to a field that offered a short cut to the sick per-son's abode. This gate the countryman proceeded to open. But, before he could well lay his hand on it the young priest dashed at it, cleared it and the ditch behind at a bound, and stood smiling in the field with face to the peasant still fumbling with the gate. It was the worst "leap" in the country and no man or horse had cleared it be-

fore.
"I beg pardon, your Reference, but please tell me are there any more of your likes in your family at home; any bould daring sons, I mame, of the same make as yourself, God bless you?'

"Oh, yes," said the Curate, laughing "I have several brothers, and there

HE BELIEVED.

Striking Story Fold or the Remarkable Conversion of an Atheist. A strong presentation was made

few evenings ago in a public lecture de livered at Grand Rapids, Mich., by Father Schrembs. Said the lecturer Father Athanasius Kirscher, who lived in the seventeenth century, is recognized as one of the greatest scienguages, mathematics, Ezyptiolog physical sciences. He was a volumi ous writer on mathematics and physic Egyptiology, sciences, and his famous work, "Mundus Subterraneum" was a real cyclopedia, comprising all the geological knowledge of the day. At Rome he collected an engrous museum of models and antiqities, and himself con-structed many wonderful instruments. Father Kirscher was the possessor of a magnificent globe representing our planetary system. By means of a secret spring the whole could be set in motion, reproducing in imitation the movements of the earth and the other when the country is a secret spring the whole could be set in motion, reproducing in imitation the movements of the earth and the other was a secret spring the whole could be set in the secret spring the whole spring the secret spring the who

his study, there to await his return. statement of the attitude of resident Quite naturally the young man's atten-tion was soon drawn to the splendid globe, and as he was passing his hand over the instrument he accidentally touched the secret spring, starting the

avowed infidel, asked was:
Father, who is the genius that has made this wonderful instrument?

Class have bee testant sects.
Where the

My God, I believe."

CATHOLICS AND HERETICS.

The Bishop of Liverpool has published some very pertinent words on the rela-tions between Catholies and their non-Catholie fellow-citizens, which ought to have quite as practical an application in this country as they have in England. Writing in a prefactory letter, which he prints in the Report of the Ecclesiastical Education fund, His Lordship says:

Whatever allowance you make for the good faith of those outside the Church, that can be no reason for your coming to any truce with heresy itself. Yet business, friendship or labors of public life often throw Catholies into the company of non-Catholies; and, sooner or later, divergencies of opinions either about the distinctive doctrines of different denominations, or about the principles of the moral law on which Catholic teaching never wavers, manifest themselves. That very sense of fairness which induces a Catholic to look at matters from the point of view of those who differ from him in questions of every day life easily leads him to do the same when it is a matter of religion. If he does so, then, unless he is on his guard, he may find that the sensitiveness to every good Catholic should have, is becoming gradually blunted. Furthermore, he may easily be betrayed, in order to avoid giving offence to nonmount to an approval of heresy. A Catholic then should school himself into looking at heresy as his Divine Master does. As our Lord looks down upon this earth of ours from the right hand of the Father, His gaze ever rests with leve on that Church which He with love on that Church which He founded. She is His Spouse, whom He redeemed with His Precious Blood, the mystical body of which He is the Head, of whose fulness of grace and truth she is ever receiving.

A Beautiful Exhortation.

Randall in Catholic Columbian. Explaining the Catholic doctrine of Sacrament of Penance to a number of dissenting brehtren who attended his discourses, Rev. Father Burke con-cluded thus: "My friends, the ser-vices this evening will conclude with Benediction of the Blessed Sacrament. We Catholics believe that Jesus Christ, trueGod and true Man, is present in the consecrated Host. Though you who are of a different faith may not believe it, at least reverently bow your heads when It is elevated and say; If, my God You are present really, truly, and, substantially, as Catholics believe, bless me; teach to know the truth and 'Lead, kindly light : lead Thou me on.

This was uttered sympathetically and beautiful exhortation. I it was a very beautiful exhortation. I should think that a Protestant devout-

F. R. Guernsey, the brilliant Mexico correspondent of the Boston Herald, wishes that the religious press of Mexico would not hold Americans in general responsible for the hordes of Protestant missionaries in our neighbor republic, and would realize that the representatives of American business enterprises, so far from fraternizing with said missionaries or employing them as spies, resent their work, as tending to excite prejudice against foreigners in general. Says Mr.

Guernsey:

"The last thing they trouble themselves about is the religious question.
Ask the great contractor, the capitalist who has bought mines and built smelters, what he thinks of the work of the Protestant missionaries, and whether he does not believe that the conversion nowiedge of the day. At home of ollected an enormous museum of cientific instruments, natural objects, and antiqities, and himself considers and antiqities, and himself considers and antiquities, and himself considers and antiquities and himself considers and himself cons

upon as a struggle between light and darkness—Catholicism being the darkness—and they never dream of the ty anny exercised by the Protestant ralers of England toward Catholics, nor think that any evils or abuses ever existed in the Protestant Church by law

maker?
For a moment the young man reflected, then dropping on his knees, he uttered his first profession of faith: prelate, "but, rather, come to me and I will aid you. Keep the sewing machines to aid you to earn your

> The Mexican clergy are not rightly to be condeemned offhand sweepingly. Thousands of them do their Master work, faring poorly, and coming to their last day in poverty. I know priests who deny themselves the principal comforts of life to be able to spare something for the poor of their parishes. Priests there are who have taken orphans to their home till they could place them properly with kindly people. And priests I have seen sleeping on boards, sans mattress, and with only a rough blanket for a cover.
>
> The Protestant missionary is not

ready to do this. He has his wife and children to think of; and he often takes to school-teaching, not having the heart to attempt to work off on the Mexicans the creeds and confessions which the "home-mission" has discarded.

Speaking of the religious life of Mexico, Mr. Guernsey again renders his meed of generous admiration to the pure Christianity and shining domestic virtues of the women of that land.

"The Mexican who does not give a part of her day to prayer is an excep ional member of her sex. A certain unworldly sweetness, a graciousness which seems to come from a heart that pities the sinner, characterize the Mexian woman. . . . She first, and her home. Her life may be "narrow," but so, the Scriptures say, is the way to eternal happiness. She believes to eternal happiness. She believes this heartily, and her life is one of self-sacrafice, and in her old age she achieves a beauty of the soul, a trantre and intellectuality.

tre and intellectuality.

"So, without striving with Ibsen's heroines to develop their individuality, the women of Latin America gain something that is perhaps better.

"Talk' to the Mexican woman of the

college professors who reject the stories of miracles, of the higher critics who are pulling the Bible out of its binding, of the preaching of evolution in the pul-pits, and she will find all this a most alarming manifestation of heresy. She will not call down the vengeance of heaven on the heretics, but will remember to pray for them very sweetly and tenderly next day at church! That is

her way, a resort to the invisible champions of her religion."

To a land ruled by ideals like this, what a sarcasm, as Mr. Guernsey demonstrates to bring a pretended better religion, from which most of the posi-Christian teaching is gone. to-date American Protestants are joyous heathens who have discarded the Bunyan brand of religion from their own use, but consider it good enough for the benighted Latin American. They don't worry, however, if he will have none of it. They are not after

AN ORIGINAL GIRL.

By Christine Faber.

CHAPTER LXXII.-CONTINUED.

to tell you, he said to Trevor, and she must never know. She is aware that we are poor to starvation, but she does m that I have brought it about. I gambled in Monaco and lost my vessel, but the man who won it allowed me to return in it. After that I had nothing; neither Mark nor I; but we hoped for better times, and in our pride we would sought work, not let you know. We sought work, Mark and I, anything that would provide for Emily and our child, and one day, out together, we passed a bank with which I once had been familiar. A temptation came to me, but it was only for a moment. Gambler as I had been, thank God! I did not listen to the tempter then, but that evening I spoke of it to Mark. I told him how tempted I had been for the moment to commit forgery on the name of a shipping firm which I once had been employed; how the devil brought before me the many checks I had formerly presented at that bank, and how he reminded me of the ease with which a check could be forged now. The same firm was still in for I had applied to it for work business, for I had applied to it for work and had been put off because of the pressure of the times. The devil even reminded me of their signature to let-ters which I still held; and all this I told to Mark, and I even showed him one of the letters. It was at hand, being in my pocket from the day on which I had taken it as a passport for an interview with one of the firm. I noticed that Mark lingered over the noticed that Mark ingered over the letter, asking me for it again when I had put it away; but I had not a thought of what was in his mind; not a thought, till the next evening he came to me with money. I wondered how he had obtained it, but I wondered still more when he begged me not to him. His manner was so strange I had to ask him, and at length I constrained him to tell me. My temptation, which I so thoughtlessly revealed to him, be-came his—he had done all that the devil had tempted me to do. His suffering was great, but mine was worse, for I felt I was the guilty one, and I had one thought: to get Mark safely away somewhere and to proclaim self the forger. I was confident the forgery would be detected—I wondered that it had escaped detection at the ment of his presenting the check, for, elever imitator of all sorts of penmanship as I knew Mark to be, he had forged the signature from memory alone, not having my letter before him. "I did not tell him I intended to proclaim myself the forger; I only told

him of the necessity of hiding him, and I got him to consent to go to the home of one of my former sailors. had been much attached to both Mark and me, and I knew that he was at home, having heard from him only a few days before; he lived several miles away, and I felt that Mark would be safe there in case they sought for a man of his description. He was obliged to take some of the money so terribly gotten, in order to pay his way, and he thought I would use the rest. It was thought I would use the rest. It was hard not to use it, but I could not; instead, to get means to keep us alive for a few days, I took Emily's wedding ring—her finger had grown so thin dur-ing her illness that she did not wear it -and I pawned it. It was the only thing in our possesion of any value, and returning from the pawnshop I bought a paper. The forgery had been de-tected and a description of Mark's personal appearance was given, the supposi ng that the forger was a man calling himself Captain Minturn—" Rachel started now so violently that Herndon felt obliged to pause, but she said again, as quietly as she had spoken be

re:
"Go on," and he resumed:
Wintern who ha "Captain Minturn, who had visited ombor of the firm a day or two before, and who had presented a letter bearing the signature of the firm. I nkful for that that it was ? name which appeared and not Mark's, for I was the cause-but, God knows guilt, and were it not for my wife and would gladly give myself up. For them I had to take immediate means for my own safety, and I managed to get them down here where I am living under an assumed name. In my desper ation I have written to the man who won my vessel, telling him my disgrace my shame, my poverty, inclosing the paragraph from the newspaper which tells of my forgery, and appealing to him for help-for I could not bring my self to let any of my friends know. Had Gasket answered, I should have paid the amount obtained by the forgery and have fled to South America. Bu he has not done so, and there was noth ing left but to send for you.'

Herndon paused again, for Rachel looked so very white, but as before she " and in so beseeching a to stop than to proceed.

"Trevor had to bestir himself in save the captain, and in that his friend the millionaire helped him. In reply to the telegram which Trevor sent, came a letter of credit for as much money as he needed, and a letter of introduction that enabled Trevor not only to settle matters with the firm in se name the forgery had been committed, but to obtain for Captain Minturn the command of another trading vessel that would sail in about a fort-

During that fortnight Mrs. Minrecovered sufficiently to accom-her husband. In the meantime Trevor went to see Mark. There he found a strange change. Mark felt he had been branded by the crime he had committed, and not all the joyful in-formation which Trevor brought, nor "Yes," Rachel broke forth, all the arguments which he could urge, could make him relinquish his melan-He begged Trevor to let him remain in the humble home in which he found him; he was actually earning his bread by working ia a blacksmith shop in the village, and living with his sailor friend and his latter's old mother, and and his latter's old mother, and be, without any word from her, drew his st. John Chrysostom.

for a foreign port, to be absent three years, Mark declared he would remain with the old mother for that time.

"'I am not fit to enter society again," he said to Trevor, 'not even to see my sister and her husband, and as they are happy now, leave me to my ch "' My wife does not know what I have when the three years have passed, I may feel differently. the utmost he would accept from his friend was a present of books on navigawhich he said he intended

> Much of this Trevor wrote to the unforgiving woman living in lonely state, but it brought only her usual

"At the end of two years Captain Minturn and his wife were both dead— the wife first; she died on shipboard, where her home had been continuously from the time of her husband's appointment, and the captain followed her in a ew months. His death, however, ook place on the land; he died in Boston, with Trevor and his little girl, not quite two years old, at his bedside. To Trevor the dying man left the charge of the little one, and to Mark, when the funeral was over, Trevor took the child and her colored nurse. To the silent, melancholy Mark the come little one was like gladness from heaven. the little He immediately became, as it another person, and he be-nt Trevor to let the child remain. He would not even have the nurse : insting that ten sailor's old mother who. had become almost as much attached to himself as see was to her son, could at-tend sufficiently to its wants, and he himself would educate her, the sweetest task of his solitude. Trevor consented. only stipulating that to him should be

charged for the child's support.

"The sailor's old mother became childish after a little, mistaking Mark fer her son, and calling him by her son's Rachel gave a slight nen she trembled so name, Tom-" Rachel scream, and then she ently that Herndan said :

I do not think you are able to hear any more of this story now."
"Yes, yes; please go on; I could not wait—indeed I could not."

He resumed Somehow the neighbors got to calling him Tom, and the little girl herself knew him by no other name. And so attached had the old woman become to him, and so sure, in her increasing dotage, that this Tom was her Tom, that when her Tom from his voyage became blind at length, but Tom and little Rachel remained with and When that nd came, Rachel was nine years old, oo old, even Tom felt, to lead longer the isolated life she had lived with him She herself wanted no change. To her, the plain little home was heaven be-cause it held Tom "—tears like rain ere streaming down Rachel's cheeksbut he and Trevor thought a change would be better. Tom agreed even better for himself, and it was planned to send her to the lonely, and still unforgiving woman, Miss Burram—to send her for five years, during which Tom would try the sea again—his old longing had returned, but he insisted on going as a common sailor—he said the

hard work would do him good.

Trevor wrote to Miss Burram of

the child's coming-wrote in a manner which he felt could not fail to make he consent to take the little girl. He threatened, if she did not, to make an abode for her in Miss Burram's vicinity and to make public Miss Burram's in justice and heartlessness. Both he and Tom had some fear for her treatment of the child, lest it might be harsh, but Trevor knew that he could find that out and if necessary he could remove the little one. It was deemed best also to give the child such instructions as would show Miss Burram how entirely she was committed to her care. For that reason, hard though Tom "-Herndon purposely used that name, and he seemed to linger in his pronunciation of it—" and cruel to the little girl to leave her without any news of him for all these years, it was thought to be best for the end in view. Miss Burram might be the better won if she were made to feel that no one would in terfere with her did she permit herself to love the child. And both Tom and Trevor felt that five years spent with this little girl, who during her child-hood had shown remarkable truthfulness and obedience and affection, must melt the crust of hardness Miss Burram had

put upon her heart. Trevor at intervals wrote to Miss Trevor at intervals wrote to shiss Burram—he wrote whenever informed, as he managed to keep himself, of the current gossip in Miss Burram's vicin-ity, she seemed to be about to do something not advisable with regard to her Charge. He wrote, knowing she would do the very opposite of what he suggested, and in that way Miss Burram's Charge was sometimes saved from disagreeable things. After a little, Trevor's millionaire friend decided to make his home in Miss Burram's vicinity; he did it because of what he had heard of Miss Burram's Charge, and because he fancied being on the spot he might be of assistance to Trevor. That he was of assistance to him and also to Miss Burrams Charge has been proven many

'Whenever there was an opportunity, Trevor heard from Tom, but his letters were brief, he had so little news to write, one day being like another with him, and the purport of them all was the little girl he had promised to return to in five years. Of course Trevor left no letter unanswered, and no letter without full news of the little one. But one letter had a tone of dismay! From ome source he had heard Captain Minturn spoken of as a forger-he feared report might sometime reach his little girl, and he begged Trevor by all his affection for him, should the rumor ever reach the child, to tell her from

"Yes," Rachel broke forth, unrestrained sobs coming now with her tears, "he told John McElvain," she said, "on the night of the shipwreck, to tell me I was to believe no ill of my father.

Herndon waited, and she did not ask

chair closer and resumed in lower and

sadeer tones:
"It is a harrowing tale, Rachel, but I must finish it for the sake of the suf-fering creature up-stairs—I must finish it that you may complete the good you Your obedience to have already done. Miss Burram's wishes was the first thing that made her wonder a little, but she did not believe in it, and she thought to smother the good in you with her own coldness—I have this from her own lips, Rachel. You were the child of her faithless sister and you would prove no better. Once, she told me, her own heartlessness was brought strangely back to her. On the night when the madwoman who had wronged her sister, forced her way to Miss Burram's house—you remember the scene"
—Rachel nodded. "it was a strange counterpart of her own injustice, and she was stung to the quick by your charity to the tenement-house dwellers it was a severe rebuke to her own hard-heartedness-but she would not vield. Once she had been as pitying as you were, but her trust had be deceived and henceforth she would be hard to everybody; and since her pest house as her tenement-dwelling ventually became, was such a source of ggravation, she was the more decided to do nothing to abate the sufferings of

its victims.
"Little by little you were winning her however she might fight against it. and the invitation to the Club reception was accepted to gratify you;—to gra-tify you she got the jewels—the heir-looms she had received from her mother, and which, because of her broken promise to divide them with her sister. she could never wear-she could not berr even to keep them in the house

She knew that the 'Tom' she had for bidden you to mention was her young Mark, but she did not brothe herself to think about him—till she sav him dying. His look has never ceased

naunt her. Your illness after his death told her how dear you had become, and your instant obedience to her wishes in the matter of renewing Miss Gedding's acquaintance—wishes that were for the sole purpose of testing you—made it hard for her not to reveal something of the change that had come to her; not till her own dread sickness, caught from her disease-stricken tenants, wa she made aware of the depth of your de otion to her. That shattered the wall of her hardness and her unbelief, and when Herrick forced himself into your presence and she over-heard him trying to compel you to listen—you who must have panted for an explanation of the mystery about you-and she overheard your answer roclaiming still further your devotion o her, the wall fell never to rise again. When her consciousness returned, that much but could make no answering sign, her soul was burning to tell you everything, but her tongue was dumb, and Terry, who knew it all, and could speak for her, was absent. She tried to form his name with her trembling hand, and she looked the feelings of her struggling soul, believing that some one comprehend her. When Terry came, the prison of her senses was broken open, and all that she craved

was given to her.
"She has refused to see you, Rachel, because she wished before meeting you again that you should know her history
—her sin and its consequences, and it knowing all, you can forgive her treat-ment of your mother, and your father, her treatment of your uncle who was to you than anybody else in the world, if you can forgive her sufficient ly to still love her a little, then, she, your aunt, is waiting for you, Rachel.' The girl got up instantly, but she

so when she went from the chair that Herndon hastened after her. "I am better now," she said when she reached the hall. He watched her ascending the stair and he listened till he heard the door of Miss Burram's

TO BE CONTINUED.

An Irish Legend. Rev. Eugene O'Growney, of the Gaelic League, in the course of an article in Donahoe's Magazine some ime ago, narrated a pretty legend explaining the Irish name given to the robin redbreast—"Mary's little one," whom it is not right to hurt or kill. legend has it that when the Holy Family fled into Egypt, with Mary and the Infant riding on the ass (that accordingly has a cross on its back and is a privileged animal over since), they passed a meitheal or working party of nen sowing wheat. St. Joseph asked men, if strangers came inquiring whether such a party as they had passed, to say, "Yes, when the corn passed, to say, "Yes, when the corn was sowing." The emissaries of Herod appeared next day, pursuing the Holy Family, but no such persons had passed "since the that way "since the day we were sow-ing the wheat," said the reapers, who vere now cutting corn, miraculously grown to its full ripeness during the night. The daol or clock (chafer) put in with its information, "Ne, ne, yesterday, yesterday" (the squeak of the chafer is somewhat like the Gaelic "ne"), but the soldiers did not understand. But ever since the people feel justified in capturing and destroying the daol. On the other hand, the robin had busied itself covering up with leaves the foot-marks of St. Joseph, stained with blood from his toil-worn feet. Hence its red breast and the privileges the robin has from that day down. As we are on this subject, I must add that they have a characteristic rendering of the crow of the cock, which with us is not a mean-"Cock-a-doodle-doo" Anglo-Saxon hath it), but nothing less than a prayer, first made by the cock that reproached St. Peter with its call of "Mac na hoighe slan" ("May the Virgin's Son be safe.")

This world is nothing but a scene at a theater, where we come to play our part, the actors of a moment, who disappear directly the curtain falls. only thing good in us, the only one which does not die, is our soul; and yet that is the only thing about which we do not occupy ourselves in the least .-

THE PHYSICIAN'S WIFE.

"I wonder if I shall please Will ?" The question came from the lips of a oung woman in a white ball dress, but her happy smile showed that she sure of the answer. She was standing before a mirror fastening her jewelry would have the best where it Her maid was kneeling on the floor, pulling at the folds of the gown and smoothing out wrinkles. Where can he be staying?" mur-

where can be be staying? mured the young woman.

The door bell rang. The maid rose, but her mistress checked her.

"I suppose it is my husband, Emma.

