entirety if we wish to grasp the mean-

ing and connection of its various epi sodes. The story of England's Barons

forcing King John to sign, at Runny-

meade, the Magna Charta, fascinating

the laws of the physical world, or the

adaptation of natural forces to meet

King is quite credible and explicable

found Him in a lowly cot, wrapped in coarse swaddling clothes. No men of

arms guarded the door; no liveried

ervants watched and waited on the

infant : there were no marks or signs

"Mary, His Mother," (Math. ii , 11) was there. Yet, "faling down they

adored Him and opening their trea

sures, they offered Him gifts, gold,

trankincense and myrth." Were they fools, then, not "wise men," as the

Gospel styles them? Had their judg

ment been guided by human stand

ards, and not by some supernatural light, they should, indeed, be ac

counted unwise to adore that Babe as

their Lord and Master. Read in the

light of Bible history and of future

events their adoration is seen as an

her link in the chain of divine in

rervention wich runs through the

whole history of man; they adored,

not because their senses bore testimony

to the Lordly dignity of the Infant,

knowledge, or divine Revelation.

Time justified their act, proved their

wisdom, and has made clear to men of

good will that the Babe of Bethiehem

was as truly God as He was really

The long expected Redeemer and

Mediator had come to break the bonds

of sin, to conquer death, and to renew the face of the earth. The Creator

had come down to His creatures, to

lift them up from the mire of iniquity,

to dispel the darkness of error, and to

for every spiritual disease, and to sub

rude shepherds were the first to greet

Him; His most intimate associates

during life, His chosen d saples even,

were unlattered fishermen: He was

despised by the more learned classes,

and finally died as a Malefactor on

Cross. All the ordinary means of

success were lacking in His case; and

yet what conqueror ever gained such

been transitory : it has dominated the

intellect of all that has been

best in the world for the past

reform. Even those who to day reject

or rebel against that Gospel, are in fluenced by it in a thousand ways. Their self-respect, which leads them to

results, distorted, indeed -yet the re-

sults of the impalpatle action of the

Gospel in the region of thought. To

that same action are to be ascribed all

the nobler and more humanizing senti

ments, works and theories which dis

tinguish them from the pagans of St.

Paul's time. For conduct can never

rise higher than its principle If menare

less gross, less cruel, less shame less than

in pagan Greece, or Rome, it is because

they are informed by a higher prin-

man.

of regal dignity in the room.

The Catholic Record.

London, Saturday, March 2, 1901 A WORD OF CAUTION.

One word to our readers. Be slow te accept the statements of Churchmen, on no other authority save that of the secular press. The ubiquitous reperter is sometimes at a loss for "copy," and has no hesitation in testing the resources of a trained imagination.

INCONSISTENT PHILOSO. PHERS.

There is probably no man more contentious in dogmatism than a scientist with a seeming case against religion. Not only does he become unscientific in method when he abandons the study of phenomena and their laws for the domain of metaphysics, but he exacts and receives blind obedience from his adherents. We are not al luding to quacks and charlatans, but to men who have acquired a reputation either as investigators who have given us new points of view or as formulat ers of opinions that have more or less vegue. Once let a man as Huxley or Darwin proclaim that the Church is opposed to science and the assertion takes root in the minds of his followers. Wherein the opposition lies need not be stated. The word of the scientific sage is enough for those who tender him homage as slavish as was ever given to Eastern potentate. This, however, is called emancipation of the intellect, and is regarded as conducive to a manly and independent mode of existence.

modern brethren. The old philoso

phers blundering along in the dark

were not unwilling to confess their inability to solve the problems that lay thick around them. The light of reason, they felt, was not enough for their guidance, and hence we see the noblest of them looking heavenwards for a teacher and leader. But that spirit is not visible in the mental equipment of their descendents. These are, to all seeming, convinced that un fettered by faith they have come into the possession of truth - that is all truth worth knowing. And their adherents yield them unwavering allegiance, prating about the brother hood of man whilst ignoring the Fatherhood of God, and spinning wondrous theories for the enlight enment of mankind. One can scarcely pick up a magazine without happening upon the blasphemous at his end. happening upon the blasphemous We know that much stress is laid amongst barbarians and Greeks."

Vagaries of untrained intellects. If upon the lives of unbeliev. (Delide et Osiride). they approach the question of a Supreme Being it is only, so to speak, for the purpose of taking measurements. Instead of being on their knees with a prayer for light, they stand erect with the line and plummet of reason to measure infinitude. Though they are encompassed by mysteries and the most familiar facts of nature, they are, as they would fain assure us, gifted with vision that can penetrate the secrets of the things that exceed nature. In view of this one cannot help thinking there was much truth in the Shakespearean adage: "Put a beggar on horseback, and he is sure to ride to the devil." With human reason as the steed, its driver is bound to go in that direction. It has been going that way ever since reason threw off the authority of faith trat alone can guide and ennoble and strengthen it.

RELIGIONAND FREE THOUGHT

Professor Goldwin Smith is out with an article entitled The Present Attitude of Free Thought. The professor de precates all irreverence and sceptic ism anent religion, and asks the Archbishop of Canterbury, a man of robust mind, to give him fresh assurance of faith in what he styles the fundamental doctrines of Christianity. Now this, on the face of it, is rather astonishing. Why should a man of Prof. Smith's attainments be willing to sit down as a pupil at the feet of the Archbishop of Canterbury If he cannot succeed in piercing the darkness, with what show of reason can he expect light to come to him from the English prelate? Perhaps he is becoming convinced that authority of some kind is requisite for the stability and unity of religion; and if so why

be established beyond cavil or doubt? We are very much afraid that the professor's perplexities will not be solved by any pronouncement from the Anglican body, which has been, and is, the sheltering ground of conflicting and contradictory opinions, and which has not withheld the claim of ortho doxy from men of such widely dissent ient views as Mathew Arnold, Rev. C. Gorham and Frederic Depuisson Mau

And though quite willing to admit that, outside Catholicism, the churches are filled with strife, still we do not think that fact alone should encourage Dr. Smith in indulging in walls pessim istic. That Prof. Jowett ceased to believe in miracles is certainly no proof that miracles have never taken place. Miracles are usually occur rences of a sensible nature and are therefore subjected, as facts of that kind, to the rules of evidence. If it have happened we should, as reasonable individuals, acquiesce in the verbe accepted.

If we take the word of a fellow man in hope of take the word of God, in questions that concern the soul? If God has spoken, and there is nothing clearer than this in the records of history, then it behooves a creature to listen to it, not to gainsay or discuss it, but to embrace it with all the fervor of his being.

To all honest searchers after truth were a deal more decent than their

whether Thou wilt: but that Thou canst, and that I wish are sufficient reasons for me to ask, what Thou at least hast not forbidden my asking. I hereby promise that by Thy grace that which I am asking, I will embrace whatever I at length feel certain is the truth, if ever I come to be cer tain. And by Tny grace I will guard against all self deceit which may lead me to take what nature would have rather than what reason approves."

The man who is convinced that the longings of his being cannot be satis fied by unbelief and that of himself he cannot keep the whole law of nature is forced to conclude that either God has left him without means of attaining perfection here and hereafter or that there must be some way of arriving

lives of ers in contradistinction to those that are burdened with dogma. Freethinkers are, we are told, moral, good husbands and fathers, whilst believers are, betimes, exactly the reverse With out going into the question of how far morality depends upon dogma, exception of course being made to the dogma of the existence of a Supreme Baing, we fail to see how good or bad works may be attributed to either infidelity or faith. In the case of the unbeliever, must not the actions which arouse the enthusiasm of his admirers, be regarded as the outcome of some good habit or doctrine which survives, despite the loss of faith. Just as some of the old pagans when under the inpuence of primitive revelation rose superior to their surroundings so also their descendants give in their lives now and then evidences of the working of forces external to infidelity.

When M. Renan attempted in his discourse at the installation of the celebrated Pasteur as member of the French Academy, to explain the phenomenon of infidels living good lives, he ascribed it - and he is a very impartial witness in this matter—to the fact of their early training. "These men, "he said, " are living under the shadow of a strenuous faith. character of their children who shall live under the shadow of a shadow?

A COSTLY PICTURE

The Ansidel Madonna, by Raphael, now holds the distinction of being the nost expensive picture in the world. It was purchased out of Parliamentary grants from the Duke of Mariborough for \$350 000, which is equal to \$60 per equare inch.

In repose, coloring, drawing and technical achievement it is one of the finest of Raphael's paintings, but there was much dispute concerning the ad visability of the English nation paying not lock for it where its credentials ct n for it such an unprecedented sum.

PASTORAL LETTER

Addressed to the Clergy and Laity of the Dice se of Halifax, by the Most Rev. Cornelius O'Brien,

CORNELIUS BY THE GRACE OF GOD AND Parliamentary in titutions. Much less FAVOR OF THE APOSTOLIC SEE, will a study of some, even many, of ARCHBISHOP OF HALIFAX :

Laity of the Docese: Health and Benediction in the Lord. To the Ciergy, Rangious Orders, and

stand the story of mankind, and of the Christian Religion. Yet with no Dearly Beloved-At the dawn of the Christian era wise men came from the East to Jerusalem. asking—"Where men,— and not seldom, unturned is He who is born King of the Jews? scientific cakes, also— will attempt East to Jerusalem. asking — Heaville and the Jews? Scientific cakes, also — will accome to adore Him."

Beast to Jerusalem. asking — Heaville and the Scientific cakes, also — will accome to explain that story, in a tone more dogmatic than learned, more dogmatic than learned, more dogmatic than learned, more dogmatic than learned, more dogmatic than learned. and we are come to adore Him."
(Matt. ii, 2.) The hope of a Redeemer, given by God to our first parents immediately after their trans gression and fail from primal inno-cence and grace, lived in the tradi tions of their descendants, and gave and of the Bible account of man color to the Religious history of all They came seeking a "King." They early nations. Thoughtful men realized that the conditions of life, such as actually existed, could not be can be proved that miraculous events the ones intended by a beneficient Creator. They felt that human nature had been born to a nobler destiny socially than that of slavery to dict. If, again, it can be proved that the passions, and intellectually, than miracles are signs that God has given that of perpetually crying in the to man a divine revelation, then that darkness for light They were sensible of the existence of a superior superior and all that it entails must be existence of a superior and ware convinced that only Power, and were convinced that only in a closer union with It lay their betterment. But this matters of earthly moment, why not closer union could not be effected by any effort of man lifting himsel up; they felt incapable of that: it must be brought about by God condescending to man. Later on came the explicit promise of God to Abra ham, Isaac and Jacob of a Diliverer, Raler, a King Moses and the Prophets gave testimouy to this profined to the Jewish people, but which Cardinal Newman left the following became known to the nations around but because of an infused light and about. Referring to the period wnen Christ was born, Sustonius, a pagan canst enlighten my darkness. I confess that Thou alone canst confess that Thou alone canst darkness to be abroad through the whole East, that persons sprung from Jewish stock should obtain supreme power."
(Verpas Cap. IV) Previously, Taci tus, in words which are almost identical, bears witness to the prevalence of this belief, adding that it was con tained in the "Sacred Books of the Priests," that is, in the cli Testament (H st. v, Cap. xiii.) Plutarch, too discussing the existence of good and evil in the world, refers to the general conviction of the coming of a Mediator who should restore order between God and the human race, and calls it-" a most ancient belief which has descended from theologians and legislators to the poets and philosophers, which does not take rise from any

> propagated in many places not by treatises only, or traditions, but in sacred rites and sacrifices, both amongst barbarians and Greeks."
>
> (Del ide et Osiride) The belief, then, in the coming of a Supernatural Being, who should reconcile man to his Maker, restore order and harmony in human conduct restored a certain influence over the minds of their pupils, but only within a restricted area and for a short time. duct, curb the lawless, uphold the weak, and renew the face of the earth, was old, unchanging and widespread. It was the one hope of humanity toward about like a many changing and the burner it toward about like a many change and the light on many change activity, humanity tossed about like a rudder less ship, on the seething sea of its own uncontrolled passions. The plaintive prayer of the Prophet, Drop down dew, ye heavens from above, and let the clouds rain the just: let the earth be opened and bud torth a Saviour; and let just-ice spring up together," (Isaiss xlv., ice spring up together," 8) was the burden of the cry sent up from weary hearts. He. and He only, could cure the ills of the nations. For thousands of years men had been at work. A literature which has never been surpassed existed both in Greece and Rome. Painting, Sculpture and Architecture, had reached a state of perfection unequalled to this day. All the highest intellectual faculties had been developed to their culminating point. It is only the less noble ones we are developing to day. Notwithstanding these achievements the moral and social condition of mankind was most lamentable . its degradation unspeakable. Apart from what may be gathered relative to this, from the writings of pagan poets and historians, we have the very vivid description given by St Paul in the first chapter of his Episile to the Romans, of the pagan world. The picture of shameful debasement to rather underdrawn the reality was too revolting to be set changed the truth of God into a lie,"

clearly defined author, but is, how

ever, a firm and indelible conviction.

propagated in many places not by treatises only, or traditions, but in

down by the Apostolic pen. And the gainsay this, so full and clear are the evil was caused because men had evidences of the renewing and trans- to lure us to sinful pleasures, the grace forming action of the Gospel, on the and because "they liked not to have God in their knowledge." If we be honest with ourselves, we shall confess that human nature, unaided by supernatural intervention, is incapable of rising to the higher and more noble plane of life, for which it instinctively feels it was born. That intervention was promised, and as we have seen, mankind, and at the same time creat-designs of God through a misuse of men were expecting it in the days of ive words, as potent as those spoken their free will. Let no one wonder at the same time creat-designs of God through a misuse of men were expecting it in the days of

whom they came to adore.