Stay here; I'll open the door and sur-She tip-toed out and opened the

"Well, Will-" She stopped suddenly. The man be-fore her was not her husband. He was dressed like a poor day laborer.

"What do you want?" she asked. The man did not answer at once.

The dazzling figure in the doorway confused him. At last he managed to say. "Good evening! Is the doctor

No!" answered the doctor's wife curtly. She did not care to have her husband, who was late as it was, detained any longer.
"That is too bad," grumbled the dis-

appointed man. What do you want with him? His office hours were over long ago."
"I did not come for myself," he re

plied. "Mrs. Anderson, of Centre-ville, sent me. Her baby is very It was now the young woman's turn to be surprised. Centreville! that was five miles from the city. clock had just struck 8 and the entire trip would take almost three hours.

ope of getting to the ball.
"Is the child very ill?" she asked. "I don't know," answered the man. Mrs. Andersen told me to go for Dr.

That would mean she must give up all

Very well; I will tell him as soon as he returns.' Thank you! But don't forget-

Mrs. Anderson, of Centreville, who was kicked by a horse last summer. She lives just behind the hotel.

Mrs. Brenner nodded and locked the door. As she turned away tears came to her eyes. Since her marriage to Dr. Brenner, eighteen months before, the young woman had had very little enjoyment suited to her age. The concientious, hard-working doctor never ad any rest. Scarcely a third of his ights had passed without a call. they planned anything at a time when there was little to do and all appeared favorable, some one was sure to send for the physician and spoil the design. Of course, it was very noble of him, and Edith was proud to be the vife of so well loved a man. However, she was still so young to give up all harmless enjoyment. Mrs. Brenner had been looking forward to this ball for so many weeks, and her husband had promised to accompany her. At the

ure of the entire evening.
"These miserable children must always be ill," sobbed the young woman, turning her face to the door so that the would not notice her tears Why did I ever marry a doctor?

last moment this laborer from Centre-

ville had to appear and mar the pleas-

s a terrible fate to be the wife of a Frightened at her own thoughts she checked them and assured herself ten times over that she was not in earnest. whom she loved above all things. Sud denly Edith hit upon a saving plan. "Every time they call Will to a great distance or out of his bed, it is usually not worth the trouble. I'll not tell The poor man needs a diversion Why, he scarcely knows he's living. is my duty as his wife to look after his health and comfort.'

husband—she opened the door slightly and listened for fear the man might have met her husband. However, all was safe. Then the young woman hurried to her room to add the last touches to her toilet. Again the bell

"Will!" she murmured starting. It was indeed the doctor. Lively and amiable as ever he entered and embraced his wife. He looked her over head to foot and then said

"How beautiful you are, Edith, and how beautifully you are dressed!"
"We are really going?" she asked.

"I'll be ready in ten minntes," he replied, going toward the door. Then with his hand on the knob: "Has any ne asked for me?"

The young woman started. Turning away to conceal her flushed face she red in a forced manner 'I do not know. No, I think not. Is nothing on the slate?'

"So much the better then. But

hurry, Will; it is getting late."

When he had gone Edith sighed heavily. She had lied for the first -not in her life, for who of us as a child has not?-but indeed since she had come to understand what it meant. However, was she not acting in her husband's interests? Edith brought all her philosophy into play to put down better nature. fully resolved to tell the doctor everything. The young woman went to his door and said in a tone as unconcerned

as possible:
"Will, suppose some one were to send for you now, would you go?' Dr. Brenner hesitated for a moment, and then replied:

"Well, that dopends. If the case were very urgent-'Could you not send some one else?'

"Edith, you know that the strength of a remedy depends to a great extent on the patient's confidence in his phy-If a person had placed his ho in me, he would not look upon a substitute with the same confide

I cannot tell him," she thought, and closed the door. The young woman struggled with her conscience till the ball room was reached. Her cheeks grew red and pale by turns, her breast

heaved uneasily. The doctor could not fall to notice her agitation. "What is the matter, Edith?" he asked. "You are excited."

"Excited-I?" "I presume you are happy at the ect of going to a ball.

'You women are all alike," he went playfully. "I can't see how you find so much enjoyment in a few hours of dancing.

Edith did not answer. She only tried to smile. Then came the moment she had been looking forward to: they stepped into the ball room. How different the reality was from the day dream! The atmosphere seemed close and op-pressive, the glare dazzled her eyes, but it could not stifle her conscience. For a moment she was undecided whether to go on or turn back. Then the strains of a waltz reached her ears. A smile came to her lips and she fol-lowed her husband to the dance.

While sweeping along with him her cheeks glowed, her eyes sparkled. The influence of the music and dancing took old of her, and before it the unwelco thoughts fled. For a time during the pauses a vague remembrance of the affair came back to her. By the eighth dance, however, she had forgotten the ick child entirely. Her pulses beat faster, her eyes sparkled more and more. She felt free and happy. Her husband read the keenest enjoyment in every feature. That constituted his pleasure in the ball. Edith had thought that she had

driven away the torturing thoughts, but as the last strains of "Home, Sweet Home." died away they came back stronger than ever. The dancing, music, magnificent gowns, all disappeared, and her conscience began to prick her anew. The young woman was silent on the homeward ride. That phantom was still before her, and—did it not have the face of a child, the lips drawn as if crying, the features fur-rowed with pain? Was not that the unfortunate mother behind it, who

looked at her so reproachfully?

The doctor sat back in a corner more fatigued by the unaccustomed enjoythan by his heavy duties. was half asleep and his wife's agitation escaped him. Suddenly she seized his arm, and he awoke with a start.

What-what is it?" he asked. "Did you not hear the bell ring? Some one wants you.' Just then the cabman drew up before

the house. Dr. Brenner listened.

"By jove, you're right!" he said.

"That is too bad. I was never so tired He assisted his wife to alight and

then approached the door. A man was pulling at the bell with all his strength. Are you looking for Dr. Brenner?

'I am he. What do you want?" "I was here several hours ago," answered the man reproachfully. "Why didn't you come, doctor? Mrs. dersen is almost beside herself. Mrs. child may die at any moment.'

Die! The word went through the bung woman's head like a knife. What Die! had she done? What had prompted her

You were here this evening?" asked the astonished physician. "At 'About 8."

"With whom did you leave the call?" "With a lady in a white dress. She promised to tell you."
"Wait a moment," said the doctor
with a slight tremor in his voice. "I'll

go back with you at once. I only want to accompany my wife upstairs." After Dr. Brenner had engaged the

unwilling cabman for this new service he followed Edith into the house. 'Edith, did you receive this man?' asked at length.
"Yes, Will, I—forgot to tell you."

"You forgot it," he asked with mean-

Will; I did not forget it." Then the prattled the mother, not understanding Trying to persuade herself of this—that she was acting for the good of her buried her face in her hands. voung woman sank into a chair and Brenner stood irresolute for a moment and then pulled himself together.

"I hope nothing serious will come of this, Edith," he said, gently, and without taking time to change his clothes, was gone.

The young woman was left alone in a fit of deep despair. She wept bitterly and accused herself of being a light, frivolous woman. She did not think of taking off the ball dress, but the chill air of the night had no effect on her.

At length morning broke. Anxiously Fdith listened for the sound of wheels. The doctor might return at any moment. she opened a window and looked down the street. From the distance came th rolling of a carriage. Then it died away, and she sank into a chair. The cold was making itself felt and her slender form shook violently. Again came the sound of wheels, and once more disappointment. Once Edith in passing glanced into a mirror, but shrank from that image so pale and worn, the eyes red and swoolen.

At last her husband entered. Mrs. Brenner did not dare to look at him for fear of the tidings he might bring. He sat down without saying a word. The young woman was unable to bear the strain any longer.
"Will," she asked, "is it alive?"

"No! A loud cry came from her lips. Slow-

she raised herself and turned her ale, haggard face toward her husband. is dead, and my reputation with he went on in a gloomy Now every one will say that Dr. Brenner went to a ball while a poor woman was waiting for him at the death-bed of

"Could it have been saved if you had gone out early last night? 'Perhaps.'

"Perhaps? No; it could surely have been saved. Is it not so, Will?" She read the affirmative in his silence and with a cry started for the door. Her husband caught her and drew her down on the sofa beside him.
"Where are you going, Edith?" he

"To the unhappy mother. I want to tell her that you are not to blame; that it is all my fault."

asked, gently.

her fast; and then said in a soften

tone: "Edith, I won't torment you anylonger. The child lives, or at least was liv ing when I left it."
"It lives?" she cried. "It will re-

cover ? "I hope so. The poor thing was very Another half hour and it we

have been too late, if it were not too late. The next few hours must decide it. I shall know by noon, and will go out again this afternoon."
"Oh! Will I shall have no peace till I know that the child is out of da Save it for my sake. And-and-

voice broke and began to sob-"fore me, Will. Or will you-will you hate "Far be it from me, dear, to hate

you. I forgive you with all my heart, and only hope that all will turn out well. "Thank you, Will! thank you! I'll

never, never, never do such I know it, Edith. No doubt you did not fully understand what you doing. The mistake would have ed me far more than it would youmay still do so. If that child should die, public opinion would hold me responsible. And then—oh! Edith, it is

hard to bear when one has tried to his duty as faithfully as I—they w say that I neglected poor people cause they could pay nothing. dear, try to sleep, I must have a few hours of rest. I've had none since yesterday morning. terday morning."
The fact that the child lived lightened Edith's burden somewhat, but she could not sleep. Her imagination pictured all kinds of results to her

thoughtlessness. The young woman scarcely dared to leave her room because she dreaded the curious glances of her maid. Only when the door bell rang, she rushed out in the feat hope of hearing something of the child The news came at last. joy Edith ran to her husband, who had ast dismissed the last patient. ' Saved, Will, saved

The physician seemed to breathe

"Thank God!" he murmured fervently.
"Mrs. Brenner wept again, but this

"Only think, Will," she said, when she had gained control of herself, after taking your medicine the child fell into a sound sleep. It is breathing regularly and the fever is almost

Her husband answered with a care-When are you going out again?" he asked after a short pause.

You'll take me with you, won't you, Will 2'

"I want to beg the mother's forgive-

ness and clear you—'
"No, no," he returned resolutely. "Leave well enough alone, Edith. The woman might misunderstand you and start gossip about us. I have excused my lateness by saying that there was a

" But I may at least go with you and take something to the woman. You said she was poor. Won't you take

me?"
"Yes, if it will make you feel better." Edith packed a large basket with cloth-ing and food and accompanied her husband. On the way the young woman was suddenly struck with the fear that the child might have suffered a relapse and died in the meantime. However when she entered the poorly house and saw the child resting easily in the cradle a great weight fell from her heart. Mrs. Brenner could scarcely control her feelings. With moist eyes she stood before the crade, the small, thin hand in her own, looking at the pale face with an expression of great

"The lady would probably like to Edith drew herself up, "I'll not lie. have such a little thing in the cradle, nothing dearer in the world, though; one is poor, children are such a comfort. Oh if you only knew how I felt last night and how I feel

now "I can imagine," said Edith, softly, bending over to kiss the child. Then she unpacked the basket. There were things the like of which had never been seen in that house.

"Much too pretty and expensive or us," Mrs Anderson affirmed again and again. Neither she nor her husband wanted to accept them. At last, however, they gave in, and one could easily see how happy the gifts made

them.
"God reward you, dear lady!" cried the poor woman, pressing Edith's hand; "you are an angel. May heaven bless ou in your children!

The young woman's face grew red. She could not meet Mrs. Anderson's eyes. No reprorches could have cut her so deeply as Mrs. Anderson's grateful words. Harsh words bring out stubbornness, but shame leaves a deeper mark. In no physician's household is the

call slate more carefully attended to than in that of Dr. Brenner. No one receives even the poorest patients more kindly than the beloved physician's pretty young wife.-Notre Dame

Advice of Saint Francis de Sales St. Francis de Sales, writing about detraction, gives the following advice: When you hear any one spoken ill of, make the can do so justly; If you cannot, excuse the intention of the party accused; if that cannot be done, express a compas sion for him, change the topic of conversation, remembering yourself, and putting the company in mind that they who do not fall owe their happiness to God alone; recall the detractor to himself with meekness, and declare some good action of the person in question, if you know any." If these words of the saint were only heeded and followed out, this "bane of conversation," as the saint calls it, would soon disappear, together with the host of sins which spring from it. "He who would deliver the world from detraction would free it She tried to break away, but he held from a great number of sins.

BY CARDINAL G Religion is the bond t with his Creator. It which due honor and w to God. It embraces mental truths that sovereignty over us and pendence on Him. I en religion here in its bro comprehensive sense, as existence of God; His and knowledge; His p us; the recognition of a moral freedom and respo the distinction between the duty of rendering God, and justice and neighbor; and, finally, a future state of rewar

APRIL 12, 1902. RELIGION IS THE BASIS OF SO

ments.

I hold that religion is basis of society. If the rests not on this eterable foundation it will pieces. It would be as to establish society with erect a palace in the a sands, or to hope to re seed scattered on the Religion is to society to the building; it is compact and coherent. stroys religion," says ociety.' social body is

dividuals who have e with one another; and preservation of society members of the comm toward one another v ex duties. What does society rulers and magistrates require of you? It rulers that they dispee an even hand. It den you be loyal to your co-her defense, faithful in

of her laws, conscient ment of imposts and anintenance and supp that you be scrupule your oaths and vows, ment of your contracts honest in your dealing your promises. It do honor and respect you iors, that you be court equals, condescending faithful to your friend to your enemies and poor and oppressed. I married couple conju-parents provident vigi filial love. In a word, you "render to all tribute to whom trib tom, to whom custon fear : honor, to whom ! you "render to Caess are Ceasar's, and to that are God's."

MUST BE A MOTIVE FO How can these socia motives must be stro because you have pasterest to overcome. It versal, because they a members of society permanent because t es and all places.

forcible enough to co rulers and magistrates and impartial in their guarantee have we to be biased by prejudic Will a thirst for glory public approbation princentive for them to often has not this le esteem impelled the the rights and liberti order to win the app sycophants, just as I subjects that he and praised by his yo as Alexander enslaved he applause of the fi

Would you vote candidate that avow ciples; I am sure you would instinctively n unbelieving presiden eternal laws of justic laws of justice are the

What principles w

binding enough to obedience which yo and to the laws of yo the dread of evil pun civil power takes of overt acts. It has n the secret council cl schemes are concocte cannot enter the the soul and quell there. It cannot in circle to dispel the lewdness that ener both mind and bod press these base cal mosphere with their breed hatred, rese You might as well e tree from decay b withered branches worms to gnaw at serve the social tree tion by preventing s while leaving the h eaten by vice. Besides, if you a

you not, in many in meshes of the law b bribes and ingeniou HOW FUTILE LAW of religion, can scar disorders, how futi tempt to do so with of moral and religio Still less do you that posterity may

conduct. For if you God nor in a life to nation of after ag you, the censures o Nor can you sup of office an adequat you to be an upri member of society. office are reserved few; the great bu

RELIGION IS THE ONLY SOLID BASIS OF SOCIETY.

BY CARDINAL GIBBONS, Religion is the bond that unites man with his Creator. It is a virtue by which due honor and worship are paid to God. It embraces all these fundamental truths that involve God's sovereignty over us and our entire dependence on Him. I employ the term religion here in its broadest and most comprehensive sense, as embodying the existence of God; His infinite power and knowledge; His providence over us; the recognition of a divine law; the moral freedom and responsibility of man the distinction between good and evil; the duty of rendering our homage to God, and justice and charity to our neighbor; and, finally, the existence of a future state of rewards and punish-

ments.

I hold that religion is the only solid basis of society. If the social edifice rests not on this eternal and immutable foundation it will soon crumble to pieces. It would be as vain to attempt to establish society without religion as to erect a palace in the air or on shifting sands, or to hope to reap a crop from seed scattered on the ocean's surface. Religion is to society what cement is to the building; it makes all parts compact and coherent. "He who destroys religion," says Plato, "overthrows the foundations of human

social body is composed of in dividuals who have constant relation with one another; and the very life and preservation of society demand that the members of the community discharge oward one another various and com-

What does society require of your ulers and magistrates? What does it what does society require of your rulers and magistrates? What does it require of you? It demands of your rulers that they dispense justice with an even hand. It demands of you that you be loyal to your country, zealous in her defense, faithful in the observance poor and oppressed. It demands of the married couple conjugal fidelity, of parents provident vigilance, of children filial love. In a word, it demands that tyou "render to all men their dues; tribute to whom tribute is due; custiful to the word, it demands that the tribute to whom tribute is due; custiful to the word and the was put to death by the very people whom He had sought to deliver from spiritual bondage.

But perhaps you will say that a natural sense of justice, independently of religion can experie sufficient.

MUST BE A MOTIVE FOR THESE THINGS. How can these social virtues be practiced without sufficient motives? These motives must be strong and powerful because you have passions and self-in-terest to overcome. They must be uni-versal, because they are binding on all members of society. They must be permanent because they apply to all

s and all places. What motives, religion apart, are forcible enough to compel legislators, rulers and magistrates to be equitable and impartial in their decisions? What guarantee have we that they will not be biased by prejudice and self-interest? Will a thirst for glory and a desire for public approbation prove a sufficient incentive for them to do right? How often has not this love of glory and esteem impelled them to trample on the rights and liberties of the many, in order to win the approbation of a few sycophants, just as Rehoboam opposed subjects that he might be admired and praised by his young courtiers, and as Alexander enslaved nations to receive

the applause of the fickle Athenians. Would you vote for a presidential candidate that avowed atheistic prin-

binding enough to exact of you that obedience which you owe to society sacred laws of marriage? Would and to the laws of your country? Is it schemes are concocted. The civil power senemes are concocted. The civil power cannot enter the hidden recesses of the soul and quell the tumults raging there. It cannot invade the domestic circle to dispel the intemperance and lewdness that enervate and debauch both mind and body. It cannot suppress these base calumnies, whispered in the dark, which poision the social atmosphere with their foul breath, and breed hatred, resentment and death. You might as well expect to preserve a tree from decay by lopping off a few withered branches while allowing the worms to gnaw at the roots, as to preserve the social tree from moral corruption by preventing some external crimes while leaving the heart to be worm-

Besides, if you are so disposed, can you not, in many instances, escape the meshes of the law by resorting to gifts, bribes and ingenious frauds?

HOW FUTILE LAW WITHOUT RELIGION. of religion, can scarcely restrain public disorders, how futile would be the attempt to do so without the co-operation

of moral and religious influences

Still less do you fear the judgment that posterity may pronounce on your conduct. For if you believe neither in God nor in a life to come, the condemnation of after ages will not disquiet you, the censures of future generations will not disturb your ashes in the tomb.

Nor can you suppose the emoluments of office an adequate incentive to induce you to be an upright and law-abiding member of society. The emoluments of office are reserved for the privileged few; the great bulk of society will always be consigned to private life.

Do not imagine, because you happen o be a man of irreproachable private life, integrity of character and incorruptible justice, that your fellow-citizens will seek you out, as the Roman sought Cincinnatus, at the plow, that they will embrace you, force you from your cherished seclusion and bestow upon

you some office of trust and distinction "The office should seek the man, the man the office," is a beautiful but Utopian maxim—a maxim so antiquated s to deserve a place in the cabinet of national curiosities. The most success ful office-holder usually has been and usually will be the most industrious office-seeker; and his chances of suc-cess are not always improved by a deli-cate sense of honor and an inflexible adhesion to principle.

The esteem of your fellowmen will not be a sufficient inducement to make you a virtuous citizen; for the great mass of virtues, even of those virtues that influence the well-being of society, are practiced in private and are hidden which gives life and bloom to the tree. or the gentle dew of heaven which silently sheds its blessings on the labors of the husbandman. EVEN UPRIGHTNESS CAUSES ENEMIES.

Nor should you be surprised if your good actions, instead of winning the aptimes even draw upon you their suspic ion, their jealousy, their odium and their calumny. The wisdom and in-tegrity of Aristides were such that the Athenians surnamed him "The Just;" yet they condemned him to exile. On the day on which the people were to vote upon the question of his banishment an illiterate burgher, who did no ment an illiterate burgher, who did not know him personally requested him to write the name of Aristides upon his ballot. "Has that man done you ary injury?" asked Aristides. "No," answered the other, "nor do I even know him. But I am tired of hearing him everywhere called 'The Just'"

The case of the Founder of the Christian religion is still more familiar to

her delense, faithful in the observance of her laws, conscientious in the payment of imposts and taxes for her maintenance and support. It demands that you be scrupulous in observing your oaths and vows, just in the fulfillment of your contracts and obligations, hence it is your dealings and taxtiful in the payment to the lame and strength to the payment to the founder of the Christian religion is still more familiar to the reader. Who was so great a benefactor to society as He? He went about to the blind and hearing to the deaf and, walking to the lame and strength ment of your contracts and obligations, honest in your dealings and truthful in your promises. It demands that you honor and respect your lawful superiors, that you be courteous toward your equals, condescending to your inferiors, faithful to your friends, magnanimous to your enemies and merciful to the program of the p

tribute to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor;" and that you "render to Caesar the thing that are Ceasar's, and to God the things that are God's."

Intuiting seaso of justice, independently of religion, can exercise sufficient influence in inducing you to practice the duties of an upright citizen. But to disregard religion and yet profess that are God's." tradictory. It is grasping at the shadow and rejecting the substance. It is unconsciously clothing one's self in the garment of religion, while respecting its spirit, "having, indeed, an appearance of godliness, but denying the power thereof." If you seriously rejustice has no foundation unless it rests on religion. Natural justice may sound well in theory, but it is feeble barrier against the encroachments of vice.

JUSTICE VS. PERSONAL INTERESTS. Tell me what becomes of your natural love of justice, or what influence does it exert on your conduct, when it stands in the way of your personal interests, sures and ambition?

It is swept away like a mud bank before the torrent, because it has not the the strong wall of religion to support

Would your love of justice lead you

to give a righteous decision against your friend and in favor of a stranger, though you were persuaded that such a decision would convert your friend into a lifelong enemy? a decision friend Would it prompt you to disgorge ill-gotten wealth, and thus to fall in a sin-gle day from afluence into poverty? ciples; I am sure you would not. You would instinctively mistrust him; for an unbelieving president would ignore the eternal laws of justice, and the eternal laws of justice are the basis of civil legislation. What principles without religion are
What principles without religion are
Joseph or a Susanna from defiling his sacred laws of marriage? Would a natural love of truth and honor compel the dread of evil punishment? But the civil power takes cognizance only of overt acts. It has no jurisdiction over the heart, which is the seat of rebellion, the secret council chamber where dark characteristics. It has no jurisdiction over the heart, which is the seat of rebellion, the secret council chamber where dark characteristics. would have been deemed prodigies of

There are many that consider mental culture a panacea for every moral dis-order, "Let knowledge," they say," be diffused over the land. say, " be diffused over the land. Social order and morality will follow in

its track.' The experience of other nations. as well as that of our own, shows it to be a very great illusion to suppose that intellectual development is sufficient of itself to make us virtuous men, or be estimated by the widespread diffusion of purely secular knowledge

When the Roman Empire had reached the highest degree of mental culture it was sunk in the lowest depths of vice. and corruption. The Persian Empire, ac cording to thete stimony of Plato, per-ished on account of the vicious education eshes of the law by resorting to girts, ribes and ingenious frauds?

ow fulle law withhout religion.

If the civil sword, even with the aid freligion, can searcely restrain public of conscience was drowned amid the of conscience was drawing gries of passage and account of the victor and the ribbons were filled with knowledge they were guided by no religious influences. The voice of conscience was drawing gries of passage and account of the victor accounts more eager and captivating cries of passion, and they grew up monsters of lust rapine, and oppression, governed by no law save the instincts of their brutal

Jesus is always ready to perfect in you whatever He sees imperfect or de-fective; confidence is the key to His

Sacred Heart.—Ven. Louis Blosius. Let us lay our hearts at the feet of the Infant Jesus Whom the Wise Men sought for in holy faith, and found by the guiding of a star, and having found, fell down and worshipped, offering Him gifts, gold, frankincense and myrrh.

THE CHRISTIAN HOME.

BY THE RIGHT REV. JOHN J. GLENNON.

There is no kindler word in our lan-guage than "home," nor a sweeter creation of our civilization than what it stands for. What memories it conjures up; what undefined longings it creates; what untold good it has done! Now, the home as we understand it is essentially the product of our Christian faith. The Greeks and Romans of old, though representing classic civilization and literature of a high order, had no definite idea of the home. They had no word to express it; they had no principles on which to base it. For these principles we must go to our Christian which taught first the sanctity making thereby husband and This permanency ife a stability which is reflected in their home. Add to this the second principle of parental responsibility for he children their union may be blessed

ence and obey his parents. These two principles are absolutely necessary if the home is to be an endering reality.

But even these two principles, however basic to ereate and perpetuate the home as the happy and the holy place we have come to regard it. Love really helpful, spring from the heart as well as the party and the heart as well as the bond of the other, it also the product of our Christian religion, which in elevating woman to be the associated and composer of man, has given to wife and mother a place of paramount importance in the home's upbuilding. She is to be henceforward the very center of its being, the bond of the home is builded around the mother's heart.

You are then the home-builders and the home-defenders. If you were to say that the home is builded around the mother's heart.

You are then the home-builders and the home-defenders. If you were to say that the nome is unified a common affection and a common after the control of the composition of the compositio

stands an integral part of our civilization-nay, its very foundation, as it is THE CHURCH'S OPPOSITION TO -N. Y. Freeman's Journal. also its last development. Our repub-lic is but the federation of the smaller smaller republics we call homes. Our public virtues are put the exploitation of our home virtues. As our homes, so will be our nation; and if the homes be destroyed and domestic virtue disregarded, our national life and our present civilization are inevitably doomed. to defend the home is not only Christian; it is also a patriotic duty.

To-day the home is attacked on every The divorce court, laxity of morals, the restlessness of the people, the commercialism of the age—all conspire to destroy the home. Many have come to regard home life as unutterably dreary. They want to go to the theatres, clubs, hotels, offices—anywhere but home. City life is to-day the life of the homeless, and country life has come to be regarded as a failure. Young people, especially, are so at-tracted to the tinsel and glare of the world outside that they willingly change for it the peace and protection of their homes. They go where there is noise and excitement and false light, and they leave behind the sun-kissed home, where their childhood years were spent in love and benediction. they find out that the great world that lured them away is too much for them. They who went forth to conquer somees return to die, sometimes die without returning.

The social salvation of our people is closely linked with their love of home and with their having home to love-homes luxurious, if you will, but most certainly virtuous. Such homes we expect you to build and rule by your love and goodness. See that all that you are, all that you hope to be, will blossom forth in your home, making them for you and yours the happiest places in all the world.—St. Teresa's Quarterly.

HE NEVER GOT THE ORDERS.

A young man whose parents were Catholics has given up all religious practices. He says no prayers. He never goes to church. He does not give his soul a thought, but lives to enjoy himself as

Last Sunday an acquaintance of his, who had just come in from Mass, said to him jocularly: What will you say to the good Lord

when you die and are up for judgement when He asks you why you did not obey His orders to go to church?"
"I'll say," he replied, "that I never

received His orders." How terrible that reply will be for his parents, if it true! If they did not give him a religious training, if they did not tell him about God and instruct him in his duty to his Creator, if they did not accustom him from childhood to say his morning and night prayers, to abstain from meat on Fridays, to assist at Mass on Sundays, to go to Confession once a month, etc., etc., the plea of their son at the bar of Divine Justice and K.D.C. Pills may tend to save him but to condemn

If they committed the deadly sin of rearing a human being without training the service of God, and died ing in the service of God, and died

without contrition for it, what hope is there that they have escaped eternal dam-nation?—Catholic Columbian.

INFIDELITY THE PARENT OF SUICIDE.

If one may judge of the progress of infidelity from the terrible increase of the crime of suicide, unbelief is making sad havoc of the souls of many. The days have gone when the controversies between those inside the Church and those outside were conversant with of detail, and proceeded upon the common acceptance of certain general principles which were called "Christian," as distinguished from "Catholic," on the one hand, and "Protestant" on the other.

On all sides it seems to be admitted. by those whose intellectual pre-emi-nence gives weight to their words, that Christianity; and on the other, that it it the only Church that can offer any the children their union may be biessed with, and, corresponding with this responsibility on the part of the parents, arises the child's obligation to reverence and obey his parents. These two principles are absolutely necessary if the home is to be an enduring reality.

Description of the uncertainty effectual opposition to the uncertainty development of "modern thought." Professor Huxley cannot be suspected of any undue bias in favor of the Catholic Church, and yet even he speaks after this manner: "Our great antagonist (I speak as a man of science),

Home'? To which I would answer, no such sentimental motives inspires him. He teaches the cult of home because it stands an interval of the cult.

SENSATIONALISM.

In his "In Memoriam" Tennyson calls attention in a striking manner to the mutability of things the ordinary man regards as typifying permanency It will be remembered that itself. after referring to the changes the earth has seen, he illustrates these changes in the well known lines where he speaks of the hills flowing from farm to farm and fading like mist, and of "the so lands" that shape themselves "like clouds and go." Not only does the material environment of man change, but his mental attitude also constantly undergoes transformation. Questions which at one time stirred his being to

its very centre become to him as "tedious as a twice-told tale." The man of thirty, as he muses over the file of an anti-slavery organ published before the civil war, can feel nothing of the hot indignation that stirred his father as he read articles which his son now peruses with languid indifference. The same son, however, if he has not abandoned the faith of his fathers, will read the Bible with the same interest his father and his grandfather and his great-grandfather had in

reading it. Why?

Cardinal Gibbons answered this ques tion in the course of a sermon on "The Word of God" he delivered last Sun-day in Baltimore. The sermon was an indirect rebuke to the sensationalism that has taken possession of so many Protestant pulpits. There was a time when all Protestant ministers took their texts from the Bible. To-day many of them take it from the newspapers, evidently believing that the great truths that have come down to us through the ages as a precious heritage pall upon their congregations. The Catholic priest who would undertake to copy after these sensational preachers would be called to account in short order by his ecclesiastical superiors, who would remind him that the Catholie Church has received from her Divine Founder not a mission to please men by tickling their fancy, but a mission to impart to them the eternal verities of which she has been made the guardian.

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Those verities, as Cardinal Gibbons pointed out in his sermon, are of during importance and cannot be affected by the lapse of time. His Eminence brought this fact to his hearers by reminding them that "the Gospel of Jesus Christ," to quote his own words. surpasses all human orations, because God Himself is its author. Peter and Paul address you, James and John address you; but they speak to you not in their own name, but in the name of

Christ.' Compared with the message Peter, Paul James and John have to deliver to us, how insignificant the grandest oration ever delivered by the greatest orator the world has seen. Cardinal Gib-bons presents this thought in these elo-

"The speeches of Demosthenes, of Cicero, of the Earl of Unatural, Patrick Henry, treat of subjects of a transitory and ephemeral character. and are read chiefly, if not exclusively, for this style. Who cares now about the disputes between Demosthenes and Philip? Who is concerned about the indictment of Cicero against Cataline and Variance and Verres? Who is influenced by the speeches of the Earl of Chatham in the British Parliament? Many of his countrymen to-day would dissent from the

dren hearing and obeying the divine injunctions, on the observance of which depends the eternal welfare of mankind.

Tested by Logic.

From the Cathelic Telegraph.

The application of logic to the private udgment idea invariably shows it untenable. A few evenings ago Father Brannan, the famous Southern mission-ary, lectured to a mixed audience at Louisville, Ky., and, in the course of his remarks, suddenly declared.

'I want to give you this syllogism "Any principle opposing the design of God cannot be from God. "Private interpretation of the Scrip-

ture opposes unity of faith, which is the declared design of God. "Therefore private interpretation of

the Scription cannot be from God."
This is graphic, terse, conclusive. The intelligence that cannot grasp it must be either invincibly prejudiced or invincibly ignorant.

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UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1990.

Te the Editor of THE CATHOLIC RECORD,
London, Ont:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published. Are both good: and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Bleasing you, and wishing you success.

seing you, and wishing you success.

Believe me, to remain Yours faithfully in Jesus Christ, † D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday. April 12, 1902 TEACHERS FOR THE BOER CHIL-

The Canadian Government was authselect twenty young ladies from Ontario as teachers to impart instruction to Boer children in the concentration camps in South Africa, the salary to be \$500 per annum and expenses paid for the voyage out and home again.

It is remarkable that there were about twenty applicants for each situation, and there was therefore no difficulty experienced in finding teachers to fill the positions as required.

It has been noticed that there are no Catholics among those selected, and in so doing was merely an evasion of the not be acceptable to them. We cannot ual reason for making the choice on this assumption cannot be easily justified.

It is true, the Boers are for the most part Protestants, but it should be remembered to what type of Protestantism they belong, and, viewed in this light, there seems to be no just reason for excluding Catholics, while accepting Protestants of any or every sort.

The Boers are mostly Lutherans, and nearly all Latherans believe strongly in the Real Presence of Christ in the Eucharist, as Luther himself believed till his death. This belief is found among the Boers, and it may be inferred that their Protestantism is of a very different kind from that of this country, and that Catholics might be just as acceptable to them as the Protestant sects of this country which do not believe, or even know nothing of this important doctrine.

We understand that among the teachers selected there are several Baptist ladies. Now the doctrines of the Baptists are peculiarly distasteful to the Inthorans and the Augsburg Confession of Faith expressly condemns the quite as strong as any employed in condemnation of the Catholic Church. Thus the 9th article of the Confession

" Concerning Baptism, our churches teach that it is necessary to salvation, that it is a means of grace, and ought to be administered also to children who are thereby dedicated to God and received into His favor. They connn the Anabaptists, who reject the baptism of children, and who affirm that infants are saved without bap-

In Luther's Larger Catechism, quoted in the American Lutheran Manual (Art. ix.) we find: "We bring the child to the minister

ope and impression that it certainly and we pray that God aith upon it. Still, it is will bestow faith upon it. not for this reason that we baptize, but rather because God has commanded us thus to do.

Baier, one of the most eminent of Lutheran divines, and whose explanations of Lutheran doctrine are regarded as of very high authority, says :

"That children ought to be baptized may be justly inferred from John iii. 5 ing connection with Mark x. 14. Thus all those whom Christ desires to saved, but who cannot attain salvation in the ordinary way, except by being baptized, should not be denied baptism, as it is the appointed means. Bu Christ desires infants to be saved (Mark x. 14), and they cannot attair salvation in the ordinary way, except by means of baptism (by virtue of the general declaration (John iii. 5), there-fore children should be baptized."

The Rev. S. S. Schmucker, D. D., the writer of the Manual in use by the Lutherans of the United States, commenting on this matter, says:

" As to the benefits of baptism to children it may be said that in addition to being admitted by it into the visible

Church of Christ, and securing the advantages of a religious Christian edu-cation, this ordinance confers on them all the other benefits that it does on adults, so far as they are capable of re ceiving them.

The article of the Augsburg Confes sion above quoted names Anabaptists, but Baptists are meant thereby, the difference in the name arising merely from the local circumstance that the German Anabaptists were called Baptists when they appeared in England, and afterward in America.

It is clear, therefore, from these considerations that the Canadian sects will be quite as distasteful to the Boers as Catholies would be. We are convinced that the objection does not come from the Boers, though the Canadian Government may have received the intimation from the Imperial Government that Protestants should be preferred. If this was really the case, we have no reason to be dissatisfied with the course pursued by the Dominion authorities in making the choice. We may here remark that it is some

times argued that Lutherans do not believe in the Real Presence, insomuch as they repudiate Transubstantiation. This view is erroneous. Their divines repudiate Transubstantiation because they were anxious to construct a doctrine which would disagree somewhat from the Catholic doctrine, and so they invented consubstantiation or impanasion. But the substance of the Catholie teaching remains that Christ's Body orized by the Imperial Government to and Blood are really present. The peeple generally do not distinguish the metaphysical distinction that Christ's Body and Blood are with, or in, or under the bread and wine instead of the bread and wine being changed into the Body and Blood as Catholics believe. It is true to say, therefore, that the Lutherans generally believe in the doctrine of the Real Presence.

Some High Church Anglicans also take refuge under this distinction invented by Luther. Their purpose in explanation of the fact the statement main question at issue, so that the test has been made that the Boers being firm oath which condemned "Transubstan-Protestants, Catholic teachers would tiation as believed in the Church of Rome," and the king's accession oath, say at present whether this was the act- might not appear to strike them. They could always say that they believed, this principle, but it seems to us that not as the Church of Rome believes. but as Luther taught.

> Consubstantiation cannot be found by any twisting of the words of Christ in the institution of the Eucharist. He said: "This is My Body; this is My Blood;" not "My Body and My Blood are in, or with, or under this bread and wine." We must therefore either accept Transubstantiation, or do as the Calvinists do, find a figurative sense for the words, so that they may have no real meaning.

A SEVERE BLOW TO ANARCH-ISM.

At last, after so many exhibitions of tained by the Anarchists of the various nations of the world, we have a beginning of practical legislation against the anarchistic monster, and that beginning is in the State of New York.

Albany for the suppression of Ancash on persons who advocate Anarch- human, as they are by divine law. istic doctrines by speech, writing, or person found guilty of the crime.

It is also made a misdemeanor punishable by a fine of not more than \$2,000, ers who permit the publication of books, Anarchists.

Severe as these penalties appear, they are not a whit too severe for the crimes ciples.

but they have been aimed against incommonwealth.

In Chicago in 1886 the victims of the Anarchical conspiracy were the guard- of bondage." ians of the peace of the community. In Buffalo in 1901 President McKinley, of the innocent is relied on that He against whom even his political oppo- will not suffer the innocent to endure chistic assassin; but on the Continent inasmuch as he deliberately disobeys of Europe, besides the rulers of States | the law of God. He really relies on to judge those who participate. and royal personages, many private his own vain imaginings, and forgets God citizens have been victims of the atro- and His precepts and judgments. cities of this most infamous association. churches, killing scores of men, women to the doing of a forbidden act in de- the Synod did not petition the Emperor

It was very proper that New York world in regard to the enormous crime perpetrated in that State last Septembeen enacted seems to be quite satisfactory to this end.

ready remarked, Chicago suffered from the Anarchists sixteen years ago, and in Patterson, New Jersey, there is now a nest of Anarchists who have been suspected of late of being the centre of operations for Anarchists throughout the world. It would be in order in that chamber said : for Illinois and New Jersey, at least, to follow New York's example, and Congress also should give a drastic measure of the same kind for the whole country. However, it will be a great blow to Anarchism that New York itself has taken so decisive a step forward toward suppressing the enormity.

LUTHERANISM AND DUELLING.

The present attitude of German Protestantism in regard to duelling is of itself a demonstration, if no other were available, of the utter failure of the palmary principle of the Protestant system, if we can call that a system which follows the whims and fancies of every private individual.

Germany is the cradle of Protestantsm. and if are to look anywhere for the faithful development of the Protestant system, it is to Germany we should nat- the direful event. Not that we conurally turn: and we have it in the utterances and acts of the Lutheran pastors and synods. But we should be naturally astounded at the incongruity which meets us here when we not only find that the pastors individually, but that even those synods which give us the official view of the question of morality, are involved in inextricable consubject under consideration.

Our readers will remember duel by a man who had inflicted on him brought an unendurable disgrace upon his family.

Benningsen believed himself bound to follow the custom of the country which required him to challenge to a duel the assailant of his own and his family's honor, with the result that he, the injured party, was killed in the encounter.

Nowhere has God promised that the party injured by another in person, property, or character shall be secure from injury or death should be foolishly expose himself to the danger thereof by fighting a duel ; and therefore by issuing a challenge, he exposes himself to death by the hand of another, and is practically guilty of suicide. He is also guilty of murder in endeavoring to take the life of another, a sin strictly forbidden by the fifth commandment of the the universal hatred of mankind enter- Decalogue. He is also the cause why his adversary becomes guilty of these same sins. The same reasoning is applicable with still greater force to him who is usually called the guilty party in the transaction. Thus both parties On the 3rd inst. Governor Odell are involved in a complication of sins signed the bill passed in the legislature against God, their neighbors and themselves to a degree which it is fearful to be archy in the State. It imposes a pen- complated. Both have murder in their Baptists and their doctrines in terms alty of not more than ten years' im- hearts, and are totally inexcusable beprisonment, nor more than \$5,000 in fore God, and should be so regarded by

The most strenuous advocates of the otherwise; but both these penalties practice of the duel can scarcely deny may be conjoined and inflicted on one that they who keep up this practice under the supposition or expectation that God will not permit the so-called " innocent party " to the duel to suffer or imprisonment for not more than two injury therein, expect God to do what years, or both, upon editors or publish- He is certainly not bound, and what He has not promised to do. This is what newspapers, or serials advocating An- Christ condemns as the "tempting of archy, and upon owners, agents, or God "for it is written (in Holy Scripoccupants of property who harbor ture) "thou shalt not tempt thy Lord thy God." (St. Matt. v. 7.)

The reason for this is given in Exodus viii. 11-17. "Take heed and beware lest which are wont to be perpetrated in at any time thou forget the Lord thy the carrying out of Anarchical prin- God and neglect His commandments and judgments and ceremonies which The crimes of the Anarchists have I command thee this day: lest after not merely monarchs, princes, and thou hast eaten and art filled, hast wealthy persons for their objective, nor | bnilt goodly houses and dwelt in them, are they directed only against the and shalt have herds of oxen and officials employed by civil governments, flocks of sheep, and plenty of gold and silver and of all things, thy heart be nocent persons of every degree in the lifted up, and thou remember not the Lord thy God Who brought thee out of the land of Egypt, out of the house

The pretence that God's protection nents could not urge any criminality or injury in a duel is but a delusion. He jobbery, fell by the hand of the Anar- who acts in this way is not innocent,

The prohibition of tempting God as when bombs were thrown into the uttered by Christ is a citation from part in such a combat." midst of religious processions and Deut vi. 16, and is applied by our Lord and children who had no other thought | fiance of God's law, and is therefore | to put a stop to duelling in the army

than to worship Almighty God in a strictly applicable to the case of duel- altogether, as he readily could have

But the German Lutheran pastors State should lead in anti-anarchistic take quite a different view of the matter. legislation to vindicate itself before the At the funeral of Adolf Benningsen, pastor who officiated, who was Herr Langelotz, of Hanover, spoke of the ber, and the drastic law which has just | dead man as " an unfortunate man who was compelled to have recourse to deadly weapons to defend the honor of his But we should have similar legislation family and of himself." The German now in other States. As we have al- papers give numerous other instances in which are expressed no less clearly the opinions of a number of other prominent pastors and laymen who advocate the duel as being necessary under certain circumstances. Thus Pastor Schall, a member of the Reichstag, in a discussion

"It must be granted to the man whose defend himself and to repel the charge. In this case it is often necessary to de-cide whether he can live as a Christian, and yet defend his honor by an open combat to the death.