Christ, the son of the living God, our Lord said—" Blessed art thou, Simon Bar-Jona: because flesh and blood thou bends it to his own purpose. hath not revealed it to thee, but my Father Who is in heaven. And I say personal mailee, yet they become the efthough it be, does not afford us any adequate idea of the vicissitudes of to thee, that thou art Peter, and upon this rock I will build my Church ; and the gates of helt shall not prevail against it. And I will give to thee the keys of the kingdom of beaven. And he led the unwary into profiless mentwhatsoever thou shalt bind upon earth, all speculations, and eventually into it shalt be bound also in heaven: and whatsoever thou shalt loose upon earth, gendered a love of wealth and honors it shall be loosed also in heaven. better mental equipment than that (Matt. xiv. 16 19)

By these words Christ's spiritual kingdom was created, its head on earth designated, its indefectibility both foretold and guaranteed. Subsequent ly its scope and mission were more fully defined when our Lord address flippant than convincing The com fu ly defined when our ing of the wise men from the East to Jerusalem in search of the new born given to Me in heaves given to Me in heaven and in earth. Go ye, therefore, and teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have command ed you; and, behold, I am with you all days, even to the consummation of the world " (Matt. xxviii, 18 20) This teaching body, consisting of a few Galilean fishermen, thus chartered and commissioned, began its work. Judged by human standards, it must be pronounced totally inadequate to propagate and make popular doctrines opposed to the passions and prejudices of mankind. Yet, history tells how great, and widespread and enduring its success has been. Every effect must have a cause potentially propor power to that teaching body, common-iy called the Church, how shall we explain the incontrovertible fact of the humanizing, civilizing and coristian izing of so many hundreds of militous through its ministry? How explain the triumphs of the ignominy of the Crucified over the pride of the Roman patrician, - of His code of purity over the degraded masses, - of His meekness over the fierce Goth, and Vandal, and Hun? Our intelligence, when brought face to face with the facts of history, must either stultify itself by admitting effects without a cause, or it must recognize a divine power in the Church, and, consequently, the divin-

ity of its Founder. Himself God, through no compulsion, but moved by infinite love for us, con descended to our weakness, so that we offer a balm for every wound, a cure things to Himself. Yet He bear our sins, and teach us by word came in lowliness, in meekness, in and example. poverty. His Virgin Mother was poor:

What does He ask in return for all the benefi s conferred upon us in the social, intellectual and spiritual or ders? Only our love, our adoration, our service. He is our Brother Who has labored and suffered much for us ; therefore we should cherish for Him an intense personal love. He is our God, and as such merits our adoration He is our King-our King by right of creation and by the right of purchase through the shedding of His blood for us, hence our best service is His due. When He reigns in the heart and the conscience of man, fear and restlessness find no place. In families and communities where His laws are ob served peace and happiness abound.

If we obey Him we shall find that rest of soul after which we all sigh, even in the midst of thought'ess galety, for so He has promised: "Come to me, all you that labor and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of Me, be-cause I am meek, and humble of heart: and you shall find rest to your souls." (Matt xi., 28 29) nineteen centuries, and shaped the course of all moral, social and political But the victories of the Gospel were

not won without many struggles. The evil one who seduced our first parents and who for several thousand years had held sway over the hearts and intellects of so many, fought to maintain His mastery. All through the centuries we see the opposing forces at work : side by side we see their effects in all the relations of life. In the same kingdom, often in the same community, and sometimes in the same family, we find examples of the loftiest virtue, as well as of the lowest vice The Gospel message calls man to follow virtue; it does not drive him; the virtue; it does not drive him; the grace of God entreats to good, it does not force. The awful responsibility of freedom of will is ours : good and evil are before us, constituting the touch ciple. Who taught that new and stone by which souls are proved. If higher principle? Who but the Lord the senses exert an influence to drag us down to material things, the words of Christ, "What shall it profit a man if he gain the whole Jesus Christ; He who was "born King of the Jews,"—whose star the wise men had seen in the Eist and whom they came to adore. world and lose his own soul?"

No serious student of history will (Matt. viii, 36), tend to lift us up to the spiritual; it temptations are strong of God is no less potent to strengthen wild tiger nature of the pagan nations us to seek the unending joys promised that were gradually brought under its to the pure of heart. The devil, who influence. In the remote confines of is no figment of the imagination, but Caesarea Phillippi, at the base of a real personal being, once a noble Mount Hermon, and near one of the spirit, but having fallen through sources of the Jordan, our Lord spoke pride, is ever seeking to draw others solemn words which are a prophecy down, makes use of men individually and a promise, a pledge of hope for and collectively, to thwart, or mar the mankind, and at the same time creat- designs of God through a misuse of Cæ ar Augustus.

In the beginning, when God said—
this. Does not one man frequently
in the beginning. When God said—
this. Does not one man frequently
"Let there be light." After Peter control and shape the actions of a numgreat epic, and should be read in its had proclaimed that, "Thou art ber? He does not, and cannot force

fective tools of the one master mind. In this way the devil stirred up perse cutions against the Church ; he played on national feelings to create divisions; at another period ; then he appealed to the lower passions so as to strike at the root of the Christian home through the effective instrument of divorce ally, in our day, he is recewing the tactics which served his purpose so well during the period of decadence of all the dead kingdoms of the past. Then, as now, pride of heart and luxury of life had turned the thoughts of had been binnted by self-indulgence, and the spiritual instinct deadened by an eager pursuit after the material. Gods they, indeed, had, but gods who neither cared for, nor took any inter-est in the affairs of the world. It was not difficult for the wily foe to persuade such men that, after all, Solf was the only god they should adore It flat-tered their pride, it drove out fear, it reduced morality to a mere santary law. Every thoughtful person can see with what startling similarity the conditions of decadence are being verified in our day. The fight for possession of the sources of wealth is fierce and unrelenting. Justice, charity, honor, are all trampled upon in the mad pur suit after money. The sense of com-mon honesty has become so dulied that the successful thief, who has stolen and defranded under cover of statutes purchased by his gold from corrupt legislators, is fawned upon by society, and held up in the press as an example to our school children. The multiplication of the conveniences and luxuries of life has begotten a silly pride to the material progress of our time which would be laughable to the reflecting mind were not its consequences so re of mental decadence, is sapping the relonger quickened by prayer at home

> misery, a remedy more potent to settle "strikes" and labor disputes than boards of arbitration, a preventative of crime more efficacious than pouce regulations, viz., His Gospil But all do not obey it, and so men suffer; the tears of the weak still flow ; brute force has its admirers ; and the cries of the oppressed are ascending in judg ment against the doers of evil

No new Gospel, no revised code of morality, no fresh standard of conduct is required to heal the ills of our time, and to guide men aright. "Jesus Christ yesterday, and to day, and the same forever." (Heb. xiii., 8) Acknowledge His Kingship in the family, in the school, in public life, let Him reign over the hearts and the in will gence of His creatures, and peace and justice will enfold the earth. R ject CONTINUED ON FIFTH PAGE.

grettable. Men thus affected may yet speak of God, but it is no longer the just and loving Father adored by their stres. The dry rot of unbelief, born not of intellectual advancement, but And this Divine Founder, Who in the beginning was with God, and was world. The spiritual instinct is no or by the study of metaphysics at school. Physical phenomena are investigated not for the pu pose of fiedshould be made partakers of His vestigated not for the purpose of find-strength, uniting to Himself a human ing a God behind them, but in order body and soul through which He might that some cheaper method may be found of applying their constituent orces to the production of wealth. The way is thus prepared for the enemy. He will no longer persecute; he is satisfied with having God ignored in business, in the press, and in poiltics, knowing that this must lead to a negation of Him in the home, and in the human heart. It has led to this already in many cases. To realize and proclaim the presence of danger is not, as it is frequently called by those already overtaken by disaster, pessimism ; it is the truest form of patriotiem. Has Christianity, then, been a failire? God forbid the thought. If the careless and carnal minded abound, the fervent and pure of heart uperabound. Straw, and chaff, and grain, are on the threshing floor of G d's Church ; there is no winnowing of pr secution to separate them ; so the husks appear on the surface and the straw hides the grain from view. The children of the world are always in evidence : after the acquistmon of wealth the attainment of notoriety is their passion. Even their deeds of philanthropy must be performed in the full glare of publicity, accompanied by toe blowing of trumpets, and the tooting of tin horns. Oa the other hand the children of God do their work quietly, effacing themselves and glorying in the humility of the Cross. As an iliustration of this we might point out the marvellous increase of Educational and Charitable Institutions during the past century. Yet how ittels has been heard of the pieus and silent workers. If Christianity has not subjected all failure on its part; it is because men choose to misuse their free will, as they did when St. Paul complained : " But not all obey the Gospel" (Rom x 16). In these few words we have a tu . . . planation of the existence of all social, moral and political evils. "An do not obey the Gospel." Our dear Lord brought to earth a cure for all human

It strikes us that the ancient pagans

norning? ears!

part of ubes. oat is left consump-

7 !

gth ! od ! chest! throat! toms you

AC OF

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BY CHRISTIAN FABRE

XLIV .- CONTINUED.

When the hour of his departure came, Mrs. Doloran would accompany him to the station, and what was her surprise to

the station, and what was her surprise to see her nephew there; he had just stepped from his carriage, and was giving some order to Macglivray. Regardless of all propriety, she leaned from her own convevance, and called to him.

He was obliged to go to her, but he bit his lip with vexation; he had the strongest objection to being questioned on his intended journey—an objection that was not lessened as he caught sight of Ordotte's face

not lessened as he caught sight of Ordotte's face

But Mrs. Doloran for once was not s

She began with impressive volubility:
"How strange and how delightful; both
of you going to New York; and when I
tell you, Alan, that Mascar is going away tell you, Alan, that Mascar is going away for the purpose of unravelling a mystery, an awful—" she stopped short and auddenly, for the gentleman she had mentioned, finding no other way to remaind her of her promise of secrecy, brought his foot heavily down upon her own; but even that did not improve her memory; it only extorted from her an—"Oo-ooh! Mascar, you were very awkward just then. You have hurt my foot dreadfully," and then she went on with all that she knew of the motives for Mascar's journey, while he, with a most ex-

car's journey, while he, with a most ex-pressively amused look, muttered some-thing about attending himself to his ticket, instead of allowing the footman to

, and left the carriage.
rs. Doloran, in the full tide of her ac-

Mrs. Doloran, in the full tide of her account, did not oppose him, as she would have done at another time.

"Isn't it all very wonderful, Alan?" she still continued, when she had repeated every word that had passed between Ordotte and herself; "and if he could only have taken you and me, as I wanted him to do."

"I should certainly have declined the

I should certainly have declined the privilege of accompanying him, if he had consented," returned Alan ironically.

consented," returned Alan Ironicany.
"Then may I ask where you are going now?" she retorted angrily.
"As you have already guessed, to New

"As you have already guessed, to New York."
"And what are you going to do there?" she questioned in the same angry tone.
"Nothing that concerns you."
And after that there was no further time for conversation, for the train was in sight, and all of Mrs. Doloran's feelings were absorbed in her parting with Ordotte. She cried upon his shoulder in spite of all his eff-rise to prevent her, and she even managed toget her arms around his neck, from which embrace he was obliged to use violence to release himself, or he would have missed the train. And all the way home she cried to herself; all the way home sine cried to herself; being alone in the carriage, there was no one to help her if she went into hysterics. But she solitoquand upon her aggravated trials, how unprotected she was left, Mae-car and her nephew both gone; and then she called her nephew a brute, and other-wise stigmatized his treatment of her. She did not dream that his treatment of her was due to her own harsh indement her was due to her own harsh judgment of Ned. Had she expressed one pitying word for Mrs. Carnew, had she uttered one doubt of her guilt, Alan would have gone on his knees to serve her; but the

gone on his knees to serve her; but the more severe she grew to the discarded wife, the more the young husband felt like being cold and insolent to her. Promises with Mrs. Doloran were most unstable things. She kept one only so long as it suited her; and thus it was with the promise of secrecy which Ordotte had exacted from her. No sooner had she returned to Rahandabed, than all the guest were regaled with the mysterious object of Ordotte's journey. And by that time, her imagination having had time to work, her account was so mysterious it would have puzz'ed Ordotte to recognize even the bare elements of that which he had said to her.

XLV.

On the train on the train, Carnew selected the most retired seat he could find, even drawing his hat over his eyes in order to signify more unmetakably his desire for his own companionship But as he neared New York, he felt some one drop into the vacant seat beside him; even then he did not remove his hat nor make any motion. not remove his hat, nor make any motion,

not remove me hat, nor make any monon, not until a familiar voice pronounced his name. He looked up to meet the tawny, smiting face of Ordotte.

"Pardon my intrusion," he said in his cool, easy manner, "I have not done so, you see, until the last moment; and I would not do so, only to clear some undefined notions about my intrue which defined notions about my journey which your aunt may have left in your mind." Carnew roused himself a little. "I really have not given myself a thought about your journey. I scarcely

heard what my aunt said.

heard what my aunt said."
"Then so much the easier to explain
myself," with a manner that was proof
against any rebuff. "You see, my dear
fellow, when I bound Mrs. Doloran to secrecy, I did it knowing perfectly wellshe would repeat everything I said to her just as she did to you, despite my painful reminder of stepping on her foot. And when you return to Rahandabed, you will find upon all sides of you such a version of the mysterious causes which led to my journey that you will hardly recog ne, or your worthy aunt. In order to clear up beforehand these mysteries that await you-

Carnew interruped him.

"I assure you, Mr. Oxdotte, I have not the slightest interest in anything you mention. I must beg to be excused from listening any longer."

listening any longer."

Ouce more he drew his hat over his eyes and leaned back in his seat.

Ordotte leaned over him and whispered, if that could be called a whisper which had to be spoken loud enough to drown

noise of cars: Will you make me the same reply when I say that you are most deeply

cerned in this mystery I am going to have Carnew sat bolt upright.

I do not understand you, sir.

"Nor can I explain myself further; but that perhaps is sufficient to win me your attention for a few minutes.

Carnew looked cold and haughty still, but he did not make any attempt to re-lapse into his former position, and Or-dotte continued, with an expression of dotte continued, with an expression of face not at all in accord with the serious words he was eaying; but that was his rase to make the people about him think he was only holding a light and bantering conversation.

"You have never given me much but the desolate fact that her husband triendship, Carnew, and you have done had indeed repudiated her, when he in-

your best to make my stay short in Rahandabed. You have been most dissatisfied and worried about your aunt's preference for me, fearing that she might do the desperate thing of marrying me; not that you would lose anything by her marriage, but because you did not want the family disgraced by her union with such an Indian mountebank as you regarded me. Nay, don't disclaim my assertion yet; I have not finished," as he saw Carnew about to speak; but the latter would interrupt with:

"Instead of being about to disclaim your assertion, I was going to say that you certainly had read correctly my feelings toward you."