In a recent issue of the Literary Digest of New York, we find an extract from the funeral sermon of Pastor Gemmel who officiated at the funeral of Lieutenant Blaskovitz who was killed recently in a duel wherein he was the challenged party. This Lieutenant while drunk had insulted another officer: but when sober he regretted deeply his folly and apologized for it; but a duel was forced by the Court of Honor which decided that only by single combat could a proper satisfaction be given for the affront offered, the result being that Blaskowitz was killed.

Pastor Gemmel said:

"Our souls are deeply indignant at demn the young man who fell a victin to a barbarous custom: for he is nov before a higher Judge; but we condemn the sin and the spirit of unchristian wickedness that has led to this result. enough and courageous enough to re sist the spirit of false honor and of god liness that have brought such evils!

It is true this pastor desires to se an end put to duelling; but by implicafusion in the decisions they give on the tion he proclaims that while the custom exists, it may be followed. No other interpretation can be put upon Adolph von Benningsen was killed in a his refusal to condemn the dead man who had accepted the challenge; and a gross and irreparable injury, which it is in this sense that the same pastor afterward wrote to the Reichstag stating that he had received many letters from officers in the army strongly commending his sentiments.

Other pastors have spoken to the same effect, and so widely do these sentiments prevail that the Prussian General Synod on a motion to condemn duelling as a sin, declared that it would not do this, as "there are many members of the Synod who are excellent Christians, but who thought that under certain circumstances a duel cannot be avoided." Nevertheless a resolution was adopted stating that "Duelling is against the command of God."

This is surely "running with th hare and pursuing with the hounds' at the same moment. Why should the Synod hesitate to condemn as sinful what it admits to be "against the command of God?"

This is one of the most gross attempts we can imagine to set a barbarous mode of human conduct, euphem ized as custom, above the law of God. It is evidently the partial sanction which Cæsarism in the past gave to duelling which influenced the Synod to pass these irreconcilable propositions; but its decision is certainly not justified by the law of God whereby we are required to render to God what belongs to God, while to Cæsar only what belongs to Cæsar should be rendered. The question of the sinfulness of an act belongs only to God, and it not to be settled by human custom or the law of the State, but only by the law of God, and the Synod failed in its duty by not asserting unmistakably that Where, then, are the watchmen placed on the walls of Jerusalem who are never to hold their peace?" (Isias lxii. 6.)

There is a striking contrast between the position taken by the Catholic Church in Germany, and that of the never hesitated even for a moment in condemning both parties to the duel, depriving of Christian burial the person or the challenged.

"One of the leading causes for the Church itself. As long as the representatives of the Protestant Churches do not come out boldly against the direful evil, the Church has but little right shaming to the Protestants that the Catholic Churches have taken a more determined stand on the subject, and will not allow their members to take

Pastor Bodelschwingh deplores that

done by his mere order.

The Protestants of Germany are themselves greatly scandalized by the indecision of their Church on a great moral question, and have given to the clerical advocates of the duel the appriate name Duellpfafeu (Duel-parsons). We refer to the matter here to show how the principle of private judg- descendant or the same ancestor, count ment of the Scripture teaching leads the number of generations from each of to the setting aside of all the prin- these persons to their common ancester ciples of Christian morals as well as of doctrine.

A QUEER IRISHMAN.

A gentleman in Orillia named Mr. P. Fitzgerald, whom we take to be an Irishman, writes a very strong letter to the Packet, denouncing Mr. John Dillon, M. P., for the part which he took in the recent scene in the House of Commons. One of the most regretable things in connection with Irish history is that you will so often find Irishmen ready to cast stones at their own countrymen for some slight indiscretion, while overlooking the graver faults of others. We do not propose to justify the language used by Mr. Dillon. The history of the incident, in brief, is this: Mr. Joseph Chamberlain used very ungentlemanly language towards Mr. John Dillion, stating that Mr. Dillon is a good judge of traitors. Mr. John Dillon retorted by using very ungentlemanly language towards Mr. Chamberlain. Now, this Orillia Irishman, Mr. Fitzgerald. works himself into a fit of indignation on account of a hasty remark of one of his own countrymen, while he characterizes the language used by the gentleman from Birmingham, in one place as "courteous remarks," and in another "mild remarks." In other words. Mr. Joseph Chamberlain seems. according to this gentlemen, to have a perfect right to insult an Irishman, and the Irishman should not retort in kind but bear it all with equanimity. We have a strong conviction that it is just such Trishmen as Mr. P. Fitzgerald who have made it possible for England to treat Ireland with injustice and Irishmen with contempt.

AS IMPEDIMENTS TO MARRI-

"Enquirer" of Toronto, Ont., requests us to state within what degrees of relationship marriage can be contracted.

So far as the civil laws of Canada are concerned, we understand that there is some difference of opinion between lawvers on this point. In a recent bill introduced into the Legislature by the Attorney-General for Ontario a schedule was given professedly setting forth the degrees of affinity and consanguinity within which, if the persons are related, they are by the statute of the twenty-eighth year of King Henry VIII. chapter 7, prohibited from contracting marriage with each other." These prohibitions are nearly the same with the degrees within which marriages are prohibited by the laws of the Catholic Church, from which they were adopted by the British Parliament. As the question is in doubt whether these laws law, a dispensation may be obtained are in force in Canada, we need not in- permitting the marriage, if the reasons sert them here, as we shall give fully the ecclesiastical law on the subject.

In a letter recently published in the tions beyond the first degree. Toronto Mail and Empire, Mr. E. D. The impediments of consanguinity Armour, who is considered to be a high and affinity have been ordered by the authority in legal matters, states that | Church mainly to prevent wrong interthis law was never in force in Canada, course between near relatives, as such and that even in England such mar- might easily take place under the exriages were not of themselves void, but pectation or promise of future marriage. were voidable if the ecclesiastical The danger of such unlawful intercourts (Anglican) passed judgment in course is the greater on account of the any particular cases declaring such intimacy which arises out of relationmarriages void

persons who resided in England have the Church wishes to encourage the come to Canada at various times for the mutual affection of persons of the same express purpose of contracting mar- household, while inculcating the modriages within degrees of kindred which esty with which such intercourse as would render such marriages void or voidable in England; but being con- should be accompanied. tracted in Canada, there appears to have been no effort made to have them Lutherans. The Catholic Church has declared void in England when the parties returned home. It is usually admitted, however, that

who falls, whether he be the challenger in the direct line of consanguinity or blood relationship are void, and also Another pastor, Herr Bodelschwingh, collaterally in the first degree of conone of the most promient divines of the sanguinity, and such marriages would Lutheran Church in Germany, recog- be invalid even by the civil law of nizes this difference of attitude between | Canada. That is to say, even by the the Churches, and throws a large share civil law, no man or woman can marry of the blame for the evil of duelling on his or her direct ancestors or descendthe Lutheran Church itself. He says: ants in a direct line, or his or her brothers or sisters. For degrees of evil of duelling is to be found in the relationship further off than these, we come into the region of the matter debated, as regards the civil law.

So far as the Catholic Church is concerned, the ecclesiastical law is clear and definite. In the direct line as explained above, marriages are prohibited in every degree, so that no one is allowed to marry his or her ancestors or descendants.

The collateral line includes all other cases of consanguinity or blood re- should act again."

lationship. This collateral consanguinity exists when the two parties are descended from the same ancestor, or when the two parties are ancestors to the same person, but not being descended one from the other.

To ascertain the degree of consanguinity between two persons who under these circumstances have the same or descendant leaving out the common ancestor or descendant in each case. The numbers thus found express the degree of collateral consanguinity. If the two numbers are the same, the parties are in that degree of collateral consanguinity. If the numbers differ, as 3 and 4, the parties are said to be in the mixed 3rd and 4th degrees of collateral consanguinity. Thus, a brother and a sister are in the 1st degree: first cousins are in the second degree, and so on in the same manner.

An uncle and a niece are in mixed 1st and 2nd degrees, but when the degrees are thus mixed, the prohibition of marriage is made to depend ecclesiastically on the more remote degree. The relationship of uncle and niece would therefore be reckoned as 2nd degree in regard to this prohibition.

Having thus explained how the do grees of consanguinity are reckoned, it now remains for us to state how far the prohibition to marry extends. It includes the 4th and all lesser degrees; but while marriage within the first de gree collateral is forbidden by divine law, according to the general opinion of theologians, it is admitted that he yond this degree, the prohibition is by ecclesiastical law, and therefore, for erious reasons, a dispensation may be given by the Holy Father the Pope, permitting such marriages, especially the more remote degrees.

There still remains the relationship of affinity to be considered. Affinity arises when the blood-relation of a person marries a third party who is not a blood-relation of that person. The degree of affinity thus arising is reckoned by the number expressing the degree of cousanguinity of the blood relation CONSANGUINITY AND AFFINITY who thus marries, to the person whose case we are considering.

> Thus if Andrew's niece, who is in the second degree of consanguinity to Andrew, marries James, James becomes related to Andrew in the second degree of affinity. If Andrew's nephew, who is in the second degree of consanguinity to Andrew, marries Mary, Mary becomes a relative to Andrew in the second degree of affinity.

This relationship of affinity does not extend from Andrew to the blood relations or affines of James and Mary.

The prohibition of marriage with affines extends to the fourth degree, as in the case of consanguinity. In the case where there is no lawful marriage between Andrew's blood-relation and Mary or James, but there has been unlawful intercourse, the prohibition of marriage extends only to the second degree.

As the prehibition of marriage be tween affines arises from ecclesiastical urging it are deemed by the Pope to be sufficient, as in the case of blood-rela

ships so close. Beside this motive for It is a well known fact that certain the laws of the Church on this matter, usually takes place between them

CAN THERE BE MIRACLES.

"A miracle," says Father Gerard, S. J., "is an occurrence due to a power beyond the forces of nature and for by natural law, marriages contracted which the laws of nature can not ac count.

'Thus the laws of nature can not account for the restoration of a dead man to life. Supposing this to occur, it must be a miracle.

"The possibility of miracles is vehemently denied by infidel philosophers, on the ground that there is no such preternatural power as is required to work them.

"But the study of nature herself demonstrates the existence of a power yond nature and its exercise. As we have seen, the first impulse given to the forces of nature must must have been a miracle, being nowise in accordance with the fews of nature and beyoud the power of her forces. the first beginning of life. If nature can get life only from a living parent, the first appearance of life was miracu-

ous.
"There must, therefore, exist a power which nature car capable of doing that which nature can not do, and as it has certainly once acted, there is no impossibility that it

Last Sunda Vespers were Father Pinson Bishop occup attended by Egan. Rev lso present won the hear eresting and ivered in the

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LECTURE BY REV. DR. JOHN TALBOT SMITH.

BY OUR OWN REPORTER. Last Sunday evening Grand Musical Vespers were sung in St. Peter's Cathedral, London. The celebrant was Rev. Father Pinsonneault. His Lordship the Bishop occupied the throne, and was attended by Rev. Fathers McKeon and attended by Rev. Fathers McKeon and Egan. Rev. Father Aylward was also present. The cathedral was crowded, many non-Catholics being present to listen to a lecture given by Rev. Dr. John Talbot Smith, the dis-tinguished orator and author. Rev. Dr. Swith is no stranger to Londoners, having tinguished orator and author. Rev. Dr. Smith is no stranger to Londoners, having won the hearts of our people by an interesting and scholarly address on The Irishmen of New York' which he delivered in the Opera House last year at St. Patrick's Concert. The present lecture was under the auspices of the Children of Mary. A collection was taken up by six of their number for the pager of the city.

poor of the city.

Between Vespers and Benediction Dr.
Smith ascended the pulpit, and from the starting to the completion of his lecture held the closest attention of the vast congregation. He began by remarking that he considered it a great pleasure and an honor to make his appearance before the people as the pleader of the poor. It was one of the examples of the miversal faith of the Catholic Church universal faith of the Catholic Church that a man of one nation appears to the people of another in behalf of their brethren in distress. He stated that a visitor to London could not fail to be impressed by the order and dignity of our public thoroughfares and our private dwellings. The poor man here seems to be, said he, rich in his little cottage and plot of ground by comparison with and plot of ground by comparison with the crowded tenement districts of the larger cities. The condition of the people here must, likewise, be, on the whole, prosperous, in proportion to the dignity and order which our city in its public appearance proclaims to the visitor. Yet no doubt, he continued, you have with you the poor, for they are "always with us." And in spite of the theories and protections of the times. "always with us." And in spite of the theories and pretentions of the times, they will be with us to the end of history, to show at least the limitations of man's intellectual nature. We cannot solve every problem and we cannot wipe out poverty, no matter how much we may wish to do so. Therefore, said Dr. Smith, let your charity go out to-night towards those suffering from poverty. Be generous, he continued, in behalf of those ladies who have made it their business to do your work and to go about and discover the needy and relieve their needs whilst you are enjoying your comfort.

in which he lives according to the cir-cumstances of the times. In our day the whole civilized world is divided the whole civilized word is divided into two camps over a single issue; and that issue is the simple question: "Is there another life to be lived by man eternally?" No need, continued Dr. Smith, for me to dilate on this subject. On one side is the camp of the Christians with their sympathizers amongst the Pagans, who believe in Jesus Christ. And on the other, the proud, successful world—the world of pleasure and power persuading its foolish devotees to enjoy themselves and be merry while they can. There is, however, no noise or clamor of warfare heard around about clamor of warrare near around about us; and on that account the rev. speaker could imagine many simple people looking upon him as rather an alarmist when he told them that the battle to which he referred is already on. There is no marshalling of armies, no liveried generals and no bugle call to gather the people to the front. This battle, like all battles of nature, is silent; and in its silence it is all the more silent; and in its silence it is all the more deadly and all the more terrible. You can only trace it at certain points of human activity. The first and most vital place in which that war is possible is in the school. They know they must begin by training the children if they wish to have a generation of Pagans. In the United States the system of education of the school of the state of the school of the s In the United States the system of education is neutral in regard to Christianity. Throughout Europe, principally France, the school is positively hostile, going so far as to teach that there is no God and no life to come. The second stage in which this battle is raging is in society. The moment the child enters the activities called society, that moment the struggle begins for him in deadly earnest. On all sides the enemies of Jesus Christ proclaim to tion. man that there is no God. Society whose god is Power, whose ambition is Money, says: Come and enjoy yourself while you are here for there is no other life to come. The third place in which the battle is carried on, said Dr. Smith, is in the Legislatures. We see this plainly in France where the Legislature of the nation is positively antagonistic to Jesus Christ. In this country the contest is more subtle. We are not confronted here with the knife and the blunderbus. Under guise of courtesy and smiles our Faith is, nevertheless, being ceaselessly assailed. Continuing, Father Smith here spoke of the awful havoc divorce is creating in the United States, and stated that such laws as that were the creation of the corrupt leaders of society. To gratify the lust of the men with the millons, laws of this kind were placed upon the statute books. fourth place in which the battle is carried on is, said the lecturer, the press—that mirror in which the whole nation sees itself reflected, even to its vices. Its pages teem with statement and accounts of every crime that could committed against the Decalogue. Every indecency is carefully noted down, not with regret, but with a laugh and a joke. The above were the four places designated by the lecturer is which the battle against Jesus Christ is principally being fought. The result is that dirt and disorder engulf the whole land and oozes up from be-low. In order to deceive the people, they call all this filth-nature, pleasure, the right every one has to enjoy the corruption of his own fallen nature.

Where the blighting results of this

state of society becomes known best is,

And society calls this progress! What Jesus Christ said centuries ago is as true to-day as it was then: "He that true to-day as it was then: "He that is not with Me is against Me; he that gathereth not with Me scattereth."

Man can never establish a principle that will get along without that basis. It is awful to contemplate the results of the anostacy of man, Lock at France. the apostacy of man. Look at France, whose proud boast it was to be called "the eldest daughter of the Church." Look at Italy, the home of art in former days. Born and brought up Catholic, to-day their children are without faith. They are defeated and ruined. They are confronted not only with dirt and disorder, but despair as well. Despair that comes to the men and women of the world when you take away the hope that buoyed up Adam and Eve when they were driven from the Garden of Eden—the hope that built this beautiful temple; the hope that Jesus Christ brought into this world to enable man to obtain a firm footing for the hereafter. to-day their children are without faith. obtain a firm footing for the hereafter. You cannot understand, said Fr. Smith, because you have never experienced the like. But we can—we who have seen the lovely, innocent, beautiful creatures created by Almighty God to be happy forever with Him in eternity become the victims of degrained suicide.

come the victims of despair and suicide. In the train of dirt, disorder and apostacy, follows suicide. Here the ques-tion was asked by the rev. lecturer: "What are we to do in the matter?" Are we, he continued, to stand with our arms folded when the church is built and the pastor has taken possession, and work in the church until the flood buries even the steeple? Are we to sit down quietly while this disgrace goes on around us? Is that Christian? No: answered Dr. Smith. We must take up arms and go into the midst of the battle and fight whilst we have life. We have two obligations—to preach the gospel to every creature and to save for Christ the generations that are to come. In referring to life in Rome in the third century Father Smith vividly depicted the persecutions and cruefties inflicted on the poor and the slaves by the Roman aristocracy and told of the resignation and content-ment are jurylunes which the general

and told of the resignation and contentment, nay, joyfulness, which the gospel preached by Lawrence, the representative of Christ, wrought in the lives of two widely different members of society—a Roman soldier and a slave—enabling both of them to openly proclaim their belief in Christianity after sorrows and sufferings, and finally to gain the martyr's crown. Referring to Lawrence, the ambassador of Christ, entering the prison to announce the Christian faith to the unfortunates confined there to await the pleasure of their cruel masters, Father Smith said: This is what we must do for the people round about us who have no faith. We cannot sit still and leave to the outing your comfort. Our life is, said the lecturer, a warfare; and this warfare takes on different forms for the individual and the society

cannot sit still and leave to the outside world all the souls for whom Christ died. We must do it or die. There is no alternative. Why should we trust the ignoble, scheming, wretched world? It is swayed by ambition, power and pleasure. Less than one hundred years ago the heads of our Bishops and priests were cut off for up-holding and practicing the faith. And it is not so long since the churches and schools and Catholic institutions of the United States went up in flames.

No. We have no choice. We must war against the spirit of the world. How are we to do it? For every school that is built in which religion is not taught, we must build another to

offset its influence. Every Legislature that enacts bad laws, such as divorce, we must by our votes have substituted by another. The society that ignores God must be met in the same manner. The Pagan press, books, magazines, Jesus Christ is our leader. His lieutenants are our Bishops and priests. The laity are the soldiers. United and strong in the spirit of faith, hope and charity, we will conquer, and like St. Paul we can say: "I have finished my course; I have fought the good fight; I have kept the faith." This is the weapon that we must use in order to allure souls from the false principles that are bringing this world to destruc-

The Faster Duty.

Catholic Pracites The Easter duty is the obligation of very Catholic of requisite age to re-Holy Communion within the

Easter time. This obligation begins at about the twelfth year and continues throughout life. During this time it binds under pain of mortal all those who enjoy the

use of reason.

The Easter time in this country exends from the first Sunday of Lent un-

til Trinity Sunday.

The precept binds all grown Catholics of sound mind without distinction, whether they are in health or in sickness, whether they are able to go to

church or not. Those who are not able to go to church during the Easter season, or those in charge of them, must notify the priest, so that he may bring Communion to the former, although they be

in no danger of death.

Do not put off notifying the priest until the last week, or second last week of the Easter time; but give him ample opportunity by notifying him in the beginning or in the middle of the Easter season; as he may have a great many invalids to attend to during the course of the Easter time.

An Editor's Guess. From the Sacred Heart Review.

A new attack on the Catholic Church is being circulated in the shape of a book with the title "The Devil in We don't know much about it, but judging from its name it is a biography of Margaret Shepherd. perhaps, said Father Smith, to the priest

years ago, its hero, Father Polycarp, erst the Rev. Angus Sutherland, son of a Scotch officer in the British service, and grandson of a Scotch peer. Young Sutherland was an extreme High Churchman—the whole Anglican body in Scotland is Ritualistic, for not being by law established," it is unchecked in the fallowing of its not run bent. He in the following of its natural bent. He had worked with his party till his unhad worked with his party till his uncertainty on the seore of Anglican orders had driven him to seek ordination from a Bishop of the Schismatic Greek Church and initiation into the religious life in a Schismatic Greek monastery. Then he came back to social ostracism and mob violence in London, rejoicing in persecution and having no earthly desire but to buy lona "and revive upon that isle of "The Iona "and revive upon that isle of saints the simplicity and the holiness of the days of Columba."

It is a part of Ritualistic inconsist-ency that a sincere and self-denying man, like Father Polpcarp should still claim to be a clergyman of the Church of England as by law established, and to whose laws he refused obedience, and to salute as brother-priests those who had no other claim to the title than the orders on which he would not stake

his own trust.
Even among his old party of advanced High Churchmen, however, the Angli-can monk found scant countenance.

One old friend, indeed, stood by him; but the Rev. Van Rensselaer Schuyler had himself fallen from his first estate, only in a opposite direction. As the author of a work on clerical celibacy, he had or of a work on clerical cellbacy, he had once been in high favor, but now having married—a Low Church woman at that—he was in a disgrace with the austere young apostles of the unspent Oxford movement. He was in England trying to recover the copyright of his pamphlet on cellbacy, so that he could stop its publications when he found his old friend in Father Polycarp.

"I wish to warn you against promising to visit that unhappy man, or countenancing him in any way," said the Rev. St. John Cholmondeley, Schuyler's extutor and ex-spiritual director—"You have already deeply erred. To commit another sin is not the way to atone for the past."

atone for the past."
Of course the warning was wasted.
The married Ritualist and the tobooed
Anglo-Greek monk renewed their friendship with enthusiasm; nay, more, the Low Church wife of the former became an ardent champion of the latter, and was deeply moved by his presentation of devotion to the Blessed Virgin.

For among Father Polycarp's intensest desires was the revival in the Anglican communion of that devotion to the Mother of God for which England was once renowned. As he said:

"Of all the evils brought upon this able to help themselves, and as bachelor unhappy country by the so-called Reformation my heart has ever most It is held by some that the advanced or deplored her total alienation from the Mother of God. We have lost belief in many holy and beautiful truths, such as the Real Presence, the Communion of Saints, and the guardia ship of angel; but we have actually seemed to think we were doing God a service by reviling His Blessed Mother. Many a day have I fasted, many a night have I watched and prayed that Our Blessed Lady would vouchsafe to England some token of her forgiveness and her love. But I did not ask—I did

not dream-that it would be at our poor Abbey."
Father Polycary failing to get possession of Iona, had bought, and to some extent restored, a ruined abbey in the North of England, and here he received postulants and, in undiscriminating imitation of the "monks of old," daily

fed a horde of tramps.
"Like the Trappists, he is willing to receive the chief of sinners and do his best to make him the chief of saints," said Clifton, another Oxford friend, who hard-headed lawver though he was. all but adored Father Polycarp. "Unlike the Trappists, he is not a judge of men. And, voila! they plunder him, slander him, he refuses to prosecute, and has just as much faith in the next

penitent who presents himself." One of these unworthy penitents, Brother Oran, the treasurer of the monastery, playing upon Father Polycarp's desire, and drawing two honest partners into his swindle, got up a fraudulent anparition of Our Lady, and published it

far and wide. Poor Father Polycarp was absent at the time of the reported vision, but nothing doubting, instituted a Triduum in thanksgiving for it; and Mr. and Mrs. Schuyler and Clifton augmented the party from the Hall, the residence of the Squire, the monk's sturdy cham-pion, to assist at the solemnity.

The story of the apparition had, how-

ever, "been received by the higher classes with scorn and by the lower with fury. Those who had never heard of the miracles at Palestine, heard of the miracles at Yorkshire: and, as in the days of the Gordon riots, ruffians who had never voluntarily entered a place of worship in their lives," now professed to believe the Church of England in danger and in need of their

dubious championship.
At the closing service of the Tridnum, these creatures were strongly in evidence, reinforced by a lot of mill-operatives, out of work and spoiling for

Just before he should face his congre gation for the words with which he meant to prelude "the office of Benedic-tion" Father Polycarp discovered that Brother Oran had been caught in the act of running away with the monastery funds, and with copies of a "confes-sion" which he meant to scatter as he went, charging the fraudulent apparition to the honest head of the monastery. And then, nothing would do Father Polycarp but to tell the truth to the rough crowd without implicating the

miserable impostors.

The fire and magnetism of the man saved the day-at least until Benedic-

But soon or late, the flower of these monasteries find their refuge in the True Church, as poor Father Polycarp would have found it, had life been left him. Meantime, they are softening and civilizing in some degree the debased, unchristian masses of their countrymen, who since they were robbed of the True Faith, long ago, have steadily lapsed into their primitive barbarisa.—Boston

"THE IDEAL HUSBAND."

"The Ideal Husband" was the title of Rev. Morgan M. Sheedy's sermon in St. John's Church, Altoona, on a recent St. John's Church, Altoona, on a recent Sunday evening. He began by saying that one of the most noticeable and regrettable facts in the social life of today is that young men are not given to marry. It is a grave social problem. Some years ago it was asked, "Is marriage a failure?" And in view of the many unhappy unions and the constantly growing number of divorces in America there was seemingly justification for the answer, Yes, given by some people. To-day the question is, Why do not our young men marry? Bachelors are quite numerous in every community. Sunday evening. He began by saying that one of the most noticeable and regrettable facts in the social life of todo not our young men marry? Bachelors are quite numerous in every community. Here in Altoona as elsewhere men passing the age of thirty-five and forty without any thought of marriage, whilst around them is the most eligible list of of fair young women with all the virtues and qualities that go to make up good and loving wives. What is the cause of this social change? Can the fault lie with the young woman? True, it is a good thing to go slow; to realize what and how serious the step is; to distinguish between fancy and affection, passion and true love; to fully appreciate ssion and true love; to fully appreciate the duties and obligations of the marage state. Marriageable women comn and say the say the fault lies with men; the men in turn blame the ds. Thus the case stands. And

here are fewer marriages. The commonly assigned reason of the oung man is that he connot afford to parry; that women have grown too ex-ravagant in their habit; that, in other eds, it is too expensive to support a e. While there may be some truth this, the speaker held that it was not the only nor was it a sufficient cause to justify our young men from abstaining from marriage. The independence of many young women who earn their own living in almost every avocation of life was set down as another reason to account for the disinclination to marry. They do not need a helpmate; they are highea education of women has a tendency to lessen the number of marriages. No doubt this is so where there is in a community a notable difference between the sexes in educational excellence and refinement.

These were some of the answers given the question why men do not

Taking up the subject of the ideal husband, it was looked at from the woman's point of view. Of husbands there were two kinds : The prospective husband and the husband in reality

the husband to be and the husband that What qualities and virtues should be found in the one and in the other? She held that the ideal prospective husband should be intelligent, moral, industrious, sober, law-abiding, home-loving, virtuous, a God-fearing manin short, a Christian gentleman. This he can and should be, whether he is a mechanic or a merchant prince, a day laborer or the Governor of the State, a a rich man or a wage-earner. If he possess these qualities he will make any woman happy, and such a union will be blessed indeed. It will typify the union that exists between Christ and His Church; sacramental blessings will sanctify the lives of husband and wife as well as the children of such a

marriage.

Speaking of the grounds and conditions of a true marriage, he held that the creative forces of happiness must come from conjugal love. Whim, fancy, passion and other things are sometim mistaken for love. The reading of a certain class of fiction contributes to any wretched marriages; to the daily stof "would-be-lovers" with the sad and dramatic ending of the murder of he loved and the suicide of the lover. The ideal lover rarely, strange as it may seem, makes the ideal husband. For he is the unhappy victim of an enchantment which changes his nature and inspires him to fill an unreal part. He is more emotional than rational; nore elequent than truthful; more incelligent than practical; he is not to e taken at his word or judged by the golden wings of fancy. It has been too often found that the lover who showed often found that the a delicate taste in the choice of flowers for his lady love when he becomes a husband manifests a heartless indifference to his wife's not plants and a vulgar shrewdness in discussing household conomics.

There are many people who marry for money, both men and women. There are marriages of convenience; more frequent in the old world, perhaps, than here, where family considerations are taken account of. As this country gets older and fortunes are acquired, temptations of this sort will be greater. Too many American women marry for a home or a foreign title. Such marriages cannot prove happy. The motives are unworthy. There can be no blessing on such a union. Mixed marriages generally prove unhappy. So far the prospective husband. Of real husbands there are many

classes. In one class may be grouped the irascible, fault-finding, moody husband, who is far indeed from the ideal.

Anglican monks are no novelty in England to-day, and may hold Triduums with little fear, for the murderous Gordon rioters have dwindled down to noisy ineffective Kensits, with whom the police have no sympathy.

But soon or late, the flower of the sum of the police have no sympathy.

this vice.

In the marriage service the couple vow "for better or worse." Once a choice is made and the new home estab-lished, it is worse than folly to conclude that one might have done better. Sensible husbands and wives will make allowance for the discovery of points of disagreement in temperament and of human weaknesses in each other. They will be patient and tolerant. The blessing of God rests upon those who can bear and forbear. Reference was made to the admirable and tender devotion of the late. Provident McKinklesses has the late President McKinley as a husband. This perhaps, more than anything else in a noble character, endeared

In the midst of the voluminous prose, and even poetry, to which the reglorification of Victor Hugo has given rise, there is a striking account of his death in the periodical called the Etudes, directed by the Jesuits. This sets forth that at the awful moment of his passing, the adversary of the Papacy, the turn-coat who was Royalist, Republican, Catholic and Freethinker, as it suited him, called despairingly for a priest. The story was told by an actor, now dead, and whose daughter lives at present in Paris. baringry for a present in Paris.

This actor was allowed by Victor Hugo's valet to see the poet in less than an hour after his death. The than an hour after his death. The baringraph of the problem of baringraph of the despair on the face of the dead man, and expressed his astonishment and terror to the valet. The latter said: "Ah, Monsieur! as he was passing away, Victor Hugo raised himself from his bed by a desperate bound, his fingers crisped and crooked, and he twice cried out, 'A priest, a priest!' but no priest came." The actor went laway horror-stricken, and on reaching home said to his daughter: "I should not like to die like that; if I fall ill, you must call in Father Monsabet at one a "and he the like that; if I fall ill, you must call in Father Monsabret at once;" and he added, "I shall tell nobody of what I saw and heard, but all the same it is awful."

Victor Hugo was not the only anti-Victor Hugo was not the only anti-clerical Republican who called out for a priest when dying. Others were in the same predicament before him, and went to their account with all their imperfec-tions on their heads, like Hamlet's father. Cardinal Guibert offered his services when Victor Hugo was dying, but the neat's family declined them services when Victor Hugo was dying, but the poet's family declined them. In the same way M. Floquet's friends and hangers-on rejected the offer of Cardinal Richard to attend the dying politician in his last moments. Again, in the case of President Felix Faure, the services of the late Vicar of the Madeleine were dispensed with, and soon after he left the Presidential relates servants were running everyserve the cause of religion by his poetry. Hugo had been well brought It had often been said that if Lammen-ais, who was deeply interested in Hugo, had not left the Church the man who was glorified the other day in that now pagan temple, the Pantheon, would have remained a Catholic.

MODERN MAWKISHNESS.

The world, and in an especial manner the United States, is given up to a mawkish and affected horror of severity. Ask the principals of colleges, and they will tell you how the plain necessaries of life are not considered sufficient by parents; their sons must have the comforts and luxuries of life. There must be no corporal punishment. Such is the false humanity of the world. This is displayed again in the overrated kindness to animals. Horses and dogs are bought at an exorbitant price; are well fed, lodged and tended, while within a stone throw are Christians dying of neglect and starvation.

American parents are too indulgent to their children, and therefore it is not uncommon to find them disobedient and disrespectful. The conduct of such parents is not kindness, but cruelty, and bitterly will they repent it in after years, when their son's soul will be lost for eternity. Be kind, good and gentle, but let it be accompanied by firmness, and if need be, by severity. Oh! to think how how animals were petted while human souls were neglected. Is there not something wrong in that humanity? There is but one gigantic tion had been given. And then an English "tough" with a blow from his heavy club, laid the monk bleeding and miserly husband. In yet another class only wrong when found out. Cruelty above all, be His only. evil in this world—sin; and what does the world think about it? That it is boldly a life devoted to Christ. Be His

in the confessional, when the torn and wounded soul returns from the magistrates, to awful conflict; to the magistrates, to the nurses and the wardens of our prisons, from a contemplation of the unfortunates who fall in the struggle.

And society calls this progress! What Jesus Christ said centuries ago is as

FATHER POLYCARP, RITUALIST.

Senseless on the altar-steps. He lived for a brief return to consciousness, and the one who seeks pleasure and enjoyment outside his own home; the husband own unworthiness; and he died, let us who seeks congenial society in the one who seeks congenial society in the own unworthiness; and he died, let us who seeks congenial society in the club-room or the low theatre. And, lastly in a class by himself, might well be placed the intemperate husband believed himself a part.

Anglican monks are no novelty in the club-room or the low theatre. And, lastly in a class by himself, might well be placed the intemperate husband believed himself a part.

Anglican monks are no novelty in the one who seeks pleasure and enjoyment outside his own home; the husband own unworthiness; and the seven; the club-room or the low theatre. And, lastly in a class by himself, might well be placed the intemperate husband believed himself a part.

Anglican monks are no novelty in the one who seeks pleasure and enjoyment outside his own home; the husband own unworthiness; and he died, let us the one who seeks congenial society in the one who seeks congenial society in the own the club-room or the low theatre. And, lastly in a class by himself, might well be placed the intemperate husband believed himself a part.

Anglican monks are no novelty in morbid sever, the club-room or the low theatre. And, lastly in a class by himself, might well be placed the intemperate husband own unworthiness; and the one who seeks congenial society in the one who seeks congenial society in the one who seeks congenial society in the one who seeks pleasure and enjoyment outside his own home; the husband own unworthiness; and the on but rather of love .- American Herald.

ORIGIN OF SOME CHURCHES.

Rev. John F. Mullany, L. L. D., in April Dona-

hoe's.

To prove that the Church is the only lineal descendant of the apostles we proudly point to the fact that she alone of all the Churches, claiming to be Christian, can trace her pedigree, generation after generation, back to the apostles. The origin of all other Christian comparisons of the church of the children of the childr apostes. The origin of all other Chris-tian communities can be traced to a comparative modern date. Martin Luther, an excommunicated Saxon priest, was the founder of the Church which bears his name. He died in 1545. Henry VIII. of England originated the Episcopal Church, when he divorced himself from his lawful wife, to gratify his lustful passion for anothe woman. Pope Clement VII. refused to sanction the action of this licentious monarch, and hence the Episcopal sect in 1534. John Calvin and John Knox, two excommunicated priests, evolved several branches of the Protestant faith in 1550. John Wesley is the founder of the Methodist Church, which dates back to 1729. It would be tedious to mention the originator of each of the numerous Protestant seeks whose origin. numerous Protestant sects, whose origin is fifteen hundred years or more too late to have any pretentions to be called the Apostolic Church. Besides most of these seceders advocated errors against Christian truth and Christian morality that to-day cause the blush of shame to come to the cheek of many of their followers, and the more honest among them have the manliness to denounce the reformers and the so-called reformation as a miserable apos-

SCIENTISTS AND UNBELIEF.

ance of unutterable anguish, horror and despair on the face of the dead man, and army of chemists well supplied with retorts, alembics, and with disintegrating acids, after the most careful and pro-found research is puzzled by a drop of liquid or the quintessence of a gas. What is it? Whence does it come? They cannot answer. They have boiled down everything and have explained the processes by which they make the decection or the distillation, only to find the residue and remainder— an unknown quantity without a cause!

SAILOR AND JESUIT.

Henry Schomberg Kerr. Who Left the Navy to Enter the Society of Jesus.

From the Sacred Heart Review. The Athenaeum has given a very kindly notice to the "Life of Henry Schomberg Kerr, Sailor and Jesuit," written by his cousin, Mrs. Maxwell-Scott. It remarks:

palace servants were running every-in Cyprus, and as chaplain to Lord where for a priest. Nearly every one Ripon when Viceroy of India, he beof the politicians of the Third Republic came known by his delicate tact, zeal who have been identified with opposiwho have been identified with opposition to the Church had been brought from India he was specially appointed up as Catholics. Even Victor Hugo by the Pope to be Archebishop of Bomwas in his youth regarded by Lammenais as a coming Prudentius who would and, in accordance with an old wish, was appointed to the Zambesi Mission, though—and this was not in accordup by his mother, and one of his earliest ance with his wish—as superior of the friends was that Duc do Rohan who bemission. It was shortly before this came a priest of St. Sulpice after his that an old messmate, meeting him at betrothed had been burned to death.

It had often been said that if Lammenais, who was deeply interested in Hugo, this time.' To his friend's astonishment he answered, They did offer me Bombay, but I preferred missionary work.' So he went out to the Zambe labored there for four years, and died of a sharp and sudden attack of pneumonia in 1895—a sailor and a Jesuit, as the title page tells us; a man and a Christian, as every page of this pleasantly written little volume show

We make this quotation in full, because we are glad to show by an example the way in which a critic or any other honorable writer should use his pen in mentioning matters connected with the Catholic Church. There is no fling here at the Jesuits, raked up from malignant tales of a bigoted past or a prejudiced mind, but fair and courteous dealing with a noble subject. We are glad to welcome, too, an old acquaintance in Father Kerr, to whom we were introduced before in the charming life of his sister, Mother Henrietta Kerr, of the Sacred Heart Order. They were two worthy children of Lord Henry Kerr, an Anglican clergyman, who, with his wife, embraced the Catholic faith when their son and daughter were young.

In some shape all must suffer, but such sufferings will be made the instrument of salvation when accepted in the proper spirit. "If so be that we suffer with Him," says St. Paul, "that we may also be glorified together."

Life is very short and the world to

BY A PROTESTANT THEOLOGIAN. CLXXXIII.

The Gospel did not come into the world as a speculative system of curious inquiry. It was intensely practical in its aim. It messengers addressed the world into which it came to this effect:
"Setting aside the few to whom God
Himself expectionally may have made Himself exceptionally known" (something for which both earlier and later Fathers have provided)

"the nations declare themselves, as a whole, to be without God and without hope in the world. They have, or may have, a vague sense of something Divine, but this so nebulous as to have a very faint effect either of control or support. They have a vague expectation of somehow surviving death, but an expectation of little value for conor for the shaping of life. Even that imperial sage whose piety, justice and benevolence have gained him honor throughout all the ages, sadly owns that he doubts of the value of existence. 'Where is the glory?' are words. The world has a longing, s Plato declares, is waiting for a ge. We have come to bring it."

Thus it was not the Church that first declared the world to be out of union with God, and out of the range of His assured promises. It was the world that passed this judgment on itself. As has been said by the Westminster Review, the organ of pronounced unbe-lief, "Christianity was in the air." Men were longing for it, and as soon as they were sure that it was in the world, certified by mighty deeds, but above all by the power of an endless life, they flooded into its fellowship.

The progress of the Gospel is so distasteful to Gibbon, that he is unwilling to own it, even after three hundred years, to have won over more than one-fifteenth of the Roman people. This estimate has been followed by Christian writers, although plainly at variance with Tertullian's explicit declaration made as early as 200. Make what allowance we will for the exaggerations of his fiery rhetoric, it is plain that, in addressing the pagans themselves, he must have kept somewhere within sight addressing the pagans themselves, he must have kept somewhere within sight of public fact when he says: We have filled your courts, your camps, your was a sound instinct when, in the time senate; we have left you only your of trial, a St. Polycarp refused all com-

In Gibbon's time the Roman Catacombs had been but slightly explored. As yet nothing was known of those six millions of Christian graves which have been found in them.

for Christian worship under persecution. For this use there was only necessity now and then. Christianity was only the Church of the Catacombs in the sense that she was sometimes driven to them. For the most part, her wor-ship was held in the face of a day. The Catacombs belonged, in full ownership, to the Roman Church, and bishop, or to Christian burial-guilds or to great Christian families, to be used for cemeteries. Even when reft away by the Empere they were soon restored, owing to the ineradicable Roman reverence for the rights of sepulture. As Charles V. aid when urged to tear the bones of Luther out of the tomb, the maxim of Roman law was: "I war, not with the Yet as the Catacombs were mainly resorted to for the avoidance of irritating publicity, so after Constantine they gradually fell into disuse.

The burials in them hardly come down below the year 400.

Rome, for about 400 years, appears to have had a population of some 1,500,000. She seems to have shrunk but little before the sack of Alaric, in 410. Then counting ten Christian down to 400, we have 600,000 Christian burials in each generation. As there could not have been nearly so many at the beginning, there must have been a great many more at the end. It seems, therefore, safe to say that by 250 c therefore, safe to say that by 350 a good deal more than half the population of the Eternal City must have been Christian in profession, though unhappily as yet largely pagan and act. The old gods, it is true, were powerful at Rome a good while after Constantine, but mainly by reason of the haughty conservatism of the sena-torial families. The late Dr. Bancroft, in the Andover Review, has remarked how, on the bases of the statues raised to the Maximae Vestalium, the abbesses of the Vestal Virgins, name after name has been erased, as the bearer of it had given up her august rank to pass beneath the waters of baptism.