Ordotte laughed so that his exquisitely white teeth were quite visible for a mo-

white teeth were quite visible for a me

ment, and resumed:
"Well. I am leaving Rahandabed now. ment, and resonant:
"Well, I am leaving Rahandabed now, without having married your worthy aunt, and if it be decreed that I should never return, then will be dashed for you one of those singular joys which only come once in several generations. I have watched you, young man, as I watch everybody with whom it is my lot to be thrown, and despite your unfriendly feelings toward me, I have liked you. Not knowing that I should meet you on the train, I had some intention of seeing you privately before I left Rahandabed, in order that I might say a little of what I have just now stated; but your good and worthy aunt really left me no opportunity. Come now; are we friends?"

He laughed again, as if he had been

He laughed again, as if he had been telling a good story, and had with an ef-fort restrained his mirth until it was finished. And he did not give Carnew time to reply, for he resumed immediate-ly that his laugh had gone back to a

smile:

"D) not take the trouble to protest your suddenly acquired friendship for me, nor to display your penitence for your treatment of me in the past. I should be overcome if you did; but think of me as one come if you did; but think of me as one who has gone abroad in your interest; and should success reward me and enable me to restore to you something that you now deem lost forever, why then overwhelm me with your contrition and your friendship. Until the arrival of that time, farewell!"

He glided away before Carnew could stop him by word or motion, and as the train was just then rashing into its des-tination, he was not able, in the bustle that ensued, to catch even a glimpse of

The young man regarded it all as the The young man regarded it all as the senseless vagaries of a man who, now that he was leaving Rahandabed, wished to create in his favor a diversion on the part of one whose dislike he had so clearly read. What could he, a foreign stranger, do toward restoring that suddenly vanished happiness? Oh, no; the mysterious inuendo was of a piece with the singular conversations in which Ordotte always indulged, and that so easily won foolish, credulous Mrs. Doloran For him they had neither truth nor charm, and upon the recent attempt to enlist his in-terest and curiosity. Even the suspicion that he once had of Ordotte's secret knowledge of something pertaining to Ned, and that now recurred to him, no

His mind was irrevocably made up His mind was irrevocably made up. Ned was guilty beyond the merest shadow of a doubt, and doubly so since she had chosen to desert him and flee to the protection of Dyke; and with an inflexible will he executed his plan of the settlement for her. But when it was all concluded; when he had signed his name to the last of the documents required in the case; when he knew that the cold, hard legal annonnement, unaccompanied by any softening word from himself, would any softening word from himself, would go to Ned—a strange film came over hi go to Ned—a strange film came over his eyes, that made him hasten his adieu to the lawyer, and almost stagger forth into the sunshine. After that, he tried to mature his plan of going abroad, but it was useless. Every impulse of his heart pleaded for a return to Rahandabed, and he tried to excuse his indecision by think ing that his presence was necessary to that rested against one side of the fire protect his aunt from being victimized by place. He would not answer it, and the ner own follies; but that was only a settlement should remain. cies of self dec otion too flimsy even his wilfully obscured vision; for he knew that the secret and all-powerful motive was the fact that Rahandabed was motive was the fact that Kahandabed was redolent of Ned's presence, and not after all at such a great distance from her; to go abroad would place thousands of miles between them. So back to Rahandabed he went, leading a more secluded life than ever, with his books and his solitary rides that always took the direction of Ned's meantain bone and daily increase. Ned's mountain home, and daily increas ing in petulance and irony to Mrs. Dolo-

Ned had received at last the anxiously looked for letter from Dyke; every day, since his departure the hired man had gone down to the post-office in Saugerties,

but only to return empty-handed until Dyke had been gone five days. Then he bore a packet with the well-known superscription. She tore it open, and read:

known superscription. She tore it open, and read:

"Dear Ned:—My news is so unsatisfactory that I have scarcely the neart to write. Still, into the blackest darkness may come, when we least expect it, a streak of light, a d I feel that it will be so in your case. My little plan in your behalf has quite failed. I thought pernaps to learn from sumebody some hing that would cast a doubt on these cruel charges; but I have learned only that your husband intends to settle upon you a large amount yearly. Use your own judgment about accepting it, but remember, dear Ned, that if your heart should shrink from taking any support from one whose trust has curned to doubt, my home is yours as it used to be in your chidhood and my means are ample for your support. Nor need you hestate to accept what I offer, through a proud fear of being dependent, for, my business demanding my constant pre-ence in New York with whom could I trust poor, dear old Meg's present state, it would make me very anxions to know that there was only Anne McCabe is good, it is true, but in dear Meg's present state, it would make me very anxions to know that there was only Anne McCabe with her. So you see, dear Ned what a charity will be your acceptance, at least for the present, of the proposition I submit; that is, in case you think it better to refuse your husband soffer. But even should you accept the latte, your present home can continue to be su th, can it not?
"I shall be unable to return to you, as I resume business to morrow, but you shall hear from me often, and now, dear Ned, no matter what occurs, do not lose heart nor hope. It member that the clouds cannot always lower, and that your innocence, and trust in deaven, will win at last the reward that Heaven alone can give.

"Dyke."

He had been very careful not to say of the back and that deaven and the standard the second of the proposition."

He had been very careful not to say of whom he had tried to learn something that might cast a doubt on the cruel charges; not to hint that he had called upon Mr. Edgar and upon her husband, and not to intimate that his sudden and premature return to business was due to his resolution to keep away from his home while it sheltered Mrs. Carnew.

And none of these things dawned upon her mind as she read the letter; nothing

tended to make a settlement upon her; in her misery she never questioned what Dyke's plan had been, and though she recognized his noble soul in the gentle, generous, and delicate wording of his letter, still it took nothing from her wretchedness. She went to her room and sobbed over the letter, until its neatly written page was a mass of blisters.

That same evening, when she had begun her answer to Dyke, thanking him for his offer and accepting it, since she could be useful to dear old Meg, one of the neighbors, who lived a little further down the mountain, and who had been to Saugerties that afternoon, brought up another letter addressed to Mrs. Carnew, in the care of Mr. Dykard Dutton. It was the letter from the lawyer, announcing the settlement that her hueband had made upon her. Not a word from Carnew. Just a few brief, legal lines, and nothing more. Her old temper rose, and, for the time, indignation supplanted every other feeling. He might at least have sent one kindly word. She was convinced that, if an hundred such charges had been brought against him, she would not have doubted, and with that fiery spirit still sustaining her, she pushed aside her half-written letter to Dyke, and wrote to her husband:

"Mg. Carnew:—Since you evidently consider our married relations sundered," cannot

"MR. CARNEW:—Since you evidently consider our married relations sundered, I cannot accept the settlement you have made. I do not need, not shall I touch one cent of the amount. "NED."

She was determined to be as brief and cold as possible, and she swallowed the gulp in her throat, and brushed the film from her eyes, resolved to give way no more to her unhappy feelings. But that was so easy to resolve, and so hard to do; when her letters were finished, and addressed and sealed, and she retired to the She was determined to be as brief and dressed and sealed, and she retired to the darkness and solitude of her own little room, where Carnew's image came tender and trusting as he once was, and the dreary future spread before her, in which, perhaps, she was to know him no more forever, her fortitude again gave way, and the pillow upon which she rested her head was saturated with her tears.

Was there no way out of this heavith.

Was there no way out of this horrible Was there no way out of this horrible blank, nothing which she could do to help herself? Yes, there was something; something of which she had thought before, but had not done. She could write to Mrs. Brekbellew, making her appeal so strong that a heart of stone must be touched by it. But then came the thought, would Mrs. Brekbellew be willing to take any steps in Ned's behalf, when so doing must expose herself? "But why should I suffer so bitterly when she is the guilty one?" mound Ned.

mosned Ned.
"And her husband may not think it s dreadful if the story comes to him from her own lips. At all events, it is her duty to clear me; to release me from my oath. To-morrow I shall write to her father for And on the morrow she did so, a brief,

polite note, containing no more than the request for Mrs. Brekbellew's foreign ad-dress.

The three letters went forth together, the hired man starting early with them in order to be in time for the first mail

from Saugerties.

Mr. E 'gar received his first, and he smiled a little scornfully, wondering if the note was of Dyke's prompting, remembering the latter's insinuations against Mrs. Brekbellew, and what he or Ned could expect to gain by writing to his daughter. However, he answered it, but saying respectfully and briefly that, as Mrs. Brekbellew was travelling upon the continent, preparatory to an extended stay in London, he could not give her exact address but any letter addressed for her, to "Brekbellew & Hepburn, Strand, London," would be forwarded to her.

A little later in the day, Carnew received Ned's communication. He was

ceived Ned's communication. He was indignant at her rejection of his settle-ment, and divining that her independence was due to Dyke, he was more violently inflamed than ever against that individual. He tore the little note into pieces and flung them into a large empty vas

was giad that Ned had relueed the settle-ment, and it was a joy for him to work for her; but he wished that he could en-tertain a little less bitter feeling for Car-new. As it was he almost hated him for his distrust and doubt of Ned.

XLVI.

"Ordotte, old fellow! where did you "Ordotte, old fellow! where did you come from, and how do you do, and where have you been, and what have you been doing, and when did you arrive, and where are you stopping, and—"the numerous questions were cut short by the speaker's positive inability to continue them. He was a short, thickset man, with a very red face and puffy cheeks, and a mouth that seemed always on the point of blowing something away. He had little light blue eyes, however, which had a certain trusty winning which had a certain trusty winning sparkle, and a way of clasping a friend's hand that went right to the friend's heart. He was still shaking Mr. Ordotte's hand

He was still shaking Mr. Orlotte's hand with a vigor and significance that quite atoned for his loss of speech, when that gentleman good-humoredly broke in:
"You swoop down upon me with so many questions at once that it will be an hour's task to answer you. I came yesterday from Liverpool, where I landed from New York, the day before; I am in excellent health. I have hear as you excellent health; I have been, as you have been aware from my letters, sciourning with a Mrs. Doloran, of Rahandabed. I have been doing nothing in particular; and I am stopping for the present at the

'Capital, old fellow," accompanied by a vigorous slap on Ordotte's shoulder; "you have answered all my questions in a very neat manner. And now come along; we'll have a chop together down here at the Picadilly, and this evening I'll introduce you to our club. By Jovel how your letters used to amuse them. Why, we had extras the nights your let-something (but no matter for names), and that odd Mrs. Doloran. Everybody used go into fits, and call them devilish

"Read my letters aloud to the whole assembled club!" repeated Ordotte, stop-ping short in the walk both had begun, and looking at his companion with a sort

of horrified stare.
"Why, yee, old fellow. I didn't tell
you so when I replied to you, lest the fact
that they were going to be read aloud

might impede your style. Now don't be cut up about it. Of course, I did not read anything pertaining to private affairs, only your amusing descriptions and your capital hits at the different characters you met For instance, that imbecile fellow Brekbellew, whose uncle I wrote to you was in business on the Strand with the father of one of our fellows, Hepburn. The fellows in our club

some of their cheeks."

By this time Ordotte had either been quite appeased, or he deemed it best to appear so, and both had resumed their way to the Picadilly, Ordotte's friend con-

way to the Picadilly, Ordotte's friend continuing:

"Didn't he make a lucky marriage, though—a beautiful girl and an heiress. When they came here on their wedding trip, they stopped at old Brekbellew's for a day or so, and Hepburn, of our club—he's the youngest and the richest man in it—saw her. He raved about her for a fortnight afterwards. Whatever induced her to marry such a man? Why, his uncle says he hasn't the brains of a calf, and what with his idiocy, and his capacity for being gulled and victimized, and his insane desire to create a princely impression about himself, even his large fortune will dwindle in a little while; but then his wife is said to be immensely rich."

By this time they had reached The

rich."
By this time they had reached The Picadilly, and Mr. Munson's volubility was inspired afresh when an appetizing lunch was placed before him and his friend.

"Nothing like our London porter," he said with a blow of satisfaction as he put down his empty glass, and refilled it. "You have gotten into American ideas," that Ordotte had ecarcely

"You people over there don't know how to breed bone and muccle as we do," touching with a gesture of pride his own

"You forget," answered Ordotte, laugh-ing, "the effect of my Indian life. Re-member I have been ten years in that ghastly country with not much opportun-

ghastly country with not much opportunity for making bone and muscle."

"That's a fact, old fellow," speaking with his mouth half-full. "I remember when you came from India to get all that money that was left to you; you were even more of a scrawny, tawny-looking being than you are now, And then you went to Italy, didn't you, and met that queer Mrs. Doloran there?"

Ordotte nodded.
"And how long are you going to stay?

"And how long are you going to stay? and how did you come to leave Rahan—devil take the name? You didn't say anything in your last letter about coming to London". "I didn't know it myself at the time;

something happened shortly afterward to make me decide on the journey, and I am not going to stay in London longer than to made arrangements to go to India."

"To India again!" Mr. Munson's glass,

on its way to his mouth, was stopped at about a foot from that capacious receptacle, and his little sparkling eyes were transfixed with astonishment.

"What the devil are you going to do

A little business bordering perhaps on the occult. You know there are jug-glers there, and persons having the gitt of second sight, and people who approach you visibly in spirit, and converse with you, and tell you mysterious things, but whose fleshy bodies may be at that pre-cise time fifty miles distant."

"Don't, Ordotte, don't tell me any more; you are withering the marrow in my backbone," and in order to restore the vigor of the said marrow, he emptied his glass and called for another, making the third measure of porter.

But Ordotte, without noticing the interruption, continued:

"I am going to see one of these persons, an old man who dwells in the Teral, and with whom I have had, when I lived in India, more than one mysterious conver-sation. If I can find him, I shall ask his help, and I do not think he will refose. If I caunot find him, I shall search for another of his kind."

settlement should remain.

The day after, Dyke received his reply, and when he had read it, he put it away with a sort of sad satisfaction; he was glad that Ned had refused the settlement, and it was a joy for him to work.

"Upon my soul, Ordotte, you talk as if you had been studying the black art." "Perhaps I have—the black art of reading other people's hearts"—and then he finished at a draught his first glass of por-

Munson ate on in silence, looking as if Munson ate on in silence, looking as if he were strangely divided between his desire to satisfy his voracious appetite and his wish to ask more questions. At length the latter prevailed, and as the grease from his well-buttered chop trickled smoothly down his ample chin, he inquired how long would Ordotte's stay be in India, and whether he would return to England, or to New York.

"I cannot tell the length of my stay in India, as my errand may require more time than I think, and I shall not return to New York from there unless I can

to New York from there unless learn that Mrs. Brekbellew has turned to that city. I have quite adesire to see her for the sake of old times; you to see her for the sake of old times; you remember what interesting accounts I gave of her, and if she should remain abroad, I shall certainly make the effort to meet her somewhere."

"Well, old fellow, I think I can keep you posted as to her whereabouts. You know her hasband writes to his uncle repliarly. I grees he does it as a stroke of

gularly. I guess he does it as a stroke of policy. He may be his uncle's heir, and, any how, every letter directed to them comes to Brekbellew & Hepburn first, and the firm forward it to the young couple. The're in Paris now, spending lots of money, and Mrs. Brekbellew's beauty and accomplishments are the theme of every salon. I shouldn't wonder if her poor idiot of a husband hadn't by this time become like most Franch bushands time become like most French husbands of a certain class, a sort of figure-head.

of a certain class, a sort offigure-head."

And having finished his chop and his porter simultaneously, and his companion also having finished his slighter gastronomical operations, both sallied forth, after a little, taking leave of each other, and Ordotte walked slowly back to his hotel, ruminating on all that he had heard about Mrs. Brekbellew.

That evening he sent a note of excuse to Mr. Munson, pleading fatigue as the cause of his inability to be present at the club meeting, and expressing deep regret that he should be obliged to forego the pleasure. And while Munson, having read the note to the assembled members, was discanting upon his own unexpected meeting with the writer of the same, and the mysterious object of his journey to the mysterious object of his jurney to India, Ordotte was panning a letter to Mrs. Doloran. It was the first he had written her since he left Rahandabed, and he filled it with the items which he knew would most please her. In an incidental way he mentioned what he had heard of Mrs. Brekbellew's triumphs, and he pro-

mised to write again as soon as he reacted THE CHURCH AND THE DYING.

XLVII.

Life in Rahandabed moved at its old gait; indeed, it was faster and more viva-cious than ever, owing to Mrs. Doloran's desire, now that Ordotte was away on such a mysterious journey, to fill up the time with excitement so that it would

lows, Hepburn. The fellows in our club laughed about him till the tears ran down pass the quicker.

The house was so constantly crowded with guests that it presented more the appearance of a hotel than a family country mansion, and excursions by day and parties by night continued without intermission.

Carnew was disgusted with it all, but as no one, not even his sunt, darel to invade his solitude, he was not disturbed further than by seeing occasionally a little of the lamentable folly. He knew it would be useless to attemp; to check it, or even to remonstrate, as Mrs. Doloran's self-will was now roused to such a pitch that even the restraint Alan used to ex that even the restraint Alan used to ex-ercise upon her seemed to have lost its power. In one thing he did interfere, and by so doing called down upon him-self the real or seeming animadversions of pretty much the whole house, for the entire society of Rabandabed was formed of fashionable satellites, who revolved around the mistress, and possessed their souls only through hers. It was, when she announced her charitable intention of keeping the woman Banmer and her of keeping the woman Bunmer and her baby charge, in Rahandabed. For Mr. Dickson she had actually obtained through the influence of her friends, a through the influence of her friends, a very lucrative position in New York, and to Mr. Hayman she had sent a handsome donation, with the promise of renewing the same annually; but for Bunmer and the child, since Mrs. Carnew, had so shamefully discarded her own offspring, it became "her duty," spoken in accents of the most stern virtue, to provide for them in a tender manner. So, in the servants' hall was Mrs Bunmer installed, with a very comfortable apartment enwith a very comfortable apartment en-tirely to herself, and no labor required of her but the careful nursing of the baby.

Alan swore when he discovered all that, but his aunt assumed a greater appearance of virtuous indignation than ever, and went into such hysterics that the whole house came about her, and her nephew was glad to retreat to his own solitary and secluded apartments.

When the letter came from Ordotte.

When the letter came from Ordotte, she read it to everybody, and insisted upon reading it to Carnew, for that purpose sending for him. He returned a hort but respectful reply, declining the proposed pleasure, as he had no interest proposed pleasu in Mr. Ordotte.

"But he shall hear it, for all that," per sisted Mrs. Doloran, and straightway she went to his apartments. He was in his d that was locked against Down she went on her knees, so that her mouth could be on a line with

"My dear Mrs. Doloran—"
"Good God!" said Alan to himself, as
the words, fairly shouted through the
aperture, made him start in his chair,
and sent into convulsions of subduct
laughter some of the servants who were surreptitiously listening in the next apart ment, "how shall I rid myself of her?" "I have had a most pleasant voyage,"

pursued the stentorian tones, that I should have enjoyed exceedingly were it not for my regret at leaving Ra-handabed and you—" "Thank Providence, some one appreci

of a reproachful parenthesis.

"Wnen I arrived in London, I met dear old friend, Mr. Munson by name;" but what's the use of reading the whole of such a nice letter to you; you wouldn' appreciate it. I'll just go on to what it says of that lovely Mrs. Brekbellew; she's in Paris, with the Emperor himself at her feet. If you had married her, now, as I wanted and begged you to do"—she had never asked him to do anything of the kind, but that didn't make any differ ence in the present instance—"instead of that shameless, brazen, good-for-nothing

he was cut short by the sudden opening of the door, so sudden that, as the door opened outwards, it sent her flat on her back in a most ungraceful sprawl. The hot words on her nephew's lips could come no further as he saw his aunt's position, and if they could, they would not be heard, for she set up a succession of screams that brought the whole corps of listening servants into the room. Alau,

seizing his hat, fled from the apartment, and ordering his horse, dashed away on a frantic ride.

TO BE CONTINUED.

THE CHURCH AND THE BIBLE. From the London Catholic Times

century which has just closed, so far as century which has just closed, so far as Protestantism is concerned, is the change that has taken place with re-gard to the theory of "Tae Bible and the Bible only." That well-known the Bible only." That well-known Church of England organ, the Guardian, frankly avows that the theory has broken down. "The old unhesitating belief in the Bible as a literal infallible, easily interpreted guide, the only guide needed in matters of faith and conduct, has," it says, "given way, not perhaps universally, but very widely, in some cases to mer certainty or to neglect, in others to theories of inspiration and authority of which our grandfathers never dreamed. * * In proportion as dreamed. * * * In proportion as men have come to see that the Bible in its literal meaning needs interpretation, application, historical tradition before it can be taken as an authorita. tive guide to life and thought, the Church has grown in influence. The old individualism rested upon a theory of Biblical inspiration and authority which was the strength of the Evangerical movement, but which is now seen to be no longer tenable. has been to turn men's thoughts to the Caurch as a living authority, and to call forth and to reconstitute her almost latent powers of corporate action. So time has proved that the Protestant position with regard to the Bible-the foundation of the whole system—is wrong and the Catholic position right. Why then not come back to the Catholie Church, whose powers have never been merely latent, instead of striving

The Catholic Church never ceases to watch over her children. From the cradle to the grave she never loses sight of them. By baptism she makes man a child of God, a co heir of Christ; in penance she cleanses him from sin and she prepares him by the sacramental grace of Extreme Unction to enter on immortality. A great French writer, speaking of the Sacrament of the Sick, says:

In order to see the most beautiful spectacle that the earth can present you must see the Christian die. That man is no longer the man of the world he belongs no longer to his country; all his relations with society have ceased. For him the calculation by time is ended and he dates now only with the great era of eternity. A priest seated at the piliow consoles him. The holy minister communes with the dying one upon the immortality of his soul and the sublime scene that the entire antiquity has presented but a single time, in the first of its dying philosophers, is renewed every day upon the pallet of the lowest (in station) of the dying Christians.

At last the supreme moment has arrived; a sacrament has opened the gates of the world to this just man, a sacrament closes them upon him; re-ligion balances him in the cradle of life; its beautiful songs and its maternal hand still luli him to sleep in the cradle of death. It prepares the baptiam for the second birth, but it is no longer water that it chooses, it is oil, the emblem of celestial incurruptibil-The liberating sacrament breaks icy. little by little the earthly ties of the faithful one; his soul, half escaped from his body, becomes almost visible upon his countenance. Already he hears the music of the Seraphim ; now he is ready to fly away toward those regions where that Divine Hope, the daughter of Virtue and of Death, is beckoning him. In the meantime the angel of peace, descending toward the righteous one, touches his weary eyes with his sceptre of gold and them delightfully to the light. - Baltimore Mirror.

SLAVES OF THE BODY.

With large numbers of men the body is the master, not the servant. To feed it well, to clothe it well, to give it all possible luxuries is their great business in life. They care more for physical enjoyment than for literature, or or for morality, or for God. Everything is made to give way to the gratification of the flesh—the corrupti-ble flesh, that without its skeleton of bones, would fall into a shapeless heap ; the flash, that will one day melt away into maggots and effluvia and foul gases. To pamper the body is their delight. They eat too much, they sleep too much, they yield to impurity in their youth and they indulge to excess in even what properly is lawful, after marriage. They steadily become sensual, heavy, coarse, passionate, irritable, moody and sad.

You can see the progress of their de-gradation. Their will grows weak. They can deny their body nothing. They would not think for a moment to put it in pain to conquer it. They will not fast in Lent. They will not take hard exercise. They would not use a discipline on themselves for any They would not thing. They hate to go to confession The light of faith grows dim with Gradually, the body is fully them. surrendered to the sway of its passions. hope abandons their heart, joy leaves their soul. They are like animals given up to beastly instincts. Their spirit is dead. Their body is their master.

THE CONFITEOR.

A General Confession to the Whole Court of Heaven.

Why do Catholics in the confiteer confess to the Blessed Virgin and all the saints, when we have sinned against God alone and not against any

This practice of making a sort of One of the most notable events of the general confession to the whole court of heaven is very ancient, forms of it being found in the liturgles of St. James, St. Mark, St. Chrysostom, St. Basil, etc.

The present form of the confiteor was adopted by the council at Ravenna as far back as the year 1314

Why do we confess our sins to the Blessed Virgin and the other saints? First, because, as St. Paul tells us, the saints will judge the world.

We have sinned against God before angels and before men. It is well, therefore, that we should confess our sins against God before angels and before men. It is good for us to humiliate ourselves by means of this acknowledgment. It is right for us, who have, as it were, scandalized them by our transgressions, to now edify them by our repentance. It is expedient for us to ask their intercession that they may help us obtain from God true contrition, forgiveness and the grace to persevere in virtue.
Is not that explanation reasonable?

-Pittsburg Observer.

Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worse kind.

worse kind,

Cannot Be Beat. — Mr. D. Steinbach,

Zurich, writes: — "I have used Dr.

THOMAS' ECLECTRIC OIL in my family for
a number of years, and I can safely say that
it cannot be beat for the cure of croup, fresh
cuts and sprains. My little boy has had at
tacks of croup several times, and one dose of
Dr. THOMAS' ECLECTRIC OIL was sufficient for a perfect cure. I take great pleasure
it recommending it as a family medicine,
and I would not be without a south.

REHIND THE WALLS

Brave Act of an Unlovely Hero in

By Kenneth Herford.

The line of dingy coated men hed along the broad granite walk and like a great gray serpent wound in and out among the wagon shops and planing mills and filled the prison

Down beyond the foundry the begin ning of the line, the head of the ser at was lost at the stairway leading to the second floor of a long, narrow building in which whisk brooms were

manufactured. An hour before, on the sounding of brass gong at the front, that same round the same corners into the building whence now it crawled There, the men had seated themselves on four-legged stools before benches hat stretched across the room in rows Before each man was set a tin plate of boiled meat, a heavy cup of black coffee, a knife, a fork, and a thick bowl of steaming, odorous soup.

Daring the meal other men, dressed like the hundreds who were sitting, in suits of dull gray, with little round crowned, peaked vizored caps to match moved in and out between the rows. distributing chunks of fresh white bread from heavy baskets. Now and then one of the men would shake his head and the waiter would pass him by, but usually a dozen hands were rust into a basket at once to clutch the regulation "bit" of half a pound. The men ate ravenously, as if fam

Yet a silence that appalled hovered over the long, bare dining hall while eight hundred were being fed There was no clatter of knives and forks : there was no jests; the waiters moved about as noiselessly as ghosts.

There were faces stamped with the indelible marks of depravity and vice, but now and then the "bread tossers would see uplifted a pair of frank blue eyes, in which burned the light of Men were there who dreamed of a day to come when all would be for given and forgotten; when a hand would again be held out in welcome, and a kiss again be pressed to quiver ing lips. Men there were of all kinds. of all countenances, young and old the waving, sunlit hair of youth side by side with locks in which the snow was thickly sprinkled. All these men were paying the penalty society imon proved criminals.

And now, their dinner over, they were marching back to the shops and mills of the prison, where days and weeks were spent at labor. ployed in the wagon works dropped out of line when they came opposite the entrance to their building. Those behind pushed forward as their prison mates disappeared, and never for more than ten seconds was there a gap in the long, gray line.

The whisk broom factory occupied the second floor of the building at the far end of the prison yard. On the ground floor men worked at lathes, turning out wooden handles to the brooms that were finished, sorted and tied upstairs. At the corner the line divided, sixty-five of the men climbed the stairway to the second floor, the other thirty entered the lathe room be

low.

A dezen men in blue uniforms marched beside the line on its way from the mess hall, six on each side, at wo yards' distance. Their caps bore 'Guard" in gold letters, and each cane of polished white hickory.

second floor, the men assembled before a railed platform, upon which a red faced, coatless man stood behind a In cold metallic tones he called the numbers of the convicts employed on the whisk broom contract, the latter, each in turn, replied Here!" when their numbers were

Twenty thirty-four !" called the red faced man.

There was no response.