A Scottish Presbyterian professor, A Scottish Presbyterian professor, mentioned and commended in the Tab-let, has lately published a careful es-timate of the progress of Christianity in the empire. He, too, reckons the number of Christians at Constantine's death at not very much short of one-half, even taking in, I suppose, the comparatively neglected regions under the mountain ranges, or the imperfect Romanized parts of Gaul or Britain.

engaged for centuries in too strenuous and continuous a campaign to leisure for academic inquiries varying spiritual state but sinners to repentance. If any of you choose to stand aloof, you must do so on your own responsibility. But for you Divine forces to redeem you from it and to clothe you with immortality." The principles out of which has grown the soul of the Church were acknowledged, and sometimes brought forward, especially in the more theoret-ical East, but there was little occasion any practical development or ap-

been very reasonably annoyed at long crowds of His own people whom He had

academic disquisitions, undertaking to set forth all the shadings of civil blame-worthiness, from men who had malignantly plotted to overthrow the Government, through varying shades of spon-taneous acceptance of the insurrection, to those who were purely passive in it, and only awaited the final collapse to slip easily into perfect citizenship. All these distinctions and details are interesting, and indeed profitable, now that there is lasting peace and universal at-tachment to the Union; but they would have been out of place during the stress of deadly conflict.

A fortiori, in the early Church, there was little room for such inquiries when, besides her constant contest with paganism, there was a constant contest within her own bounds for the maintenance of her proper being.

The Church had hardly been set up in the world when myriads, who pagans in heart, but who despaired of maintaining paganism in its popular form, perceiving that a new spiritual might had appeared among men, determined to try if they could not avail themselves of its forms and facts and principles and doctrines, so as to break the spell of uncleanness and materialism resting on the old heathenism, while yet subtilizing the Christian facts into the mere symbols of a philosophica mythology. There was to be no real union of Godhead and manhood, no sub-stantial Divine Humanity, no Fall, no Sin, no real Redemption. All these terms were to be used, but merely as All these symbols of various degrees of mystical intelligence. Exactly in opposition to the Gospel, but exactly in agreement with heathenism, the common throngs were to be little accounted of. vaporous salvation which these Gnostics acknowledged had no substance, included no love, was either a bare exaltation of knowledge or a theosophi intoxication, appertaining only to the "illuminated." The ordinary relations of life were incapable of being the vehicles of redeeming power; they were too trivial for this, or indeed un-The elect were bound up to a relentless asceticism, or given over to careless licentiousness, on the plea that the free spirit can not be defiled by the aberrations of matter.

subversive, and far more horrible. all discussion, all idle distinc-Marcion, though one of the least malignant, who asked him if he did not know him: "Yes, I know thee for the n found in them.

nese Catacombs were not, as is monly imagined, mere hiding-places monly imagined, mere hiding-places The luxury of s over, not to the time when it is yet

at its height.

Next comes the time of Christian heresies properly so called, that is, of the disputes in which all parties acknowledged the historical reality of the facts of the Gospel

CHARLES C. STARBUCK. Andover, Mass.

> FIVE-MINUTES SERMON. Second Sunday after Easter.

BEARING INJUSTICE.

"Who, when He was reviled, did not revile, en He suffered. He threatened not: but de' erred himself sto him that judged him un stly." (I. St. Peter, ii. 22)

One of the hardest trials, my dear ethren, to which we can be exposed, indeed, perhaps the hardest one is to be condemned unjustly. And the condemnation need not be pronounced in court, and published to the world. It need not even be given by public opinion; no, there may be only a few who share in it, perhaps only one, and that may be one whose judgment is not of much weight; still, to be falsely judged, to be accused of what we have not done, to have even our motives misinterpreted, is a pretty heavy cross to bear. How often will you hear people alleging as a reason for a permanent breach of friendship with some one, breach of same bas belied them? It is of that that one has belied them? It is of little use to point out that the person of the Divine Master's recipe for salvawho is or seems to be a false accuser, may really not intend to be guilty of falsehood, nor be conscious of rash judgment, but may in his or her heart actually believe the charge, and feel not only justified, but even under an obligation of conscience in making it, and thus be guiltless before God. No. the sting is perhaps even greater, that he should believe a thing about us that

we feel is not true, and could not be.

Nor is it enough to say that there are many things which we ought to judged guilty of, but are not; and that so we can afford to take some punishment that we do not deserve, as we escape a flood deal that we do. No. we say to ourselves: "I would not it so much if it were true; I would rather take the burden of all the many wrong things that I have done, than of one that I have not." Perhaps that would not really be the fact, but we feel as if it were.

I think, then, that to find a real cure We see, then, that the Church was for our heartache about matters of this kind, we must take the one which St. Peter give us in the Epistle of to day. We must take refuge under the shadow of the cross of Him Who, as the and standing of those outside her pale. Apostle says, "Suffered for us, leaving She had little practical occasion to distinguish except between the world and this steps." The Cross of Christ is the the kingdom of God. Her words to those outside were: "Christ says that He has not come to call the righteous well as for its sins; and we may as well come to it at once as wait until other consolations have failed.

Let us, then, lay to heart our Lord's those myriads of you who own that you example in this matter, as St. Peter are under the power of evil, we offer tells us; let us keep it always by us, to be ready for use at the first moment. Let us consider how slight and insig-nificant are all the false judgments that distinction between the body and can be made about us, miserable sinners that we are, compared with that which was passed on Him, the Saint of saints; on Him who was not merely holy, but holi-ness itself, the source of all sanctity, the Giver of every virtue that we can lication of them.

Even so, in our country, from 1861 to reckoned with the malefactors, how He 1865, there was small occasion for any sivil distinction, except between Union-We should have and how not merely one or two, but the

come to save, turned against Him and believed all the false charges which His

And let us not imagine that, being in truth God, His human nature was made insensible to all this outrageous injustice by its essential sanctity, or by the homage of the angels, or of those on earth who really knew and loved Him and remained faithful to Him. No; it was no more rendered in this way ine pain of the false charges than it was to the sharp piercing of th nails driven through His hands and feet. Indeed, that He could much better have borne. His infinite purity and sensitiveness to sin only made these suspicions and accusations more intolerable; physical suffering was little in comparison.

Yet, as the Apostle says, in this He did not defend Himself. He was willing to defend Himself. He was willing to drink this bitter chalice to the dregs. When He was reviled, He reviled not again. He neither cleared Himself, which He could easily have done, nor took the poor remedy which we sinners are too apt to take, of ac-

cusing His accusers. Let us, then, when thus tried in our poor way, ask Him to give us the grace to do as He did, and even if it be possible, to rest for a time at least under accusations which we might remove, when the honor of God is not concerned. And let us remember not to be guilty of rash judgment in our turn, but make, as He did, every possible excuse for those who belie us; let us believe that, so far as they are wrong, they know not what they do. And, lastly, let us take the greater pains to abstain from uncharitable thoughts or words about our neighbors, thus exposing them to a trial which we have found so

BUGLE CALL TO CATHOLIC YOUNG MEN.

Church Progress.

In another place, says the Standard and Times, we print from the pages of the American Catholic Quarterly Review, the salient points of an article by Dr. Dwight, of Harvard Medical College, on the need for a new movement in the Catholic scheme of advance. The same article appeared some weeks ago in The Church Progress, also. It of the Holy Father's plan of Christian There are within the Catholic fold reserve forces as yet untried, and to a part of these, as they are to be found on this continent, Dr. Dwight's appeal is addressed.

To awaken in the minds of the new generation of Catholic young men the nobler ambition of life he believes to be a pressing duty of the time. He points to the earlier efforts in the same field by such men as Frederic Ozanam and his co-laborers in the broad field of humanity, and indicates how easily the ducated and prosperous Catholic ye of to-day might be made powerful auxiliaries to the priesthood and the religious Sisterhoods in their work for God and humanity. The earlier work of the St. Vincent de Paul Society was performed by humble but devoted toilers who entered with zeal into the rough practical work of relief of suffering and burial of the dead.

There is more than this needed now. New circumstances have arisen. The age is one of inquiry as well as physical need. The cry of the soul is heard as well as the cry of the sour is neard as well as the cry of corporal suffering. Many may be brought to the Church if they be only made acquainted with its spiritual beauty as well as its broad humanity. The educated Catholic laity are called upon to supplement the efforts of the missionary priest, and especially the educated young men.

Is it not possible to arouse a new Is it not

knight-errantry for a fresh crusade? The gymnasium and the baseball field are only a means to an end. The goal of life is nobler than that indicated by tion: "Thou shalt love the Lord thy God with thy whole heart; and thou shalt love thy neighbor as thyself." Our neighbors are the suffering poor and the spiritually dark. They call on us Catholics in their misery; and woe to us if we heed not their piteous cry.

FOR EVERY MOTHER.

A Manitoba Mother Gives Practical Advice on the Care of Babies.

It is well known that nearly all infant troubles spring from a disordered stomach. Indigestion in a child will cause at first previshness and sleeplessbut other more serious troubles will follow fast, such as colic or cramps, constipation in some cases, diarrhoea others, with fatal results in many cases. The mother who neglects hav-ing constantly at hand the means for Mrs. R. L. McMillan, Logoch, Man., is one mother who is particularly well fitted to give advice on the care of babies. Her standard medicine for the minor ailments of her little ones is Baby's Own Tablets, and she says:—
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As illustrating the Catholic idea as to how history should be written and to how history should be written and taught, Bishop O'Dwyer, of Limerick, told his story in the course of his evidence recently before the Royal Commission on University Education in Ireland:

"As to history In in the Catholic idea as to how history should be written and to how history should be written.

The King of Spain as an Acolyte. It is a rare occurrence indeed in these days that a king acts as acolyte at Mass. Yet the other day Mgr. Rin-aldini, the Papal Nuncio at Madrid, celebrated Mass in the chapel of the royal castle. When he appeared vested in the sanctuary he found young King Alfonso ready to act as his servtreating these ills takes an awful risk. er, and the facility the royal lad displayed showed him to be no stranger in that capacity.

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As to History

As illustrating the Catholic idea as

whether it is true or not, it expresses our view on the matter. It is said that the very learned Father Pastor, who was writing a history of the Popes, obtained access to the secret archives of the Vatican for the purpose of doing so and he asked His Holiness, the present Pope Leo XIII., as to how he should deal with certain inconvenient incidents in some of these documents. The Pope said: 'Simply tell the truth; write the history; tell the truth.' He added: 'I verily believe that there are some Catholic men now who, if they were writing the Gospels, would leave out the denial of St. Peter in the inter-Morphine Habits.

ests of the Papacy.' Well, for my part,'' (Bishop O'Dwyer continued) "and speaking for my brother Bishops, if we had a professor of history we should never dream of asking him to falsify his own judgment, to suppress the facts of history; we would ask to teach his history truthfully and honestly as he found it."

If history were taught and written everywhere and always in this Catholic spirit, there would be a great deal less bitter controversy and bigotry in rela tion at least to the historical aspect of religion.—N. Y. Freeman's Journal.

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APRIL 12,

OUR BOYS BY ELEAN April is here at

to catch some trou ed the days, for love to fish, and

what fish I get, to little sister. She I am ten. The ot little sister to bed she could sew and is the only one cried as she sewe did not know who another, you see don't have so muc have. Mamma s money to buy food I want to catch s s afraid becaus the ground that me go, but I coa she did not let me son's Brook, for I there every day hour I caught the I staye time, and I had e hid them away, a er. I did not ea a hurry to get ba thing about them hard work, not t nck next time, m I did not catch at to the brook, the there, with a pole and a feather on didn't know enou He laughed, an

"It was a fly," niest fly I ever two hours, and di ree trout while said to me. How do you I told him my don't like being of

Well how do I do not do it He pulled in hi long pole in five I asked him wh ole for. He said he di could put it toge me to let him try him, but the fish

did not get any.
fourteen trout, so
the cedar bushes lage, to try and in the first store, any, and I felt li step and crying. go to Lewis, he He did and g them, and told would bring him took the money, Aunt Winnie's

ter's dress for m the money, she t looking at me. s "Bless my he you get all that I told her abou her to go to to tress for little M for that much m

pretty busy bu and keep wood o She put on herent. I though back, but then village. When dress and a hat walked home w watching for me

and she hugged God bless m pretty dress hu while Aunt W

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" What shall Louise of Matti together.
"I don't kno gloomily; "te after all, and I

We are just abo

house," she add

"Nonsense, We're all right Ten dollars But mother nee enough for it thing. My tui year. Louise v for music and s ways does ; and girl I ought to mother's bonr some to be so p bonn and Mattie fr and sighed and Mattie could Louise, days

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monthly allow he family were for spending m make their allo They both att tuition and bo herefore, wer few "extras" and painting-

nselves of

April is here at last, and I am going catch some trout. How I have counted the days, for the past month, as I love to fish, and then I want to sell what fish I get, to buy a dress for my little sister. She is four years old, and I am ten. The other night mamma put little sister to bed, at 6 o'clock, so that the could sew and wash her dress, for it is the only one she has, and mamma cried as she sewed it, for she said she did not know when she could buy her another, you see papa is dead, and we don't have so much money as we used to have. Mamma says it takes all her money to buy food, and shoes for us, so I want to catch some fish real bad. I s afraid because there was snow on the ground that mamma would not let but I coaxed her so hard that me go, but I coased her so mad that she did not let me. I went to William-son's Brook, for I had seen some trout there every day for a week. In one hour I caught three. I had a good pole which I cut from a tree, and a lot of worms. I stayed there until dinner time, and I had eight pretty trout. I hid them away, and went home to dinner. I did not eat much, I was in such a hurry to get back, I did not say anything about them to mamma, but it was ard work, not to tell her about them. when she kissed me, telling me bette lack next time, my son, for she thought I did not eatch any. When I got back to the brook, there was a man fishing there, with a pole as long as our fence, and a feather on the end of his line, he didn't know enough to put a worm on his book. I told him he could not eatch

sh, with a feather. He laughed, and said: It was a fly," but it was the funniest fly I ever saw, he stayed there two hours, and didn't get a bite, I got ee trout while he was there, and

How do you do it bobby? I told him my name was Frank, I don't like being called "bobby."

"Well how do you do it, Frank?"
"I do not do it sir, it is the worm."
He pulled in his line, and broke that

long pole in five pieces.
I asked him what he broke that nice

pole for.

He said he didn't break it, for he could put it together again. He asked me to let him try my pole, I gave it to him, but the fish swam away, and he did not get any. By 3 o'clock, I had fourteen trout, so I hid my pole amongst the cedar bushes, and went to the village, to try and sell them. The man in the first store, said he did not want any, and I felt like sitting down on the step and crying. The man told me to step and crying. The man told me to go to Lewis, he might buy them from

He did and gave me two dollars for them, and told me, he would take all I would bring him for the next week. money, and ran all the way to Aunt Winnie's to get her to buy sister's dress for me. When I showed her the money, she took her specks off, and looking at me, said:

Bless my heart, Frankie, where did you get all that money?"

I told her about the trout, and asked her to go to the village, and buy a dress for little May, if she could get it

for that much money.
"It is more than enough, child. I am pretty busy but if you will stay here

nd keep wood on the fire, I will go for She put on her shawl and bonnet, and went. I thought she would never get back, but then it is two miles to the village. When she came in, she had a dress and a hat for little sister. She

walked home with me. Mamma was watching for me at the gate, and it was most dark, when Aunt Winnie told her all about it, the tears came in an and she hugged me real hard, saying.

and she hugged me real hard, saying.

"God bless my darling boy!" Little sister was marching up and down the room with her new pretty dress hugged tight in her arms, while Aunt Winnie was wiping her specks, laughing and crying while she watched her.

Doing Good.

"What shall you do with it?" asked Louise of Mattie as they went up stairs

I don't know," answered Mattie, gloomily; "ten dollars isn't so much after all, and I want so many things. We are just about ready for the poor-

We are just about ready for the posi-house," she added bitterly.

"Nonsense, Mattie—don't eroak!
We're all right," and Louise went singing to her room, leaving Mattie by the hall window, sober and thoughtful.

"Ten dollars," sighed Mattie, gazing at the gold piece in her hand. onder if the picture will be But mother needs a new bonnet dreadfully, and she never will make money enough for it; and I don't need any-My tuition is paid and I have oks and clothes enough to last all year. Louise will spend all her money for music and such nonsense, as she al-ways does; and because I am the oldest girl I ought to spend my money for my mother's bonnet. It isn't fair for some to be so poor and others so rich," and Mattie frowned down at the gay flower beds in the tiny garden below,

and sighed and fretted over her lot. Mattie could remember, and so could Louise, days when ten dollars were given to them every month by a smil-ing father, who promised them twice ten when they were big girls. But as the girls increased the family fortune ecreased, and ten dollars was still the nonthly allowance of Louise and while the younger members of the family were happy with one dollar

for spending money.

Mattie and Louise were expected to make their allowance cover all expenses. They both attended the seminary, and that took nearly sixty dollars a year for tuition and books, leaving another sixty for clothing and incidentals. Dresses therefore, were very plain, and very few "extras" brightened the lives of the girls. Their pet hobbies—music painting—were expensive ones; instruction was free at the seminary, and both girls eagerly availed

emselves of the chance.
"I shall spend my next month's allowance for music and that lovely music

stand at Graham's," Louise had said a before, and in answer to Mattie's caution to save for the future had replied; "Don't croak, my dear; the future will take care of itself. And you needn't preach: for I know you are going to buy that Madonna head in the

art window, aren't you now?"
"Yes," Mattie had answered, and new remembering the conversation, she rose, remarking to herself. "Imight as well take a walk and have another look at my dear Madonna, since I can't own I wonder if they want more than

ten dollars for her."

Mattie donned her hat and jacket and started for River avenue, feeling very much aggrieved over the state of

'There is really no use in buying mother a bonnet, for she never goes anywhere except to church," thought Mattie, as she crossed the bridge and stopped to watch the green and white spray foaming over the rocks, "but at the same time it looks selfish to spend money for pictures when she needs one. If the picture is more than \$10 I'll look around for pretty bonnets anyway," and Mattie hastened up the street until she reached the art window at Graham's.

No need to inquire the price of the

re. There it stood on its easel "\$10" plainly marked on a tag. picture. And the gentle eyes of the Madonna looked up at Mattie, as if to say, "Buy

At least, that was Mattie's interpretation of the sweet expression of these "windows of the soul," and yielding to the temptation she went in and ordered the picture. Ten dollars seemed quite a sum when it was gone, but the pic-ture was well worth it, and Mattie was satisfied for the present.

She wert home to find Louise reading "Ben Hur," which was quickly closed when Martis entered the room.

"Say, Mattie, I have an idea." was e sister's greeting.
"Have you?" and Mattie bent over

her bureau drawer to put away her hat. "Yes. I've been thinking about She needs a new bonnet and wrap a good deal more than we do a Madonna or a music-stand. She is sweeter than all the music in the world. Suppose we give \$5 each for a bonnet and cape for her, and wait another month ouise spoke in a confident tone that

plainly showed that she expected approval and help faom Mattie.

She was surprised then when Mattie answered slowly, "I am sorry, but I can't sistor".

demanded Louise. "You

can wait as well as I can, I know."
"I have spent my money already,"
answered Mattie, with her face dyed with crimsen.
"That settles it then," and Louise

pened her book. Mattie went down to the kitchen.

angry at Louise, angry at herself.

"It's a pity Louise can't do a little charity on her own account. If I wanted to buy a present for mother I wouldn't ask help from any one. Lou is never willing to give up all. But I wish I had bought her a bonnet, or at least waited a little. Her bonnet is

So thought Mattie while preparing the mid-day meal. Meanwhile, Louise was doing some thinking upstairs. She took no one into her confidence, however, and shortly after dinner went out for a walk.

In the evening when the delivery man brought Mattie's picture there was also a large box for Mrs. Harris. Mattie seized the picture, flew upstairs to her room with it, thrust it into a closet, and stole back to see if her suspicions concerning the other package were correct.

Yes. There in the plain little parlor stood Mrs. Harris in the centre of an admiring group, a dainty bonnet on her slightly faded brown hair, and a long cape over her simple house dress.
"Whose idea was this? Mattie's,"

asked Mrs. Harris. "Mattie's and mine," answered Louise, and as Mattie opened her mouth to remonstrate she was pulled into the next room, where Louise spoke decid-

edly. You are not to say a word. It was your idea. If you had'nt seen that picture you would have gotten her one all yourself, which I think would have been very selfish in you. I didn't care to go to Graham's either, as mother, would have had to wear her old bonnet

another season." Mattie hung her arm around her, sister, and with a little choke in voice, exclaimed: "I'll give you five dollars just as soon as I get my next month's allowance. It is horrid in me be so selfish when we are so poor

"Oh, hush! Don't croak!" and Louis danced back in the parlor.

IMITATION OF CHRIST. We ought to Walk in Truth and Hum-ility in God's Presence.

Son, walk before me in truth, and always seek me in the simplicity of thy

who walketh before me in truth shall be secured from evil occurrences and truth shall deliver him from de ceivers and from the detractions of the

wicked. If truth has made thee free, thou wilt indeed be free and wilt not heed the

Tain words of men.

Disciple. Lord, this is true; as Thou Thou sayest, so, I beseech Thee, let it be done in my regard. Let thy truth teach me, let it guard and keep me till come to a happy end.

Let the same deliver me from all evil affections and all inordinate love, and I shall walk with Thee in perfect free-

dom of heart.