"Twenty thirty four!" The red-faced man leaned over the deek and glared down. Then a voice from somewhere on the lett answered,

"What was the matter with you the first time?" snapped the foreman.

The man thus questioned removed his cap and took three steps toward the platform. In feature, the word "hard" would describe him. His head was long, wide at the forehead, and yet narrow between the temples. His eyes were small and close together. His nose was flat, and his mouth hardly more than a straight cut in the lower part of his face. The lower isw was square and heavy, and the ears protruded abnormally. A trifle above medium height, with a pair of drooping, twitching shoulders, the man looked criminal.

To the question he replied doggedly "I answered the first time, sir, but

guess you didn't hear me."

The foreman gazed steadily at the man. Their eyes met. The foreman's did not waver, but "2034" lowered his, and fumbled nervously at his cap. "All right," said the foreman, quiet-

but I guess you'd better report to the warden as soon as you get through here. Don't wait for any piece work. Go to him as soon as you have finished your task. I'll tell him you're coming. He'll be walting for my you're coming. 'll be waiting for you in the front

"Yes, sir." The convict did not raise his eyes. He stepped back into

Then, at a clap of the foreman's hands the men broke ranks, and each through the second room, and into the waiked away to his own bench or machine. Five minutes later, the swish of the corn-wisps as they were separated and tied into rough brooms, and boxes of volvets, tacks, ornamental

the only sounds in that long room where sixty five men toiled.

Now and then one of the men would go to the platform where the foreman the tins and felt the bales of straw. sat bent over half a dozen little books, in which it was his duty to record the of the workmen "on the contract ing the amount of work each man is vorkman, the foreman would look up, and a few whispered words would pass maker would dart into the stock room. adjoining the factory, where, upon receiving a written requisition from the shop foreman, the official in charge would give him the material which he needed in his work - a ball of twine or a strip of plush with which the handles of the brooms were decorated

At 3:10 o'clock 2034 crossed to the platform "What do you want?" asked the foreman, as he eyed keenly the man

in the dull gray suit. "A paper of small tacks." was the reply, quietly spoken. The order was written, and as 2034 moved away to ward the door leading to the stock room, the man on the platform watched him closely from between half-closed lids.

A guard who had come round from behind the broom bins noticed the way in which the foreman followed every movement of the convict, and stepping over to the platform asked, in an un dertone, "Anything wrong, Bill?"
"That's what I don't know, George,

the foreman replied. "That man Riley has been acting queer of late. I've got an idea there's something up his sleeve. There's not a harder nut on the contract than that fellow, and out by the way he's been carrying on, sul en like and all that, I'm fearing some thing's going to happen. You remem-What, no? Why, ber him, don't you? he's that Riley from Acorn. He came in two years ago on a burglary job in Clive, where he shot a drug clerk that offered objections to his carrying off all there was in the shop. They made it manslaughter, and he's in for fifteen years. And I'm told there's another warrant ready for him when he gets out, for a job done four years ago in Kentucky. He's a bad one. A fellow like that is no good round this shop.

The guard smiled cynically at the foreman's suggestion that a convict may be too bad even for prison surroundings.

"And his influence over the boys isn't for good, either," went on the "There's not a fellow in foreman. side these walls that for the sake of getting out would commit violence quicker than that fellow Riley. But I've got my eye on him and I'm send. ing him up to the warden this after neen. Say, George, when you go back to tell the warden Riley's coming up to call on him this afternoon, and tell him what I've been telling you sbout him, will you?"

"Sare, Bill," was the smiling reply of the guard as he moved away thousand and thirty four had returned with a paper of tacks and gone direct ly to his bench

It was 3:45 by the foreman's watch when the door at the head of the stairway opened and the warden entered, accompanied by two friends whom he was showing through the "plant," as he always persisted in calling the prison. The warden was a stout, jov ial man, who looked more like a Bishop guard carried a short, heavy, crooked than a "second father" to eight handred criminals. The foreman did not erve his entrance into the room and only looked up when he heard his

> "This is where the whisk-broom are made," the warden was explaining to "On the floor below, his friends. which we just left, you will remember we saw the boys turning out broom handles. Well, here the brooms are fastened to those little wooden handles Well, here the brooms are Some of the work, you see, is done by machine. The brooms are tied and sewn, though, by hand, over at those benches. In the room beyond, through that door, we keep the stuff handy that is called for from time to time, and in a further room is stored the material used in the manufacture of the brooms the tin tips, the twine, the tacks and

about ten tons of broom straw. As the warden ceased speaking, the foreman learned across the desk and tapped him on the shoulder. Riley's ning in to see you this afternoon. He's been acting queer-don't answe the call and the like. I thought may

be you could call him down.

The warden only nodded warden only nodded, and con tinued his explanations to the visitors of the work done in the shop.

"Now," he said, moving away to ward the door leading into the stock room, "if you will come over here I'll show you our store-rooms. You see we have to keep a lot of material on hand. Beyond this second room the stuff is stored up, and is taken into the stock room as it is wanted. Between the rooms we have arranged these big sliding door that, in case of fire, could be dropped, and thus, for a few minutes at least, cut the flames off from any room but that in which they originat-

ed. See ?" He pulled a lever at the side of the door, and a heavy iron sliding sheet dropped slowly and easily to the floor.
"You see," he went on, "that completes the wall."

The visitors nodded. "Now come on through here and look at the straw and velvet we have stored away in

bales. The visitors followed the warder third. There, ranged regularly on

the occasional tap of a hammer, were bits of metal, and all the other separate parts of the commercial whiskbroom.

The visitors examined the tacks and

"Very interesting," observed one of the men, as he drew his cigar case from number of "tasks" completed by each of the workmen "on the contract"—a of the cigars it contained, struck a "task," in the prison vernacular, belittle wax match on the sole of his shoe. He held the match in his hand until it compelled to accomplish within a given had burned down, then threw it on the space of time. On the approach of a floor, and followed the warden and the other visitor under the heavy iron screen into the workroom of the fac The foreman was tusy at his books

and did not observe the little party as it passed through the shop on the other side of the broom bins and out at the big door.

Two minutes later 2034 happened to look out through the window acro s his bench, and he saw the warden with his friends crossing the prison yard to the foundry. A guard just then saunfirst of the bins H idly picked up one of the finished brooms and exsmined it His attention a moment later was attracted by some one pulling at his coat from behind. He turned. "Why, Tommy, my boy, what is

The two soft brown eyes of a little y were turned up to him. looking for papa," replied the little fellow. "The foreman down stairs said he comed up here Uncle George is back in the house, and mamma sent

me out to find papa."

The guard patted the little fellow's head. "And we will find him, Tommy," he said. He went over to the foreman's desk. "Bill, did the warden come up here? Tommy is looking for him; his mother sent him

The foreman raised his eyes from his books. "Yes," he replied, "he went in there, with a couple of gentlemen." The guard looked down at the little Ha's in the stock room." said. "You'll find him in there

Temmy. Then he turned and walked out of room beyond. His father was not there. The stock keeper did not ob serve the little boy as he tiptoed, in a childish way, past the desk. Tommy passed on into the farther room. H knew he would find his father in there. and he would crawl along between the tiers of straw bales and take him by

surprise. He had hardly passed the door when the stock keeper, raising his head from he lists of material be was preparing, held his face up and sniffed the air Quietly he rose from his revolving chair and went to the door of the straw room. He merely peered inside Turning suddenly, he pressed upon the lever near the door and the iron screen alid down into place, cutting off the fartner room. Then, snatching a few books that lay on his desk, he slipped out into the shop, and at that loor released the second screen. As it fell into place with a slight crunching noise, the foreman turned in his chair. The eyes of the two men met. The stock keeper raised his band and touched his lips with the first finger.

He crossed rapidly to the desk. "Get the men out! Get the men out !" he gasped. "The storeroom in

The foreman rapped on the table twice. Every man working in that room turned and faced the desk. "Work is over for to-day," said the foreman. His manner was ominously

calm, and the men looked at one an wonderingly. " Fall in !" At the order, the dingy gray suits formed the same old serpent, and the line moved rapidly through the door

at the end of the room and down the outside stairs. There, in front of the building, they were halted, and a guard was dis patched to find the warden. He was discovered in the foundry. "Fire in

discovered in the foundry. "Fire in the broomshop!" whispered the guard The warden's face paled. He dashed through the doorway, and one minute later came round the corner of the building, just in time to see the first signs of flame against the windows of

the rear room upstairs. Within five seconds, a troop of fifteen guards had drawn the little hand en give from its house and hitched the From all the other buildings the men were being marched to their calls. "These men !" hurriedly whispered

the foreman to the warden. "What shall I do with them?" "Get 'em out as soon as you can This won't last long, the front of the building is cut off. It'll all be over in

ten minutes. The foreman gave an order. At tha instant a woman came running down the prison yard Reaching the war-den's side, she fell against him heav

ily.
"Why, Harriet," he exclaimed, "what is the matter?"
"On," she gasped, "Tommy!
Tommy! Where is Tommy?"

A guard at the end of the enginerail turned asby white. He raised a hand to his head, and with the other grasped the wheel to keep from falling. Then he cried, 'Mr. Jeffries, I—I believe Tommy is up there in the stock room. He went to look -"

The warden clutched the man's arm. Up there? Up there?" he cried. The sudden approach of the woman and the worse that followed wrought so much confusion that the nen had paid no attention to the fore-

man's command, and he had even failed

to observe their lack of attention, in the excitement of that moment. "Great God !" cried the warden. "What can I do-what can I do? No one can live up there !"

There was a crash. One of the windows fell out. one cried. A guard ran back toward the prison house. Then, in the midst of the hubbub, a man in a dingy gray suit stepped out a yard from the line

of convicts His prison number was 2034. He touched his little square "If you'll give me permission, I think I can get up there," was all he

said.

"You ! you !" exclaimed the warden No, no, I shall tell no man to do it ! There was a second crash. Another window had fallen out now, and the tongues of fisme were lapping the out-

er walle above. The convict made no reply. With a bound he was at the end of the line and dashing up the outer stairway.

The warden's wife was on her kuees clinging to the hand of her husband. In his eyes was a dead, cold look. A few of the men bit their lips, and faint shadow of a smile played about the mouths of others. waited. A convict had broken a regulation-had run from the line! He would be punished! Even as he had clambered up the stairs a guard had cried. "Shall I shoot?"

The slience was broken by a shrick from the woman kneeling at the war-"Look !" she cried, and den's feet. pointed toward the last of the up stairs

windows. There, surrounded by a halo of smoke, and hemmed in on all sides by flames, stood a man in a dingy gray suit. One sleeve was on fire, but he peat out the flames with his left hand Those below heard him cry, "I've got him!" Then the figure disappeared Instantly it returned, bearing some thing in its arms. It was the limp form of a child All saw the man wrep smoking straw

round the little body and tie round that two strands of heavy twine. Then that precious burden was lowered out of the window. The father rushed for ward and held up his arms to receive Another foot- he bugged the limi

body of his boy to bis breast! On the the shop. The child ran on into the ground a little way back lay a woman. asif dead. " Here's the ladder !" cried the fore

man, at that moment the eyes that were still turned upon the window above, where stood a man in a dingy gray suit, witnessed a spectacle that will reappear before them again and again in visions of the night.

The coat the man wore was ablaza Flames shot out on either side of him and above him. Just as the ladder was placed against the wall, a crack ling was heard-not the crackling o fire. Then, like a thunderbolt, a crash occurred that caused even the men in their cells to start. The roof caved

In the prison yard that line of convicts saw 2034 reel and fall backward, and heard as ne fell, his last cry, "I'm a comin', warden !'

He was a convicted criminal, and died in prison gray. But it would seem not wonderful to the warden it when that man's soul took flight, the Recolding Augel did write his name in the eternal Book of Record, with the strange, cabalistic sign, a ring around a cross-that stands for "good be

GETHSEMANE.

A golden chain, O Lord, A chain of woe,
Ever in sweet accord
Swings to and fro.
One end is ours, to cling,
Tearini, thereto:
Through our heart's quivering,
Lord, hold us true!

Welded the other end Straight to Thy Throne :-Softly Thy love doth bend Over Thine own!

Ever Thy cup they drink, Eager to be Tightening each shining link Leading to Thee. Sharing Thine inner bliss, Sea-deeps of peace Under the waves that hiss Softly increase

Softly increase,
Deeper Thy plummet goes,
Glittering free:
Closer our clinging grows,
Life line, to Thee.

Up to Thy Bleeding Heart
Draw us thereby!
Through every sting and smart
Say 'It is I!'
Jesu, we beg of Thee,—
Grieving alone,—

In our Gethsemane Comfort Thine own! Show us our sorrow-chain

Fastened secure!
E tch slender spirit gain
Gently made sure.
Love, hold us every hour,
Love all aglow!
Thee, and Thy touch of power,
Jesu, we know. -CAROLINE D. SWAN.

IMITATION OF CHRIST. Of the Fervent Amendment of Our Whole Life.

Trust in the Lord and do good, saith the prophet, and inhabit the land, and thou shalt be fed with its riches. (Ps.

36, 3)
There is one thing which keeps many back from spiritual progress and fervent amendment of life, and that is an apprehension of the difficulty or the abor which must be gone through in the conflict.

And they indeed advance most above others in virtue, who strive manfully to overcome those things which they find more troublesome or contrary to

For there a man maketh greater progress and meriteth greater grace, where he more overcometh himself and mortified himself in spirit.

But all men have not the same

Yet he, who is diligent and zealous, although he hath more passions to fight against, will be able to make greater

progress, than another who hath fewer passions, but who is withal less fervent

in the pur uit of virtue. Two things particularly conduce to a great amendment: these are, forcibly to withdraw one's self from that to which nature is victously in clined, and earnesdy to labor for that

good which one wanteth the most Study lk-wise to fly more carefully overcome those faults, waich and most frequently displease thee in

Turn all occasions to thy spiritual profit; so that, if thou seest or hearest any good examples thou mayest be spurred on to im tate them.

But, it thou observe anything that is blameworthy, take herd not to com mit the same : or. if thou at any time hast done it, labor to amend it out of hand.

As thine eye observes others, so thou How sweet and comfortable is it to ee brethren fervent and devout, re

gular and well-disciplined ! How sad a thing and how sfill cting to see those walk disorderly, who practise nothing of what they are called

How hartful is it to neglect the in ent of our vocation, and to turn our minds to things that are not our busi -

ness. Be mindful of the resolution thou hast taken, and set before thee the image of the Crucified. Well mayest thou be ashamed, if

thou hast looked upon the life of Jesus Christ, that thou hast not vet studied although thou hast been in the service

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hair, when all else fails.

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rough, and sore hands, for baby rashes, itchings, and chafings, and for all the purposes of
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LETTER OF RECOMMENDATION.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,

Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD

London, Ont.:

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RE
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Its matter and form are both good; and a
truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend
it to the faithful.

Blessing you, and wishing you success,

e fairhful.

sing you, and wishing you success,

Believe me, to remain,

Yours faith.ully in Jesus Christ,

† D. FALCONIO, Arch. of Lariss.

Apost. Deleg.

London, Saturday, March 2, 1901.

HIS EXCELLENCY MGR. FAL-CONIO.

A report has been for some time persistently in circulation to the effect that Mgr. Martinelli is to be elevated to the Cardinalate, and that Mgr. Fal conio will be transferred to Washington as Apostolic Delegate to the United States.

We should be extremely sorry to lose as Apostolic Delegate for Canada the present eminent holder of the office of representative of the Holy See; but if the rumor prove to be true we must content ourselves with the loss, as we must feel pleased that Mgr. Falconio's services in Canada are so highly appreciated by the Holy See, as to have brought about his promotion to the more important and higher position of Apostolic Delegate to the United States.

REV. FATHER FISHER, O. F. M.

We announce with much regret that Rev. Father Edward Fisher, O. F. M., Secretary to His Excellency, Mgr. Fal conio, Apostolic Delegate to Canada, is obliged, through ill health, to return to England. Rev. Father Solanus, O. F. M., of Chatham, Ontario, has been appointed to take his place. During Rev. Father Fisher's stay in Canada he has endeared himself to all those who had the pleasure of making his acquaintance. It can with truth be said he possesses all the traits of the true Franciscan, and in addition his winning personality and kindness of heart made for him friends without If it come to pass that at some future time he will return to wine into the Body and Blood of Christ, Canada-and many will, we feel sure, at or after the Consecration thereof by offer up an earnest prayer that such will be the case-his welcome will indeed be a warm one.

MIXED MARRIAGES.

In a recent letter received by his Grace Archbishop Duhamel of Ottawa, from the Secretary of Propaganda, attention is called to a feature of the quinquennial report which has to be sent regularly to the Holy See regarding the state of religion. This feature lies in the fact that the number of mixed marriages, that is of marriages of Catholics with Protestants, has increased -a state of affairs which is not pleasing to the Holy See. The Secretary of the Propaganda writes:

"We have learned with a great deal of regret that marriage between Catholics and non-Catholics are becoming more frequent in your diocese. Your Grace and your clergy well under stand that these marriages are allowed only with the regret of the Catholic and constitute a relaxation of that lively faith which should everywhere prevail."

In consequence of this notification, the Archbishop has instructed his clergy to see that the regulations of the Church regarding such marriages are to be read at least once a year in all the churches of the diocese.

The Church has always disapproved of permission that they should be contracted; and when they are contracted, always insists upon it that full liberty to practice the Catholic religion be lic faith. The Catholic party should also, by word and good example, endeaver to lead the non Catholic husband or wife to become a Catholic.

In a recent sermon delivered in the Church of St Paul the Apostle, New York, by the Rev. Walter Elliot of the Paulist Fathers, speaking of the prospect of the conversion of America said :

"Cardinal Gibbons is authority for the statement that 30 000 converts are received into the Catholic Church in this land every year. This cetimate of the Cardinal was made beestimate of the Cardinal fore the initiation of the new non-Catholic missionary movement, since that statement was made, number of converts has increased 25 per cent.

According to this estimate the an nual number of converts must be about 37 500, and unless losses to the faith exceed this number-which we are assured is not the case—the Church is progressing steadily beyond the natural increase of population. Father Elitot is full of hope that the increase will be greater as more energy is in regard to the future prospect, he adda :

"It is a vast undertaking to explain to the American people the doc-trine of the Catholic Church. But we are equal to it. We have the true faith, we have a splendid clergy, led by noble Bishops and enrolled in many glorious religious orders. The Church of Christ was made to do great things, and above all to save the nations of the world."

THE "CORONATION OATH."

The opening of Parliament by King Edward VII. was a gorgeous ceremonial, and was carried out with great pomp on Feb. 14th, the tableau being exceedingly brilliant, notwithstanding the sombre coloring given by the black evening dresses worn by the peeresses and others who were in mourning in consequence of the Queen's death.

The occasion was marred, however, by the Declaration against Catholic doctrine which his Majesty took in obedience to laws which were passed in an age of persecution when to be a Catholic was an unpardonable offence against the laws of Great Britain.

This oath which the King is required to take was in substance prescribed by an Act of Parliament passed in the reign of Charles II. and modified in that of William III, in 1689, and it was so framed as to make it sure that by no possibility should any believer in the Catholic Church, or in the principal doctrines of the Catholic Church, ascend the British throne; but not only was this required, for the new Sovereign must absurdly and falsely swear that any of his subjects who believe in these doctrines is guilty of idolatry and superstition !

The oath is as follows:

"I, by the grace of God, King of Great Britain and Ireland, Defender of the Faith, do soleanly and sincere testify, and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstan any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous."

In addition to this the King must swear that he has not received any dispensation from the Pope or other person authorizing him to take this oath falsely.

This is frequently called the Coron ation Oath, though it does not necessarily pertain to the Coronation of the King, as it may be taken, as it was in this instance, on the occasion of the opening of Parliament, or of some other public function. Thus it is taken at the coronation, if it has not been previously taken.

It is needless to say that this is a most senseless requirement, as well as a gross insult to the twelve million Catholic subjects of His Majesty. It is senseless because there is no need for it. It is admitted that the Catholic religion is not inimical to loyalty to the throne ; and one of the best proofs that this is the case, is that the Catholics of the Empire remain loyal notwithupon them. We do not at all assume or imagine that the fact that such an oath is still taken will shake Catholic such marriages, and with regret grants the patience of a large body of subjects paper by the Rev. Mr. Webb on "the sulting oath.

given to the Catholic party, and that over a territory which includes the Christian should not follow the advice the children be brought up in the Cath- followers of Mahomet, the worshippers of St. James, given in the 5th chapter of Buddha and the Grand Lama, of and 14th verse of his Epistle, and send fire and the hideous fetishes and gods for the elders of the Church to pray of Africa and China: yet our Sover- with him and expect the prayer of faith In their cases, batl was offered and aceign is not required to insult all these. to save the sick person.

THE CONVERSION OF AMERICA. Why should the insult uttered against Catholics be kept up in an age when the persecuting spirit which led to its adoption is supposed to have passed AWAY ?

It is said, and we believe it, that Ed ward VII. has sound sense, and is endowed with the qualities of thoughtful nessand discretion, and with such qualities he must be convinced of the necessi ty of repealing the odious law which re quired him to take such an oath. If he manifest his desire to have this law changed, we have no doubt that changed it will be; and we therefore anticipate its repeal at the earliest possible moment; but so long as it remains on the Statute books, it is the duty of Catholics, and even of honest Protestants, to agitate for its repeal.

We have had already Catholics in positions of the highest responsibility in the service of the public, not in the colonies only, but in Great Britain it self. There are many Catholic Privy thrown into the missionary work, and Councillors: good Catholics have been members of successive British Cabinets, and until recently, a Catholic held the position of Chief Justice of Great Britain, whereby he was the chief guardian of the laws of the British Em-

So lately as last year, Queen Vic toria publicly thanked her Irish Catholic soldiers for their services bravely given in South Africa when it was admitted that the Empire itself was in peril, and her words of gratitude were re echoed everywhere so heartily that St. Patrick's day was celebrated with enthusiam even by Protestants who had never thought of doing the like before.

These Catholics, without exception, fulfilled their duties faithfully and ably, and is it not an act of supreme folly and ingratitude to persist in retaining in the King's oath, a clause gratuitously insuiting them and their co-religionists?

We are pleased to notice that the question of repeal of this oath has been raised in Ottawa, and that it is proposed to bring the matter before the Imperial Government.

An expression of opinion from the British colonies would add greatly to the force of the protest which has already been made by the Catholic peers, especially at this moment when the colonies have done, and are doing, so much for the maintenance of British power in South Africa; and as Canada has taken so prominent a part in this work, an expression from our own House of Parliament declaring its de sire to see the insulting language of the coronation oath removed therefrom would add great weight to the demand. We hope, therefore, that the Canadian Parliament will make a move in this direction.

A telegram from London states that hirty Catholic peers, including the Dake of Norfolk, have already protested against the iniquity, but the voice of colonial Catholics will have

some weight in promoting their case Mr. John Redmond also called the attention of the Government to the matter in Parliament, but he was answered by Mr. A. J. Balfour that the form of words of the oath are not to be admired; yet "he hoped the practical question of their repetition is disposed of for many years to come.

We hope, indeed, with Mr. Balfour that the King may reign many years; but this does not dispose of the question. Human life is precarious, and the practical question may loom up again at any moment.

If this question had been brought up last year, it is probable Mr. Balfour would have made the same answer, and yet not years, but only a few months elapsed before it became a very practical question. It is, therefore, a matter of importance that the law prescribing the disgraceful oath should be repealed without delay, so that there may be no possibility of its

EXTREME UNCTION AND MIRACLES.

At a recent meeting of the "Protestant Ministerial Association" of Monstanding so gross an insult being put treal, after passing a vigorous resolution declaring that the Delpit marriage, the civil validity of which is now being contested before the courts of the loyalty; but we submit to the govern- Province of Quebec, is a valid one, the ing authorities the consideration that meeting listened to the reading of a should not be so sorely tried by the New Testament doctrine of healing." continuance of this detestable and in- The reader maintained that the age of The British Empire now extends that there is no reason why the sick

Mr. Webb and the clergy who applauded his views appear to have overlooked the fact that St. James prescribes something more than mere prayer for the sick. The elders, as the Protestant version has it, are also to "anoint the Leavenworth, Kansas, to follow Mrs. sick with oil in the name of the Lord." A Protestant minister of the present day would be very much perplexed as to the manner in which this injunction should be carried out. What kind of oil should he use, and how is it to be applied? He has never obeyed the signal by pounding on the bar councommand, and would not know how to

The Catholic priest knows what he ught to do in the circumstance, for he is aware that the apostle here speaks of the sacrament of Extreme Unction, which is administered to the sick, to gain for him the graces necessary to strengthen him in dangerous ill ness: but Protestantism has abolished this sacrament, and with it the practice of sacramentally anointing the sick as prescribed by the holy apostle.

And how did the Rev. Mr. Webb come to the conclusion that the age of miracles is past? They are not, in deed, so commonly wrought as they were in the apostolic age, when God deemed it proper that Christianity should be propagated by miracles whereby the divinity of the Christian religion should be plainly demonstrated. But Christ did not fix any period to which the working of miracles should be limited. He named no date after which miracles should not be wrought, but give the commission in general terms to His apostles, and to those who should believe in Him :

" Amen, amen, I say to you : he that believeth in Me, the works that I do, he shall do, and greater than these shall he do, because I go to the Father." (S. John xiv., 12)

Miracles were, therefore, to continue in the Church, and would be wrought whenever God in His infinite wisdom might deem them needful for His work of spreading the gospel. They are still wrought in the Catholic Church, and there are thousands who can testify that at certain shrines of the saints, such as of the Blessed Virgin, St. Anne, etc., just such miracles as were foretold by Christ occur frequently, testifying to the divine mission of the Catholic Church, just as our Lord indicated that His miracles proved that He was the Messias for whom St. John the Baptist was looking. John's messengers were told :

"Go and relate to John what you have heard and seen : that the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached." (St. Luke vii., 22)

THE ANTI-SALOON CRUSADE.

The raid of Mrs. Carrie Nation upon the saloons of Topeka, which was participated in by a band of women and men who supported her, has resulted. as was to be expected, in bringing this disturber of public order into the of the law. She was several times arrested after smashing slot machines, jars, glasses, and other furniture of saloons or joints with a hatchet, but was released as the judge before whom she was brought at first, would not entertain complaints against her for disorderly conduct and refused to inflict punishment.

In one of these raids, Mrs. Nation was herself struck with her own hatchet which a man defending the saloon against her attempts wrested from her hands, striking her unintentionally on the right temple. She was not seriously injured, but was able to seize another hatchet carried by one of her companions, and to continue the work of demolition. In this saloon a large refrigerator and the bar fixtures were demolished, the contents of the glasses behind the bar were spilled on the floor and Mrs. Carrie Nation herself was taken to the police station, where, with her followers, she started a sort of religious service consisting of hymns and a lecture to the policemen.

She was, strangely enough, let off notwithstanding these pranks, as the judge seemed to be indisposed to inflict a penalty on so extraordinary a female character; but sho is in the county prison now for continuing her acts of destructiveness. She is confined in the county jail on a charge of destroying the plant of the Cold Storage Company on Sanday morning Feb. 17th. She acted as her own attorney, and is held by Judge Hazen under bonds for \$2,000. She cannot procure Christian miracles is past, yet he added | bondsmen, as she expresses her determination to destroy all the saloons she can in spite of police, or any other opposition, and she is therefore detained in jail. Judge Hazen also placed three other women under peace bonds. cepted.

We already mentioned in our columns that Mrs. Nation's destructive methods were adopted by the Falth Curists of Dowie's Church in Chicago. An attempt was made at Millwood near Nation's methods, for the propagation of the same cause of Temperance, but it ended fatally. The saloon of one John Hudson was attacked. Three men entered the saloon and called for drinks, and when served they gave a ter, that it was time for the mob of raiders outside to enter. About forty men then rushed into the saloon, and when the purpose of the raiders was thus made known, Hudson grappled with one of the men, and in the fight which followed, a gun carried by one of the raiders went off, the shot entering the wall.