Christ, 2. I, who am Truth will teach thee those things, which are right and

pleasing in sight.

Think on thy sins with great compunction and sorrow; and never esteem thyself to be anything for thy good

works.

Thou art indeed a sinner, subject Thou art indeed a sinner, subject to, and entangled with many passions. Of thyself thou always tendest to no-thing, thou quickly fallest, thou art quickly overcome, easily disturbed and dissolved.

CHATS WITH YOUNG MEN.

The desire shapes the deed. The hope of a young man lies not in what he now is, but in what he wants to be. The ideal pioneers the real. Every man's real is just a little less than his ideal. The manly feeling goes before manly achievements. A right ideal supplemented by opportunity and effort can achieve any result. The prophecy of the future of the young man is not in what he is now doing, but what he is thinking and what he aspires to.

It is a test of politeness for a man to listen with interest to things he knows all about, when they are being told by person who knows nothing about

Tact and Gentleness.

Of all the gifts to be prayed for, next to grace at heart, tact and gentleness in manner are the most desirable. A brusque, shy, curt manner, a cold indifference, a snappish petulance, a brutal appearance of stolidity, antago-nize and wound and rob even really

gracefully and tactfully. There is a certain propriety of demeanor which never makes a mistake, which guards the feeling of a loved one as carefully as a mother cherishes her little deli-cate child. In time such tact becomes natural, and one who has it makes others happy without trying to do so. The Gospel of Work.

Theodore Rossevelt was once asked, half-do things.—Success. If you could speak commandingly to the young men of our day, what would you say to them?"

His reply was, "I'd order them to

work. I'd try to develop and work out an ideal of mine—the theory of the duty of the leisure class to the communand it is what I have preached. First emost, to be American, heart and soul, and to go in with any person, eedless of anything but that person's

These words received added significance from the fact that the man who uttered them has been elevated to the presidential chair. Although born to wealth, he scorned delights, to live laborious days. He has been a strenuous worker, and has set before the oung men of the land a noble example of courageous endeavor.

Stray Chips of Thought. We should perform some mission of

day for the privilege of having lived it. Whenever a man achieves marked

success in anything, all of his intimate acquaintances wonder how in the world The man who makes the most of the

little that he has is of more intrinsic worth than he who owns worlds but is unhappy because he has not more. We do not need the half of what we demand in order to make life comfort-A slender income with a warm

Enthusiasm is the element of success in everything; it is the light that leads, and the strength that lifts men on and up in the great struggle of scientific pursuits and professional labor; it robs endurance of difficulty and makes duty a pleasure.

heart is better than riches and a rest-

Let your strivings be after contentment. Get out of each passing day all the sweetness there is in it. Live in the present hour as much as possible and if you live for character your foun dation will overlast to-morrow. It is when men build without moral principle that they need fear the future.

There is hardly a day passes but that brings to our attention the absolute necessity of taking care of the future with a policy of life insurance. There is no man, whatever his condition may be, who should not carry a policy for some amount if even for no other purpose than that of taking care of his own funeral expenses and clearing up such bills which will inevitably accumulate.

There are three reasons why one ought to control his temper, and the first is self-respect. When one loses command of himself and throws the reins upon the neck of passion, he may have the moment a certain enjoyment in the license, but there must surely come a reaction of regret. When he is calm again and the fit has passed away, every serious person must be ashamed of what he said and what he did, of the manner in which he gave himself away and the exhibition he made of himself. He will recall the amazement on the faces of his friends and the silence which they adopted as a protective measure and the soothing language which they used, as if they were speaking with a baby and the glances which passed between them. He will not soon hold again with them as strong as he did before this outburst nor will he have the same claim upon their confidence as a sound and clear-headed man. He has acted like a fretful, peevish child and has for the time forfeited his title to manhood and the place of a man.

What Keeps Young Men Down?

Thousands of young men who possess splendid natural ability are dissatisfied. They chafe in their positions, and wonwhy they do not progress faster. when, in many cases, the trouble lies wholly in themselves. They are like wholly in themselves. They are like rough diamonds, and do not know it. Nobody wants to wear an uncut diamond, even if it is worth a large sum. It is by grinding and polishing that its intrinsic value is multiplied.

Young men possessing innane quali-ties that might have placed them at the head of great business enterprises, or have earned for them world-fame, are frequently seen working in very ordinary positions for small salaries. This is because they never have submitted to the grinding process, or else they have chafed under it so much that those

power which they are not using; they feel that they are getting a living by their weekness rather than by their

There is considerable difference be tween a thing done in a masterly way and that done in a mediocre manner. The great value of a work of art lies in just this difference.

Most people do not possess the stam

ina or the persistence to take the steps from mediocrity to excellence; hence they remain all their lives in obscurity and under the curse of commonness

A man worth a salary of \$10,000 a year cannot blame others that he continues in a position where he is paid only \$500 simply because he is unwilling to go through the process necessary to bring out his value,—to undergo the polishing which will reveal the brilliancy of the real gem.

The marble in the quarry may rebel at the blasting, sawing, cutting, rasping, and polishing, which it must endure at the hands of the quarryman and exploten, but when it touch when it sculptor; but, when it stands upon a pedestal as a statue of some great hero. kind actions of half their value.

It is worth while to do a kind thing

The value is seen the great seven realize value. Raw material can never realize its true worth until it has been put in proper shape.

The granite or marble cannot com plain that its value is not appreciated, while it rebels at the process necessary to make it worthy to become the corner-stone of a great building, or the pillar of a mighty bridge. nothing more blighting to

natural ability than allowing oneself to

A Bad Place for a Young Man

Men who wish their sons to be fitted for active life are usually desirous of securing them positions in establishments owned and managed by successful business men. This is but common wisdom and prudence. They also desire that they should be engaged in useful and respectable occupations; but it placed in association with men who do not only do good work, but who do it in good ways, and in the fear of God,

There are business men whose influence n the young is little less that deadly. They may profess piety, and appear re-ligious, and be active in good works if they practice dishonesty, if they indulge in deception, if they are guilty of falsehood and hypocrisy, if they d things in business life which are cor to the laws of man and the will amitous and the influence of their ex-

Sentence against an evil work is not speedily executed, and a man sometimes holds his place in society and in the re-ligious world long after those who know him in business life have made up their minds that he is a liar, a fraud, a hypo crite. He may perhaps go on to the end of life unchallenged, and die in the odor of sanctity, and if he does this he may rear a whole generation of young men employes, assistants and partners who will be as crafty and as crooked as himself, and who, perhaps, lacking his shrewdness, will speedily come to grief.

Far better both for the interests of this world and the next to engage in the work of an honest ditch digger or nod carrier than be exposed to the tempting and ensnaring influences of a vealthy, crafty, dishonest hypocrite. When employes are under control of such a man they are sometimes called upon to do things which they know to be wrong, but they excuse themselves ecause the act is ordered by the employer, who is responsible, rather than the employe. But there will undoubtedly be great disappointments in the judgment day, and many persons who have done wrong for other people may find that they have to answer for it

themselves. The true principle is to do right by everyone and for everyone, and to re-member that however strong the obligation which may bind us to the service of our fellowmen, there is a previous obligation to do right; and we are first to be servants of God-the God of Just-

ice, hating iniquity.

Fathers, take care of your boys, and see that they are not only trained in honest business, but that they are under the supervision of honest men. Temporary prosperity in business life is a poor substitute for moral power and a onscience void of offence toward God and man.

AN EPISCOPAL ADMISSION. It is one of the results of the "Blessed

Reformation "that critics of the Cath-olic Church in our day bring the same charge of immorality that was urged against Catholics in the first conturies. Attacking Catholics in his day, Celsus said: "While all other religions summon those whose consciences are pure to take part in their ceremonies, the Christians promise the Kingdom of God to sinners and fools." In the same spirit the Episcopalian Bishop Doane, of Albany, in his last published sermon, takes occasion, after the example of many others of his kind, to protest "against the corruption in doctrine and morals of modern Romanism." The imperiousness and indecency of this gentle-man's attack upon the Catholic Church should prove a warning to those Epis-copalians who desire to observe the laws of good neighborhood. As examples of practical Protestantism, compared with the outcome of Catholic teaching, Dr. Doane might be referred

to the three most immoral cities in the world, London, Edinburgh, and Glas-gow, all "truly Protestant," and boastng of the "Blessed Reformation." In the same sermon, after disposing, in his own fashion, of "the Papal as sumption and the Roman claim," he comforts the reader by declaring that, "The emptiness, the idleness of mere momentary associations, falsely called

unions, between or among religious bodies merely agreeing to disagree, has



Doane's choice sermon which was so savage on the ritualists that it was deemed prudent by the Churchman to omit that part, reminding people, as it did, of the sermon preached by him in Trinity Chapel, when he "ratted from the Ritualists." He has again excited their ire by the perfectly true state-ment—he is right this time—that the relations of his denomination, described in his prayer book as one of "the respective churches " of this country, allies it to the other " Protestant communions" rather than to the Catholic Church. A plenty of this sort of confession is in order. One does not wonder at this, since it is so clear to other minds than Dr. Doane's that the Episcopalian communion takes rank with the broad of one hundred and thirty-two sects in the rather than with one Holy Catholic and Apostolic Church.-N. Y. Freeman's

Obedient to God.

Oh, that we could take that simple view of things as to feel that the one thing which lies before us is to please God! What gain is it to please the world, to please the great, nay, even t please those whom we love, compared with this? What gain is it to be applauded, admired, courted, followed, ompared with this one aim of not being disobedient to the heavenly vision?-Cardinal Newman.

Pray For the Priests.

Once in the Ember season a servant of God saw Jean Jacques Olier celebratng Mass, and was led to pray for him, all through that holy sacrifice, that the priest then offering it might attain to a perfect union with God and that he might become a great captain in the army of Christ, to marshal soldiers in His service. Such should be our prayers for priests always.

THE SPRING FEELING. Variable Spring Weather Disastrous to

EVEN USUALLY ROBUST PEOPLE FEEL RUN DOWN AND OUT OF SORTS AT THIS TIME — DR. WILLIAMS' PINK PILLS ARE THE VERY BEST SPRING TONIC.

The spring months are a trying time to most people. At no other time of the year do health and strength seem so hard to gain and to hold. You do not feel that you are really sick, but you feel about as bad as you could if you were seriously ill. That feeling ought to be got rid of—and it can be. What you need is a tonic to enrich the blood and free it from the impurities which have lodged in your system during the winter, and which are responsible for your present condition. Dr. Williams' Pink Pills is the only reliable, neverfailing tonic medicine. These pills make new, rich blood, strengthen the These nerves and bring health and vitality to every organ in the body. They are an ideal spring medicine and the best thing in the world for all diseases hav-ing their origin in impoverished or impure blood. The case of Miss Belle Cohoon, White Rock Mills, N. S., is strong corroboration of these state-ments. She says: "Three years ago this spring I was very much run down. The least exertion exhausted me. I eemed to lose ambition and a feeling of languor and sluggishness took its place. My appetite failed me and my sleep at My appetite lated me and my steep at nights was disturbed and restless. In fact I was in a pitiable condition. After trying two or three medicines without benefit, I began the use of Dr. Williams' Pink Pills and they speedily worked a change for the better and by the time I had used a half dozen boxes I felt stronger than I had done for years. I have since used the pills in the spring and I find them an excellent

Because of their thorough and prompt action on the blood and nerves these oills speedily cure anaemia, rheumatism ciatica, partial paralysis, dance, scrofula and eruptions of the skin, erysipelas, kidney and liver troubles and the functional ailments which make the lives of so many women a source of constant misery. Other so called tonic pills are mere imitations of this sterling remedy. Get the genuine with the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box, or six boxes for \$2.50, by the Dr. Williams Medicine Co., Brockville, Ont.

PREVENT DISORDER—At the first symptoms of internal disorder. Parmelee's Vegetable Pills should be resorted to immediately. Two or three of these salutary pellets, taken before going to bed, followed by dosses of one or two pills for two or three nights in succession, will serve as a preventive of attacks of dysbopsia and all the discomforts which follow in the train of that fell disorder. The means are simple what the way is known.

Five Little MINUTES are all the time

Five Little Minutes are all the time Perry Davis Painkiller needs to stop a stom-ach-ache, even when it is sharp enough to make a strong man groan. Don't be fooled by initations, 25c and 5'c. Do Not Dellay—When

who were doing the grinding became disgusted and stopped working. They are slipshod in their methods, loosejointed in their composition, and careless in their diction.

Such people are naturally dissatisfied, because they are conscious of a rare

In it no substantial promise or power."

This attempt to throw dust in "the eye that," as he puts it, "looks out for a restored unity in Christendom," repinded in their composition, and careless in their diction.

Such people are naturally dissatisfied, because they are conscious of a rare

There is one more point in Dr.

Initations, 25c and 5'c,

Do NOT DELAY—When, through deblications are point of the story into the disestive organs, poison flust its of get the poison out as rapidly and as theroughly as poison out as rapidly and as theroughly as poison out as rapidly and as theroughly as poison out as rapidly and as the poison out as



MUTUAL LIFE OF CANADA

Formerly The Ontario Mutual Life. This Company issues every safe and de sirable form of policy. We have policies, at reasonable rates, that guarantee

An Income to Yourself for life: An Income to Your Wife (if you have

An Income to Your Children (if you have They also guarantee Liberal Cash and Loan Values and Automatically Extended In-surance for full face of the policy.

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The Surest Remedy is Allen's **Lung Balsam**

It never fails to cure a SIMPLE COLD, HEAVY COLD, and BRONCHIAL TROU-

Large Bottles \$1.00. Medium Size 50c. Small or Trial Size 25c. Endorsed by all who have tried it.

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OUTY AGENT:

A. W. BURWELL, - 476 Richmond Street. O. M. B. A.—Branch No. 4, London, Meets on the Ind and 4th Thursday of every maph, as 8 colock, at their hall, on Albien Block, Richmond Street, T. J. O'Meara, Pres-ident, P. Boyle, Scorebary!

Does not confession make sin easy No; concealment makes sin easy.
"Is not confession uegrading? No;
it is manly. Own up and show yourself a man. Humility is not a degrada tion. Take your two sons: one confesses his fault to you, the other does not: which is the more manly?

"The only witness against the sinner is his own self, and he is his own accuser: may choose any priest; he may ab-utely conceal his identity, but every Catholic must confess his sins at least once a year.
"Instead of being a degradation it is

to me a priceless boon to be constrained to humble myself and confess my sing to a man chosen for me by the Holy

Ghost.

"But how can a sin be pardoned by merely telling it? God forbid; it is not. Judas confessed his sin. Sin is pardoned by the sacrament of penance, that is contrition, confession and satisfaction or atonement; of these, confession is only a part, and that not the

Suppose the sinner is not repentant? The confession is unworthy; the absolution of the priest is of no avail; the sinner is guilty of the heinous sin of

sacrilege.
"Suppose he cannot get confession" Must his sin remain unforgiven? No; we are not required to do that which is impossible. Perfect contrition will suffice in such case.
"Won't the priest tell? He has not

told. There it a higher power that guards the sacred confidence of the con-

"Does it not give the priest too much power? It is not his power, private, personal; it is official, deputed, the power of Christ (II. Cor., ii., 10); 'If I forgave anything . . . for your sakes forgive I it in the person of

Is money needed for confession? God forbid! God forbid! No; hard shell sinners would rather pay to be released from the obligation of confession.

"Suppose I say I will confess direct to God? Suppose you said you would pay your taxes direct to the Governor? We must seems reader We must secure pardon of our sins by the method designated by Christ. If you confess your sins direct to God you do a good religious act: but will you a good religious act; but will you hear a voice in response saying to you, 'Be of good heart, son, thy sins are for-given thee?'

No sinner confesses rightly to God "No sinner confesses rightly to God who is not ready to confess to some one who stands for God, a parent, an apostle, a friend; just as no one rightly obeys God who does not obey those who stand for God.

"The sun at noonday is not clearer than these words; the ministry of Christ's Church is to represent Him in pandoning sin. This is recognized by

pardoning sin. This is recognized by the Presbyterian Church in the West minster Confession of Faith. 'To Church officers the keys of the King dom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut the Kingdom against the impenitent, both by the word and censures, and to open it unto penitent sinners by the ministry of the Gospel and by absolution from

censures as occasion requires.'
"Also the Protestant Episcopal Book of Common Prayer exhorts sick persons to confess to the minister, who given authority to impart absolu-

"It is evident that this power of pardon includes a right to know what is to be pardoned. How could it be used intelligently otherwise? How can the Christian minister know whether the sinner is worthy of pardon or must be refused it till he knows what sins he has been guilty of? many things bear a part in making sorrow true or false (and sorrow must ever be the essential thing); ignorance, worldliness, pride, feebleness of character, frivolity, false shame, even hypocrisy, self-deceit, excitement, human respect, slavish fear. How can these be considered unless one knows the peni-

"Suppose you had overheard Christ saying to His apostles, 'Whose sins you shall forgive, they are forgiven them, whose sins you shall retain they are retained,' and afterwards had asked an apostle to impart pardon to you, would you have been surprised if he had said 'My son, what is it you want me to pardon?' One cannot be an intermedjary of pardon without knowing what is to be pardoned, especially when one's chief office is to decide on the validity

"For a thorough-going process of self-discovery all must admit the Catholic process is most efficient—the practical side of contrition and amendment is well cared for.

you say that when the apostles died this power died with them, I answer that then sin died with them. As long as sin exists Christ's way of pardoning it must be in full operation Our Saviour says that a man does not light a candle and put it under a bushel He Himself would not give a method of pardoning the universal evil of sin to wish it to last only for one short gener-

Who invented confession in the Christian Church? Pope? King? Priest? All must confess. Pleasant King? things can be slipped in unawares, perhaps; but nothing like the duty of con fession; so gross an innovation would not have been allowed. Confession was practiced in the Church in every age. Thus we read in Acts 12:19: They came, confessing and declaring their sins,' and in St. James' Epistle, 5:16: Confess your sins to one another.

Indeed, even the infidel historian Gibbon says: 'It cannot be denied that confession was one of the principal doctrines of the Christians of the first four

There is no profession so forbidding, work so crabbed, that a man who strives to exact the utmost happiness from it may not twine about it roses of fancy and hide the most of its thorns.

Be brief; for it is with words as with sunbeams-the more they are conensed, the deeper they burn.

DESTROYERS OF FAITH.

Lutheranism in Germany has been amenting a remarkable dearth of young men for its ministry for several years. Now one of its leading exponents, according to the foreign correspondent of the Catholic Sentinel, has blurted out the truth in explaining the cause. Very frankly he solves the mystery why, during the last five years, Lutheranism has seen a decrease of 24 per cent. in the number of candidates for ordination. Pastor Stocker, the great Lutheran divine, deliberately asserts that the reason for this dearth lies ex-clusively with the professors of theo-logy. They done all in their might to ruin the faith of their students by their so-called scientific interpretation of the Bible. All the science of this interpre-

tation consists in the systematic nega-tion of all the dogmas of Christianity. Continuing, the correspondent says: "Harnack, the great Berlin university exponent of Protestantism, calls the Bible an interesting historical docu-ment of the universal evolution;" 'Christ,' according to the same Har nack, is the human prophet of the Living God; 'to adore Christ is blasphemy. With such theological baggage how can a young man aspire to become an exponent of Christian truths? Is it reasonable to expect that he will have more faith than his teacher? If he has not, will he be hypocritical enough to make the profession of faith in the divinity of Christ and the divine inspiration of the Bible which the Lutheran synod de mands before giving an incumbency Will he so lower himself as to consen to teach what he himself does not be-lieve in? The pride and honesty of youth say—No! Moreover, there are other careers in plenty in which, from a worldly standpoint, he wili be better off than in the ministry having to colors. He chooses elsewhere and concolors. He chooses elsewhere and con-gratulates himself for having done so. Many young men go to the university, according to my Protestant authority, full of faith and religious conviction: they matriculate in a theological faculty; and, after a few months, they are perfect agnostics. It is a well-known fact that the students of the other faculties do often take in hand the defense of the tenets of Christianity gainst the doubts and negations of their elerical companions. Many of the latter give up the ambition to enter nistry rather than becom

THE HUMILITY OF A LITTLE SISTER.

hypocrites.

ndence in Catholic Sentinel, Portland There is at least one community in France which neither asked the authorization to secure legal existence under the present association law, nor left the country for the land of exile. It is the Assumption. To nurse the sick poor at their homes is these Sisters' task ssociation law; they say to whomsoever peaks to them of it that they cannot be lieve and will not believe they will prevented to visit and wait upon the most unfortunate of all unfortunate the sick poor who cannot, for various reasons, be received in any of the official charitable institutions, which are always over-rowded. Thus far the Little Sisters of the Assumption have not been seriously molested. Threats were made to them : but they ignored them, and they are still continuing to make their daily rounds in the poorest quarters of Paris and of other large French cities, heedless of the fact that, according to the strict interpretation of their country's legislation, they are

outlaws and criminals.