Mrs. Hudson, attracted by the noise, ran screaming into the room, and in the general melee about one hundred shots were fired, one of which struck Mrs. Hudson, tearing off the top of her head. One of the raiders, William Ebb, was also struck in the shoulder by a revolver bullet. It is stated that Mrs. Hudson cannot recover, but the mob, horrified at the mischief they had done, retired without wrecking the saloon

There were no women in this mob. which was composed of farmers in disguise, four of whom have been arrest-

In Chicago there have been similar disturbances.

These outbreaks of mob violence are inexcusable, as the law ought to be cbeyed, and if thesaloon keepers break the law they may be prosecuted.

We are sorry to notice that some Ontario Prohibitionists have seriously proposed that the same lawless methods which are producing already such ill effects in the West shall be adopted in Ontario. We can scarcely believe that in this law abiding Province there will be found fanatics enough to carry cut the proposal; but should it be at. tempted, the lawful authorities should suppress the attempt at any cost or expense which it may be necessary to in. cur to suppress such rowdyism and rloting. We are in favor of restricting the sale of intoxicants within the narrowest limits for which the people of the province are prepared; but we are decidedly opposed to illegal and violent methods of making the people temperate. They will result only in misfortune and trouble.

LATITUDINARIANISM IN THE PROTESTANT SECTS.

The pastor of the Jarvis street, Unitarian, Church of Toronto, the Rev. J. T. Sunderland, in a sermon recently delivered in that church, made refer ence to the retirement of Professor Steen from the Anglican Diocesan Theological College of Montreal.

The professor's views in regard to the fundamental doctrines of the Christian religion were regarded by many as too lax, and tending to Latitudinarianism; but it would appear that known. his language was so guarded that the ecclesiastical Court which took cognizance of the matter pronounced his views to be orthodox and his theology sound. This decision seems to have been founded rather on the proclivity of recent theological thought to allow great laxity of belief in regard to the most sacred of revealed truths, such as the Divinity of our Lord, and the inspiration of Scripture, and this is really the view taken of the matter by the Ray, Mr. Sunderland.

Our readers are aware that Unitarianism saps the very foundations of Christian truth, and it is not a very satisfactory testimonial to the orthodoxy of our Anglican divine that his views are applauded in a Unitarian pulpit.

In fact, the professor seems to have become convinced, notwithstanding that he is upheld by the ecclesiastical court which took his case into consideration, that he belongs to too advanced a school of thought to be an acceptable theological teacher in an Anglican institution.

It is of course well known that there is in Anglicanism a Broad Church or Latitudinarian party, but this is not a strong party in Canada, so we have no doubt that the Rev. Mr. Sunderland is correct in stating that Professor Steen intends to go to the United States, where he will join with some sect, perhaps even the Protestant Episcopal, where he will find more tolerance for his mode of thought.

Rev. Mr. Sunderland is evidently well pleased with this evidence that Latitudinarianism is spreading in the the Catholics of the Province cannot Church of England, and he does not be forced to change the law in regard conceal his delight, as he considers the to marriage, so far as Catholics are fact an evidence of the spread of Uni- concerned, and it is an act of folly to

tarian views among the apparently or. thodox sects. It is not that Unitarian. ism is professedly adopted; but the sects are taking up the Unitarian creed while remaining in name what they were before, whether Anglican, Presbyterian, Methodist, Congregationalist or Baptist.

Thus Protestantism. professedly founded upon an undoubting belief in the divine inspiration of the Bible, is fast drifting towards unbelief in this important doctrine, and as a matter of course to pure Daism, which is all that will remain when belief in the Bible disappears.

The Catholic Church alone, which Protestants have hitherto regarded as an enemy of the Bible, will soon be the only Christian Church which will hold firmly to the doctrine of Biblical in. spiration, and the Divinity of the Son of God.

THE DELPIT MARRIAGE CASE.

The Delpit marriage case is still attracting a considerable amount of attention, and is being discussed with a good deal of vigor in certain papers, much indignation being freely expressed by some papers and their correspondents, because the validity or invalidity of the marriage has been made to depend upon the pronouncement of the Roman ecclesiastical Court whose duty it is to pronounce upon such cases.

We have already stated in our columns the point at issue on which the decision of the courts so far has been made to rest, and it is this :

The Catholic Church maintains that marriage being a Sacrament of the New Law is a sacred institution and contract, and not a merely civil agreement between the contracting

This being so it belongs to the domain of the Church to lay down the conditions under which the marriage contract is valid.

The civil law of the Province of Quebec recognized this claim before the cession of Canada by France to England, and as by the terms of that cession the religious privileges of Catholics were still guaranteed to them. Mr. Justice Jette decided in reference to the Delpit marriage that its validity depends upon the ecclesiastical law on the matter, as regards Catholies only.

It follows from this that the question at issue is not one of Catholic encroachment on the rights of Protestants, as several of the Protestant religious papers represent it to be. Thus the Presbyterian Review of the 7th inst. is completely astray when it says:

"We think over this unhappy

Delpit business, and we give valuable space to it as it presents for solution the question whether the Pope's decree or the King's writ is supreme in one of the Provinces of Canada. There must be no doubt upon this point. If the Province of Quebec. in which the other Provinces of the Dominion have a very special interest, stands isolated rom the sister Provinces in I lationship to the authorities of the land, it is well that this should be We have no fault to find here with the Roman Catholic because he is loyal to another than the Protestant faith. But the circumstances connected with this miserable Delpit business justify the proclamation anew that have rights in the Province of Quebec, and that Rome rule in Canada is intolerable."

The fact is that there is no question of Rome rule in civil matters in the Province of Quebec or any other Province, but so long as the civil law governing marriage follows the law of the Catholic Church, the judges must follow it independently of any special action of Rome; and if there is any hardship thereby inflicted on any person or class of persons, the proper remedy should be found, not in abusing Rome or the French-Canadians, but by endeavoring to have the law changed in a constitutional manner to suit the circumstances of the case, if the hardship be real, and not merely a phantom of the imagination. But here we must remark that the civil law can not legislate in conscience upon any more than the civil effects of marriage. The Church alone, inas-much as marriage is a sacred contract, can regulate the substantial conditions under which that contract can be validly entered upon.

But here a difficulty arises which is not to be overcome by brow-beating the French-Canadians, as the Review seems inclined to do. It was, as we have already remarked, a condition of the cession of the Province that the religious privileges of the Catholic people should remain intact, and thus

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Sacred Roman Congregation examined revealed truths, even should He have the evidence on this point carefully and so decided. They came therefore under the law affecting Catholics, and under the law affecting Catholics, and to prove it by that greatest of all mir-contracted an invalid marriage under acles, the existence and unbroken conthat law, knowing that they should thuity of His Church. To the weakly sinful who confessed His divinity He have obeyed the law.

The law which holds in the case is Quebec, or wherever the canon of the flesh to eat," (John vi, 53) He vouch-Council of Trent regarding Clandestinity is in force, wish to be married, the marriage must take place before the parish priest or a priest designated by study has ever yet, nor can it ever, him, and two witnesses, under pain of nullity. As in the Delpit marriage, the conditions were not observed, it

We notice that Mrs. Delpit now declares herself to be a Protestant ; but her present declarations cannot validate an act already null and void.

But is not this law hurtful to the rights of Protestant ministers, who are thus rendered incapable of marrying Catholics?

To this we answer that we see no great hardship if, under the laws of Quebec. Protestant ministers are not regarded as the parish priests of Cath olics. We see no reason why Protest ant ministers should wish to be regarded as the legal pastors of Catholics. Catholic priests, whether in Ontario or Quebec, never undertake to celebrate the marriage of two Protestants, and why should Protestant ministers wish to celebrate those of two

take summary vengeance on sinners, their innocent children and wives

browbeat them on the subject. It is possible they might be argued or reasoned into submitting to a change of the civil law; but we doubt very much if they can be bullied into it.

But is there really a hardship in the present law? And has an injustice been done to Mrs Delpit by its application to her case? The case is at present in litigation, and we have, therefore, no desire to discuss this point, further than to speak of the general principles which affect all such cases.

Notwithstanding assertions which have been made to the contrary it seems to be certain that both parties to the marriage were professedly Catholics when the marriage to contract the marriage were professedly Catholics when the marriage were professedly Catholics when the marriage to contract the marriage were professedly Catholics when the marriage took place. The same shall dender the selected in your Faith by the indifference of the world, or in your probity of life by its dishonesty and greed. The proposed during the existence of the House of Commons for a member of life by its dishonesty and greed. The proposed during the existence of the House of Commons for a member of life by its dishonesty and greed. The proposed during the existence of the House of Commons for a member of life by its dishonesty and greed. The proposed during the existence of the House of Commons for a member of life by its dishonesty and greed. The proposed during the existence of the House of Commons for a member of life by its dishonesty and greed. The well of life by its dishonesty and greed. The well of life by its dis made it. Moreover, His word should be accepted; for He had proved His divinity by His works, as He continues accorded a ready pardon ; to the Jew The law which holds in the case is who debated among themselves say that if two Catholics in the province of ing: "How can this Man give us His

In our day we hear much silly talk about contradictions between science and religion. No branch of human establish a fact, opposed to any revealed truth. Too often suppositions, or hypotheses, are called 'scientific was, of course null, and the parties to it have no reason to complain of the consequences.

The polarises, are taken as second facts; "these, indeed, may be opposed to revelation, as they are also opposed to right reason. Religion has nothing to fear from intellectual progress: the keenest intellects have ever been either humble believers in, or respect A lack of breadth of culture, verified mony of creation not in the wonderfully planned conspiration of diverse forces to an intended end, but in the unvarying identity of results of blind physical action, produces the sceptic and unbeliever. These are not unlike a man who, in the presence of a complicated piece of machinery, fixes his undivided attention on one wheel, and insists that, since it is an integral part of the mechanism, the number manner of its revolutions must be veri

fied in all the other wheels. Give no heed, therefore, to the sen sational announcements which, from time to time, are made in magazines and reviews, that some "scientific fact" has been established which proves certain revealed truths to be false. Revelation, as understood and

regard His threats, but they cannot escape His judgment. They are tolerated in their implets for the control of the other boards. permits the teres and cockles to grow amid the wheat until the "harvest time," lest in upropring them II. amid the wheat until the "harvest heart, will help to enlarge the bound time," lest in uprooting them He should aries of His Kingdom, and be an edifiinjure the good grain. Were He to cation and an encouragement to the weary who are tossed about by "every wind of doctrine." If you be loyal and would suffer also. But at the "harvest time," when the good shall be gathered into the granary of eternal life, the wicked shall be cast forth in-

Church of the Diocese on the first Sunday after its reception that the Pastor

shall officiate therein.
† C. O'BRIEN, Archp. of Halifax.

J. B. MORIARTY, Pro. Sec. Halifax, Feb. 14th, 1901.

CONDITIONS FOR GAINING THE

INDULGENCE OF THE JUBILEE.

1. Four visits are to be made once a day for fifteen days; but these days may be successive or interrupted, and the day may be either from surrise to sunset, or from 2 o'clock in the afternoon until duck of the following day It suffices to enter the church, recite the prayers for the intention of the Holy Father, leave the church, and so on. Where there isonly one church the four visits may be made on Sundays before or after Mass.

2. To pray descend, and the day institution rather than at disturbing the prospers of the house of Commons. He count all institution rather than at disturbing the prospers of the House of Commons. He count all institution rather than at disturbing the prospers of the House of Commons. He count all institution rather than at disturbing the prospers of the House of Commons. He count all institution rather than at disturbing the principle of the busies of the House of Commons. He count all institution rather than at disturbing the busies. Institution rather than at disturbing the busies. He was a stimulation rather than at disturbing the busies. In the busies of the House of Commons. He count all institution rather than at disturbing the busies. Institution rather than at disturbing the busies. In the busies of the House of Commons. He count all institution rather than at disturbing the busies. In the busies of the House of Commons. He count all institution rather than at disturbing the busies. In the busies of the House of Commons. He count all institution rather than at disturbing the busies. In the House of Commons. He count all institution rather than at disturbing the busies. In the House of Commons. He count all institution rather than at disturbing the busies. All Irishmen who cherish the institution rather than at disturbing the busies. All Irishmen who cherish the institution rather than at disvolution. All Irishmen who cherish the institution rather than at disvolution rather than at disvolution.

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the four visits may be made on Sun-days before or after Mass.

2. To pray devoutly to God for the

Schools for the western Division, has sent out the following circular to the teachers and trus-tees of the rural schools and smaller town schools in his inspectorate. It is well worth the perusal of every ratepayer:

Roman Catholic Separate Schools. CARE OF SCHOOL PREMISES AND DECORATION OF CLASS ROOMS.

and reviews, that some "escientifications and enable own insisters with to celebrate those of two descriptions are considered to the person of Saxtest and the second of sixt unmeasurally expected from the country of the coun

who was a language in the British income and to-day:

"Immediately after the two Irish amendments."

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language in the British House of Commons, said to-day:—
"Immediately after the two Irish amendments to the King's speech have been debated toward the end of the week I shall claim the attention of the Speaker periodically and incessantly, each time speaking Irish. Not until I am suspended for disorderly conduct shall I desist. I shall refuse to subside only when I have been knocked down forcibiy and dragged from my place. When the Houses's sergeant at arms appears on the scene the entire membership of the Irish party will come to my support, and the chances for trouble are fair."

Mr. O'Donnell asserts that his determination to talk Irish at Westminister aims at compelling the recognition of the language as a national institution rather than at disturbing the peace of the House of Commons. He continued:

All Irishman who cherish their intelligence.

the four visits may be made on Sundays before or after Mass.

2. To pray devouly to God for the exaltation of the Church; the extirpation of hereay, the concord of princes and the salvation of the Christian people.

3. To make a good Confession and Communion.

The Indulgence of the Jubilee is not gained by fulfilling the Easter duty.

A separate Communion is necessary.

Five "Our Fathers" and five "Hail Marys," or any prayers of similar length, suffice for the intentions of the Pope; in or is it necessary to remember distinctly what those intentions are.