An incident, vouched for by the "Paris Croix," shows to what degree of self-control and self-abnegation the continual exercise of these virtues can bring an humble servant of God's poor. Near Lyons a man on meeting one of these Little Sisters of the Assumption, called her a lazy wench and hurled a volley of epithets, too vile to print, at The poor Sister contented herself with saving : "We are not lazy, sir

with saying: "We are not lazy, sir; we take care of sick people and poor people like yourself."
"If that's so," he said, mockingly, "you might try your skill on me, for I Catholic Catholic have a corn which gives me great

"Certainly—at once. Let us go to the druggist to get what is needed and I'll attend to that corn so that you'll not day.—Mosher's Magazine. suffer from it any more."

And the little Sister took the shame

faced insultor to a drug store and thene as far as the convent, where, she feared to introduce him, but took him into a poor sick woman's house, where she new that another Sister was on duty Between them they waited upon the fe low who was now touched to tears in the presence of the two holy women on their knees before him. "How can I thank you," said he, "and make amends for my insults?"

"Do you know the Hail Mary yet?" "Yes, I know the Hail Mary and one of the Acts. That is all I can recall of the prayers I learned on my mother's knees." To prove his assertion he recited both prayers aloud, on

spot.
Well'll say them every day," said the Sisters, "and we hope that when you see Sisters again, you'll think that they have sympathizing hearts for all suffer and you'll insult them no

The poor man lost himself in apologies and walked off, saying in his heart that he would not be taken at it again.

Instruction and Education.

We can in no way revive the judgnent of Solomon on the child, and divide him by an unreasonable and cruel blow of the sword, separating his understanding from his will. While cultivating the first it is necessary to direct the second in the acquirement of virtuous habits and to his last end. He who. in the education of youth, neglects the will and concentrates all his energies on the culture of the intellect, succeeds in turning education into a dangerous weapon in the hands of the wicked. It is the reasoning of the intellect that sometimes joins with the evil propenwill and concentrates all his energies

sities of the will, and gives them a

FATHER ELLIOT'S LIFE OF CHRIST.

New York Sun The Rev. Father Walter Elliot of the Paulists, has written a "Life of Christ." The book, which contains nearly eight hundred pages, has just been issued from the printing house of the Paulists in West Sixtieth street.

It is profusely illustrated and bears

the imprimatur of Archbishop Corrigan and the nihil obstat of the Rev. Remy Lafort, S. T. L., deputed as censor. Many of the illustrations are from drawings made by Father P. J. Mc Corry, C. S. P., the artist priest. Father Elliot put in several years of work on the book. It is the first he

has written since the "Life of Fathe appeared. The author doe not put forth any claim to originality and acknowledges that he was largely influenced by Le Camus's "Vie de Jesus.'

He says he has closely followed the most generally used Catholic versions of the life of the Saviour and that on disputed points he has adhered to the more commonly accepted views.

'It is hardly necessary to add," says preface, "that the life, besides the preface, "that the life, besides giving our Saviour's history, affirms and briefly proves the doctrine He taught and delivered to His Church, whose divine authority, whose sacraments, and whose incorporation into a living body are fully explained."

The book also contains the entire Gospel history, omitting only strictly verbal repetitions. The four-fold narrative of the Evangelists is blended together into a continuous account of the Saviour's career, together with such passages from other books of the New Testament as furnish additional testimony. This portion of the work is, for the most part, ruled off separately from The book as a whole is the most am-

bitious work yet undertaken by the printing establishment of the Paulist Fathers, which they hope will, in time, rival in output the Methodist Book

Concern.

For sale by Thes. Coffey, CATHOLIC RECORD Office, London, Ont. Price by mail, \$1.00.

REVEALED RELIGION.

The Christian Register makes a statement which should receive the atten-tion of our Protestant friends of all denominations when it speaks editorially of the issue (which it believes to be the revealed religion and what may be called tural religion. The Register asks: Is any religion given by velation and supernatural authority? If so, which religion has been so given, what are its credentials and what is its authority?" And its answers these self-propounded querics thus:

"When it comes to the final test, there is no escape from the most ex-treme position of the Catholic Church, or a total rejection of it. Revealed re-ligion is infallible, if God knows the truth and knows how to tell it.

This is correct. To the believing mind which is logical there is no half way house between total unbelief in God's revelation and Christ's divinity, and full and frank belief in the teachings of the Catholic Church.—Sacred Heart Review.

"Preaching the Gospel.

Here are the subjects of some of the Sunday sermons recently advertised to be preached in various New York city churches of our separated brethren "Worthlessness and Wretchedness of the Cynical Life," "The Possible Lim-itation of Jesus," "Persons and Prin-ciple," "Love and Marriage," "The Right Kind of Americanism," "Some Lessons from the New Nature-Litera-ture," "Michelangelo's Sonnets," "Abraham Lincoln," "Vanity Fair," ture. "The Autocracy of Talent," with pre-lude on "A Plain American's Idea About the Visit of Prince Henry of Germany."

The sermons and services at our Catholic parish churches are not advertised in the Saturday newspapers, because they do not have to be, service is always the same, and the mon is usually on the Gospel of the

A Catholic Dickens.

The marriage at the Brompton Oratory, London, of Miss Enid Dickens, daughter of Mr. Henry Fielding Dickens, K. C., Recorder of Maidstone, and granddaughter of the novelist, with granddaughter of the hovelist, with Mr. E. B. Hawksley, son of Mr. B. F. Hawksley, solicitor to the Chartered Company of South Africa, is an event in which a wide interest has been taken. Charles Dickens in some parts of his works shows strong prejudice against the Catholic Church, but many of his descendants are Catholics.

Father Sheehan.

The Pope recently sent the Degree of Doctor of Divinity to Father Sheean, author of "My New Curate,"
Luke Delmege," etc. His Holiness has also sent a magnificent medal to Dr. Sheehan in recognition of his service to Catholic literature.

DIOCESE OF HAMILTON.

SCHOOL TEACHERS MEET,
A convention of Separate school teachers of
the diocree of Hamilton was held at St. Mary's
school, Hamilton. Tuesday and Wednesday of
last week. The programme of addresses Tuesday was: Rev. Father Holden. Teaching of
Religion in the Schools; inspector W. H. Ballard Method of Promotion in Graded Schools;
W. H. Elliott, Habit in Education and Natore
Study: Inspector J. F. White, Limit Tables.
The addresses delivered Wednesday were:
W. H. Elliott Attention in the Schools; Inspector Ballard, Discipline; Inspector White,
Something the Schools Should Do; W. H.
Elliott, Literature. An address was delivered
by His Lordship; the Bishop. Selections were
piayed by the Separate School band
THE HOUSE OF PROVIDENCE. SCHOOL TEACHERS MEET.

circled the interior of the building, and never before in any similar entertainment had there been displayed such a wealth of decorations and really artistic effects.

When His Lordship the Bishop arose to introduce the Hon. Mr. Fitzpatrick, the following gentlemen occupied seats on the platform: Hon. Chas. Fitzpatrick, Hon. J. M. Gibson. H. Carscailen, M. P. P., J. V. Teetzel, Adam Brown G. Lynch Stannton, John Ronan and Wm. Kavanagh. His Lordship referred in kindly terms to the general interest and kindly help shown by all denominations of citizens in the work of the House of Providence, Dundas, and pointed out that that in-institution was a shelter for the infirm and distressed for any nationality, irrespective of creed. He was very much pleased to have the honor of having so distinguished a gentleman as the Minister of Justice to formally open the fete.

Hon. Mr. Fitzpatrick was heartily received. tie Hon. Mr. Fitzpatrick was heartily received and made a short, happy speech. He expressed

Hon. Mr. Fitzpatrick was heartily received and made a short, happy speech. He expressed great satisfaction in having the honor to assist in any affait that was for the sid of the discretion. It was a cause that was near to the near to every Canadian. He congratulated the Bishop and the ciercy who had charge of the beauty of the decorations and arrangements. How. J. M. Gibsen had many kind things to say of the work being done by the House of Providence, and stated that he had always open interested in the work of that institution, and hoped that the outcome of the present satertainment would materially halo at the that the outcome of the present

town of the old building and the crosses, new one.

Specues were also made by Messrs, Henry Carspallen, Adam Brown and J. V. Tee zel.

The Ray Father Coty is the director of the fair. It will be continued until the 12th inst.

ORGAN RECITAL

Berlin Telegraph, April 4.

On Thursday evening the music-loving citizens of the Twin-City were given an opportunity to hear the bautiful new pipe organ just put into St. Louis Courch, it being the cocasion of a grand organ recital, sacred concert and lecture on music. The audience was a lorge and intelligent one and all were pleased and delighted with the programme rendered. The beautiful church on the hill presented a most inviting appearance and was much admired by those presson. During the past year is has been remodelled, painted outside, artistically decorated inside, furnished with electric lights, and other improvements made, so that the members of the congregation have every reason to feel proud of their church. The new organ, a flee instrument, is another scurce of piesaure and pride. The organ has two manuals, pedais and 13 speaking registers with 699 pipes, and is a credit to the builder. Mr. W. Spencer, Hamilton. With bydraulic motor and other accessories it cost the congregation and artistic music that may be desired can be produced on this instrument.

Poof. J. S. Cherrier, organist of St. Mary's cathedral, Hamilton gave the organ a thorough trial and acquitted himself to be a master of the instrument and displayed the full volume and other splendid qualities. Among his numbers which were much appreciated were Chromatic Fugue, op.

St. Sonata No. 3 in C minor, op. 50 Easter of Mr. S. Spanta No. 3 in C minor, op. 50 Easter of the instrument of the congregation of the congrega

owing to sudden illness, Mr. Harold Holder-ess, basso, of Detroit, was unable to be pres-

OBITUARY.

Miss Mary Jane Dunn, Mount St. Louis
A death which has occasioned widespread
regret in Mount St. Louis was that of Miss
Mary Jane Dunn, who after a prolonged illness borne with Christian patience, peacefully
passed away on the evening of Palm Sunday,
March 23rd. All that tender and loving hearts
could suggest, and all that medical sclones
and skill could do was done for ner; but God
knows best, and He has removed her from this
wicked world to Himself, there, to shine for
all eternity in His mansions of unfathomable
bliss, Deceased was a most devoted Christian young lady. Quiet and unobtrusive, she
ever went on her way sesttering around her
the sweet incence of a pure and holy life. Her
short life was a sermon for her dear ones and
her friends—a Sermon without wordsprached only by example and humility. This,
the second heavy bereavement that has failen
upon the home almost within a month, will
call forth the sincere sympathy of the
entire community. The funeral took place
on Thesday the 25th, to the St. Louis Church,
where a Solemn Mass of Requiem was sung.
Rev. Cruise offlicitating. At the conclusion of
the Mass Father Cruise delivered an able and
forcibly sermon on Riemity. The Gregorian
Chant was effectively rendered by the choir,
Miss Sheehan (ourse of the deceased lady)
sang "Nearer my God to Thee" in a bright
and inspiring manner. At the Offertory Miss
Henrietta Dunn rendered "God of my Heart"
with tenderness and feeling, interpreting the
spirit of that sweet and bathetic bymn. After
the chanting of the Libera the remains were
removed to be last resting-place in St. Louis
cemetery. R. I. P. MISS MARY JANE DUNN, MOUNT ST. LOUIS removed to its last resting place in St. Louis cemetery. R. I. P.

MRS. PATRICK MCDERMOTT, MILTON. MRS. PATRICK MCDERMOIT, MILTON.

Mrs. Patrick McDermott died on Sunday, after a long illness. She had been a resident of Miltor for over thirty years, and her death is mourned by many old friends. Who sympatize deeply with her bereaved husband. She left no children The funeral took place yesterday from her late residence on Mill street to St. Andrew's Church and thence to Evergess mentery. Rev. Father O'Reilly conducted the services and preached an impressive sermon —Eganville Champion. April 3.

May her soul rest in peace!

May her soul rest in peace!

MR. Denis Behan, Percy Te.

It is with sincere regret we have to record the death of Mr. Denis Behan, which took place on Theeday. March ISth., at his home in the Township of Fercy, the result of an attack of uncumonia of five days' duration. The decased was born in the Country Kildare, Ireland, and came to this country in the year 1817, and was in his eighlicht year at the time of his death. He has been a resident of Percy for a number of years, and was well-known. He was of a kind and happy disposition, and was a good, practical Catholic, strict in his religious duties, and had the consolistion of receiving all the rites of our holy Church before his death. Besides a serrowing wife he leaves three sons Thomas of Hastings, Michael at the home and Arthur tof Warkworth, and three daughters. Sister Mary Joseph of St. Joseph's Hospital. P. rt Arthur, Ont., and Mary and Kate at home, The funeral took place March 20th from his residence to St. Jotome's church, Warkworth, where Mass was celebrated by Rev. Father O'Connell and thence to the cemetery where the final obsequies was held. The sorrowing family have the heartfelt sympathy of the community.

May his soul rest in peace! MR. DENIS BEHAN, PERCY TP.

ommunity.

May his soul rest in peace!

MRS. JAMES TWOMEY, ENNISMORE TO We recret to learn of the death of Mrs. J. Twomey, of the Township of Ennismore, which took place at her bome on Tuesday morning. April 1, from heart failure. Mrs. Twomey had slmost fully recuperated from la grippe, and her condition was not considered serious. The audden shock came unexpectedly to the husbend and family as well as to the people of the whole community.

bend and family as well as to the people of the whole community.

The late Mrs. I womey was sixty-seven years of age. She was the daughter of the late Timothy Dorgan of Emily, and was married forty-two years ago to Mr. James Twomey, their place of residence being in Ennisunore. Besides her husband there are surviving four daughters: Sister Veronica, of St. Joseph's Hospital, Peterborough; Mrs. M. Cavanagh, Mrs. P. J. Scollard of Ennismore; Miss Mary Twomey living at home, and three sons—Thomas of Emily and Maurice and Timothy of Ennismore.

All who had the privilege of the friendsbin.

Thomas of Emily and Maurice and Timothy of Ennismore.

All who had the privilege of the friendship or the acquaintance of the late Mrs. Twomey admired her for her many sterling qualities of mind and heart. Her life was one of continued self-seartice and unselfish devotion to her hus band and family, and indeed it can be truly said that her good influence was everywhere felt, her one aim seeming to be to promote as far as possible the happiness and comfort of everyone with whose she came in contact.

The husband and family have the sincere sympathy of friends at this time of sorrow. Solemn High Mass was sung by Rev. M. F. Fitzpatrick, and interment took place in the Ennismore cemetery. Requisecat in pate!

DIED Of appendicitis, at Great Falls, Montana, on March 24th, Honora Mary Nicholson, beloved wife of Patrick Dwyer, and second daughter of the late Andrew Nicholson, of Logan, Oat, in the thirtieth year of her age. R. I. P.

C. O. F.

At a meeting of Sacred Hearb Court No. 201 of the Catholic Order of Foresters held April 1st the following resolution was passed:

"Moved by Past Provincial Chief Ranger Lee, seconded by Provincial Trustee Malloy.

That whereas this court has learned with deep regret of the sad demise of the Rev. Father Ryan, rector of Saint Michael's eathedral, Toronto, who for many years took a very deep interest in the welfare of our order;

And whereas in the death of Father Ryan this order has lest a valued counsellor and apiritual adviser, and this dioceae has lost a priest beloved by all for his noble, ordinant and kindly qualities of heart and mind;

Be it therefore resolved that this Court in meeting assembled desires to convey to the Archbishop of Toronto and the clergy of the dioceae its deep sympathy in the loss of such a devoted son and brother; and be it further resolved that the De Profundis be said at each meeting of this Court for a period of three months for the repose of his soul and in remembrance of the last wishes of the deceased. RESOLUTION OF CONDOLENCE

MARKET REPORTS.

LONDON.

Londow, April 10.— Darry Produce — Eggs fresh laid, wholesale, 11 to 12½c; eggs, crates, per dozen, 10 to 10½c.; butter, best roll, 18 to 20c: butter, best crock, 16 to 18% butter, creamery, 21 to 25c; honey, strained, per lb. 11 to 12½c.; boney, in comb, 14 to 15c.; maple syrup, per gallon, 90c to \$1,00; maple sugar, per lb., 10. Poultry-Spring chickens, dressed, 65 to 80c.;

1b. 1b to 13: 1b. 1b to 13: 1cro per central—Wheat, \$1.25 to \$1.26; note \$1.20 to \$1.23; corn. \$1.12 to \$1.15; barloy, \$1.15 to \$1.20; peas \$1.10 to \$1.15; yes, 90., to \$1.00; buckweent \$1.15 to \$1.20; red cloverseed thush \$4.75 to \$3.0; nisike cloverseed (bush) \$5.5 to \$0.25; timothy seed, (bush) \$3 to \$3.50. Mass. Park was cut. \$7.75 to \$8.00; nork, by **S 56 to \$3.25; timothy seed, bush) \$3 to \$3.56.

**S 56 to \$3.25; timothy seed, bush) \$3 to \$3.56.

**Meat-Pork, per cwt., \$7.75 to \$8.00; pork, by the lb, 9 to 100.; beef, by the carcass, \$4.50 to \$7.00; beef, by quarter, \$5 to \$8; veal, \$6 to \$8; mutton, by the carcass, \$7.10 \$6; spring lambs, per lb, 9 to 110.

**Live Stock—Live hogs, \$5.85; pigs, par \$5.70 to \$7.00; export eattle, \$1.50 to \$5.25; Farm Produce—Hay, \$8.00 to \$5.51; straw, per load, \$3 to \$3.5; straw, per load, \$3 to \$3.5; straw, per load, \$3.00 \$3.50; straw, per load, \$3.00 \$3.00; straw, per load, \$

Toronto. April 10.—Flour, 90 per cent. On ario patents 82.70 to \$2.75 in buyers' sacks, MONTREAL.

MONTREAL

Montreal, April 10. — Grain — Wheat No. 1
northern, at 79c.; No. 2, 76c; Ontario. No. 1,
spring wheat, shoat May, 76c.; No. 2, oats
locally at 36c to 45je ex store; and feed barley,
56c ex store; buckwheat, 67c, affoat May low
freights. Peas, 90c. high freights; rye, 64c
affoat, May, Flour—Manirobapatents, \$2.90 to
\$4 10; storeng bakers, \$3.50 to \$8.90, straight
rollers, \$3 45 to \$3.60; in bags, \$1.65 to \$1.72;
Ontario patents, \$3.71 to \$4 Feed—Manitoba
bran, \$19; shorts, \$21 to \$22 bags included;
Ottario bran, in bulk, \$19; shorts, \$21.
Rolled osts—Millers' prices to jobbers, \$2.15to
\$2.20, in bags, and \$4.30 to \$4.40 per bbl. Pro
visions—Heavy Canadian short out perk, \$21.50;

Live Stock Markets.

TORONTO.
TORONTO.
April 10.—Following is the range of quotations at Western cattle market this quotations at Western cattle market this morning
Cattle — Shippers, per cwt., \$4.50 to \$5.50; do., light, \$4.25 to \$4.50; butcher choice, \$4.50 to \$5.00; butcher, ordinary to good \$3.50 to \$4.00; butcher inferior \$3.25 to \$3.50; stockers, per cwt. \$3.00 to \$3.75.
Sheep and lambs—Choice ewes, per cwt. \$3.50 to \$4.00; searlings, per cwt. \$4.25 to \$5.00; spring lambs, each \$2.50 to \$5.00; bucks, per cwt. \$2.50 to \$5.00.
Milkers and Caives—Cows, each, \$25 to \$4.50; caives, each, \$2 to \$10.00,
Hogs—Choice hogs, per cwt., \$5.5; to \$6.25; light hogs, per cwt., \$5.50; heavy hogs per cwt., \$5.50 to \$6.00; sows, per cwt., \$5.50 to \$4.00; stags, per cwt., \$2.00.

EAST BUFFALO.

EAST BUFFALO.

EAST BUFFALO.

Receipts, 500 head: steady; veals, tops, \$7 to \$7.25; fair to good, \$6 to \$6.10; common to high, \$5 to \$5.75; fair to good, \$6 to \$6.10; common to high, \$5 to \$5.75. Hogs-Receipts, 3,100 head; fairly active and strong; Yorkers, \$6.75 to \$6.85; light do, \$6 60 to \$6.70; mixed packers, \$6.90 to \$7; choice, heavy, \$7 to \$7.10; pigs, \$6 40 to \$5.50; roughs, \$6 30 to \$6.50; stags, \$4.25 to \$5. Sheep and lambs-Receipts, 5.400 head; choice lambs, \$6.95 to \$7.05; good to choice, \$6 80 to \$6.99; culls to fair \$7.75 to \$6.75; sheep, choice, handy wethers, \$5.90 to \$6.15; common to extra, mixed, \$5.25 to \$5 55; culls and common, \$6 to \$6.15; heavy export swee and to extra, mixed, \$5.25 to \$5.85; culls and common, \$3 to \$5.15; heavy export ewes and wethers, \$5.65 to \$5.75.

I know nothing that demonstrates the emptiness of life better than the death of great men and the facility with which the foolish world gets along without them.—HENRI PENE DU BOIS.

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Mr. Arthur Howard Blight, baritone of New
York; Mr. Frank Blachford, violinist, late of
the Leipsic Conservatory of Music; Mr. Thos.
Martin and Mrs Adam Beck, of London. Mr.
W. H. Hewlett, accompanist.

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AN UNSCRU In reply to

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QUALITIES

Our reader

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