Mr. Prendergast, Inspector of Separate Schools for the Western Division, has sentout the following circular to the teachers and trustees of the rural schools and smaller town schools in his inspectorate. It is well worth to members advocated purchase was tetroposed to take £120,000 000 for the benefit of one of the form of the rural schools and smaller town schools in his inspectorate. It is well worth a content of the form of the course of the Irish in office and the salvation of the Christian people.

To TEACHERS AND TRUSTEES

Mr. Prendergast, Inspector of Separate Schools for the Western Division, has sentout the following circular to the teachers and trustees of the rural schools and smaller town schools in his inspectorate. It is well worth

thought the fact that 95 per cent. of the Irish
m mbers advocated purchase was the -trongest
argument in its favor. He announced that he
intended to support the amendment.
Mr Russell then moved the closure, which
was carried by a vote of 251 to 132.
The amendment was then rejected by a vote
of 235 to 149, and the House adjourned.

THE CORONATION OATH.

Editor of True Witness:

Editor of True Witness:

Sir—Please allow me space in your valuable journal to make a few remarks on the advisa bieness of the Parliament, of Great Britain to eliminate from the formula used in administering the Coronation Oath that most obnexious clause which proclaims the Holv Sarrikee on the Mass and the proclaims the Holv Sarrikee on the Mass and the proclaims the Holv Sarrikee on the Mass and the proclaims the Holv Sarrikee on the Mass and the proclaims the Holv Sarrikee on the Mass and the proclaims the mighty possessions over which he is called to rule. King Edward VII. will behold millions of his most loyal subjects professing the Catholic faith, and, therefore, their belief in the Real Presence of Jesus in the Sacrament of the Kucharist. He will see them on bended knees asking the saints of God to intercede with the Most High in their behalf. He will behold them in thousands at the foot of the altar whereon the Divine Lumb is being offered to God as a propitation for the sins of man, and yet he shall be obliged to swear that what those loyal subjects of his believe and practice is nothing more than superstition and idolatry; putting them in the same catagory as his Hindoo subjects in darkest India.

Where is the man whose blood does not run cold when he has been insulted by one whom he reveres and serves? And yet, is this not the case in the present instance, when a ruler

cannot fail to be productive of pleasure to a mind the most exacting. As the eye wanders slowly from p int to point it becomes deeply enraptured with the harmonizing beauty of the surroundings. Gold and blue are the predominating colors and these have been used with such skillful ingenuity as to produce an effect both pieasing and lasting.

A soft ray of sunshine finds its way through the chaste ornamentation upon the great east window, and by the delicate tracery which it forms upon the alter and arches and ceiling above it adds to the scene additional splendor and loveliness.

above it adds to the seems additional splendor and loveliness. The sanctuary, in its ornamentation, reveals the highest type of church decoration. A life-sized figure of the crucified Saviour, surrounded by niches with defuly curved impactual pies a conspicuous with a control in manager and pies a conspicuous with a control in manager and other than the control of the control of

curred in maintaining a church of such yas, proportions.

In the erection and completion of the magnificen chapel of the Sacred Heart, which forms part of the great cathedral of Notre Datte, it would seem as though the creative genius of the scuiptor and painter had transcended the region of ordinary skill and attained the more exalted sphere of inspiration, for no matter how deeply you study this rare architectural gem the more thoroughly imbued you become with the enduring effects of its refining influence.

now deeply you study this rare architectural gem the more thoroughly imbued you become with the enduring effects of its reflaing influence.

It is impossible upon any important festival to attend this time-nonored edifice, when filled with its vast congregation, and not become affected by the ennobling influence which the scene exerts. The old and grey, those whose lives have been spent within the shadow of these sacred walls and who are now rapidly descending the vale of years to these it is that Notre Dame appeals as a source of never end ing comfort. In it, when weary and heart sore, they have sought and obtained rest, and in it they can not fail to find a something that awakens in the memory a faint recollection of the nappy days of youth that have long since first Communion or wedding that awakens the to shed a silent tear; or, it may be the recollection of the last sad rite over some one they loved that causes the heart with grief to fill. The young and gay, those upon whom the cares and worry of life bave not as yet had time to form their impress, who are filled with the joys and expectations so inseparable to youth, these, too, are to be seen amongst the vass mutitude. The poor, also, those who have scarcely a place whereon to lay their weary heads, whose ab ject poverty is depicted in their humble dress, are to be found kneeling side by side with those whose lives have been spent in ease amidst wealth and luxury. Such a gathering of all ranks and stations in life in a united act of humble adoration can not fail to produce upon the mind an impression most touching. It is a pleasure to attend when the mitted Archibishop is officiating. As the distinction of the pupit the eyes of twenty thousand are directed towards him. He begins slowly as if with measured tone and by the magic of his vice holds his hearers spellbound. As he proceeds the force of his eloquence becomes apparent. No sound save that of his sweet oned vice breaks the almost appaling silence and it is not until the final Benediction has been

DR. BURKART WRITES FROM ILOILO.

Dr. J. L. Burkart, well known to Detroiter. as a prominent member of the state militia, now assistant surgeon with the 38-h Infantry, U.S.V., writes to his brother, A.S. Burkart, from Iloilo, island of Panay, underdate of Janes (1988).

U. S. V., writes to his brother, A. S. Burkart, from Iloilo, island of Panay, under date of Jan. 6, as follows:

"I arrived in Manila, Nov. 22, after going through a terribie experience at sea in a typhono, in momentary expectation of going to the bottom. I never expected to see you or anyone else on this earth again. Thank God we were infractiously saved, and I am here, four hundred miles from Manila, in a occurrence of the season of the season

restrain my feelings, but so much inhumar treatment has been given our men, when acci dentally captured by insurgents (other than

Sister St. Roch was not destined by Almighty God to actively labor for His glory; her portion was rabor to endure, to boar the cross of bodily suffering, to 'read with her Crucified Spouse, the dolorous Way of Calvary. Though for the last few years subjected to aimost continual pain, her ind minable will never wavered, her brave spirit never flagged; no amount of suffering nor weariness could withhold her from the Community Exercises and until within four days of her death she occupied her place in the choir, keeping watch before her Sacramenta Lori. The most marked trait in her character was the sweet placidity with which she bore her lingering illness; and as she had edified the little children when in the earlier days of her religious life she had been employed in the classes, so in her later years did she edity her Sisters in religion by the holiness of her daily life, her patient endurance of pain, her sympathetic efforts to assist others, her complete forgetfulness of soif even when Death had marked her for his own.

Solemn High Mass of Requiem was celebrated in the convent chanel on Sunday, the 17th inst. by the Very Rev. V. Marijon, Provincial of the Basilians, assisted by the Rev. F. R. Frachon, C.S.B., Rev. H. Canning, Rev. A. Staley, Rev. M. Loughney, Rev. J. Foster, Rev. M. Cusack.

To the deceased Sister's relatives residing as

Rev. M. Lougnney, new of the Cousack.
To the deceased Sister's relatives residing about away who now mourn a second Sister lest to them in the Community of St. Joseph, words of condolence seem scarcely fitting; rather would we say to those sorrowing ones, in the beautiful words of the poet, Death has not claimed

the dear departed.

"Not Death, but God! How tenderly He bends Above the frail form there!
Ah! none of all these loving, anxious friends Can understand His care.
To you this silence—and that dying face.
That grows so faint and dim;
To her the Father's whispered words of grace.

That grows so faint and dim; To her the Father's whispered words of grace, And her first smile from Him,"

Tennyson Applied to Doktor Luther

BY FR. HECKER. 'To fool the crowd with glorious lies, To cleave a creed in sects and cries."

In Memoriam, 128. SEPARATE SCHOOL BOARD.

Moved by Wm. Crossland, seconded by Jas, Cavanagh, that we, the Trustees of the Roman Catholic Separate School Board, accept with regret the resignation of EmileSevigny as Treasurer of this Board, a position he has held for a number of years with credit to himself and to the utmost satisfaction of this board, and will we deeply regret his absence from amongst us, we express the hope that in the near future he we deeply regret his absence from amongst as, we express the hope that in the near future he will again relac that active interest in our educational affairs which was so apparent to us all in the past. That the Secretary present a copy of this resolution to Mr. Sevigny.

A. W. Brandsley, Chairman, WM CROSSLAND, Secretary.

A Self-Deceiver WHAT ST. JOHN CALLS A LIAR.

"I die without remorse as I have lived without guilt. I am pleased to reflect on the innocence of my private life, and I can affirm with confidence that the supreme authority (sic) that emanation of the divine Power has been preserved in my hands pure and immaculate."

So died Gibbon, the great historian.

GRATEFULLY ACKNOWLEDGED.

Toronto, Feby. 21, 1901. Gentlemen—I desire to gratefully acknowledge, through the columns of the CATHOLLE RECORD, the receipt of \$1,000 from St. Joseph's Court, No. 370, C. O. F., beneficiary of my late husband. For their great kindness and generous assistance to me in my hour of sorrow, and to the firm of Faylor, Scott & Co., for whom my husband was employed. I teel deeply grateful. This noble society deserves the utmost thanks for the good work they are doing, and I wish them, as well as Taylor, Scott & Co., many years of prosperity.

Sincerely and gratefully yours,

MARGARET FARMER.

ALBAN BUTLERS TREATMENT

OF YOUTH. Said his Superior : "When a school boy at Said his Superior: "When a school boy at St. Omer had committed a fault Father Butler would himself bring me the delinquant and earnestly solicit his pardon: 'Decend upon it, 'said he to me one day, 'he will behave better for the future.' I asked him what proof he had of it. 'Sir,' answered he, in the presence of the lad, 'he has told me. I could not forbear smiling at such confidence in the promises of a school boy of tan dence in the promises of a school boy of ten years old; but was not long before I re-peated. In a private conversation he ob-served to me, that one of the most important rules in education is to impress children with a persuasion that the vices we would keep them from, such as lying and breaking one's word are too shocking to be thought one's word, are too shocking to be though possible. A maxim thus worthy of the grea Fencion, his beloved model, and one which common tutors do not so much as surmise.

Secret Heart Review PROTESTANT CONTROVERSY. BY A PROTESTANT MINISTER.

CXXVI. Dr. Hodges says that under Henry VIII the friars in England were prop

orly hated by the people.
Of course this is possible. The fre quent reformations of monastic orders ow, as an English priest remarks. that in every such institute there are contending impulses, the high and holy inspiration of the Founder, and oral gravitation of human nature in the members down to a lower plane e two contradictory impulses are petent in every Christian breast, and in the Church of God herself. Al though ever kept upon the foundation, yet no one disputes that in some ages she has stood on a much lower spirit ual level than in others. General councils have been gathered with the express purpose of providing for "a reformation of the Church in Head and ers," of which councils that of Trent has been the most conclusively

Now no one pretends that a monastic order has any such promise from Christ of certain continuance in good, or recovery to good, as the Church Though we may discredit the charges against the Templars, yet such an opinion only emphasizes the certainty that the gates of hell did at last, either in the form of degeneracy or of cal umny, prevail against them, for they ages since vanished from the Much later the Italian order of the Humiliates was abolished under the sternest signification of Papal dis pleasure. True, this was an obscure order, yet Christ has given no promise that He will more certainly stay the decline of a great order than of a small. The conversely directed action of Clement XIV. and of Pius VII to wards the Jesuits shows that in the indement of the Holy See an order, on whatever ground, may lose its reason of existence in one generation and re cover it in another.

Therefore, when Dr. Hodges tells us that just before the dissolution of the monasteries the English friars had come to be justly hated by the people, we are not warranted in contradicting him off hand. Such a charge is pos sibly true. That which is a mighty benefit in one age may conceivably become a burden, or even a mischief, in another. This possibility seems im plied in the right which the Apostolical See has always reserved to itself of dis solving religious houses, or even whole orders, as it has thought fit. It claims no right of dissolving the Episcopate, or abrogating the diocesan constitution of the Church.

Yet this charge from our friend, the Dean, signifies very little, on accoun of his slapdash way of dealing with Roman Catholic history, doctrine and discipline. Whenever knowledge of these lies right in his way, he takes it up and makes an eloquent and lumin ous use of it, and a use informed with the most admirable spirit If any person hostile to the Roman Church yet not inveterate in prejudice, will read these lectures through, he will lay them down a kinder and a juste Christian in his judgment of Rome The great fault of the author, and that for which no excellence of intention can make full amends, is, that he sel dem seems aware that Truth ever lies at the bottom of a well. If he does not find it right before him in the highway, he seems to think that it may b mext and last lecture, for instance, he emmits such a stunning error in his description of a doctrine lately defiged in the Church, that I own I have not yet recovered from the shock of it, although I first read it months ago

Dismissing the Dean's statement bout the English friare, therefore, as of no value in itself, and leaving the whole question depending of worthin ees or unworthiness at the time of their spoliation, I will merely bring up one considerable difficulty in the way of supposing them to have been then the object of a just hatred of the people. It is this. At this very time the friars in America were pour ing out their very heart bood, so to k, for the benefit of the Indiana and in defence of their rights against the Spanish planters At the same time, says Hallam, cited by Helps the Spanish divines, who were mostly regulars, and largely of the medicant orders, appear to have been distin guished by an intropid spirit of justice and humanity. The Dominicans led, but it is plain from Las Casas' "Degards all the friars in America, of whatever order, as embarked in the good cause together, while he speaks very disparagingly of the secular priests that had drifted over from Spain.

Now here is the question. In view of the centralized constitution of the mendicant orders, as distinguished from the looser aggregations of the Benedictines, Cistercians, etc., does it seem easy to suppose that in two countries the same order, governed by the same been, in one country, the very soul of moral excellence, and in the other, an object of merited popular jeers? It te possible, certainly, but we need very direct, very ample, and very thoroughevidence to be made to believe it. Perhaps Dean Hodges is in passession of that evidence, but I think the world in general is not.

prerogatives which were outworn and had become burdensome. The

cation of Canterbury clung to every fragment of old authority, against the most luminous demonstrations of soundly Catholic laymen, greatly les sens our concern for them in the tre mendous crash of old jurisdictions which ensued. Had Henry done which ensued. Had Henry done nothing worse he would have deserved well of the Church of England. instead of deciding, as the Dan does, that the Pope was the last man of whom help was to be sought for these ends of reformation, I think it might easily be said that if reformation, and not despotic disintegration, was what the King had been serking, the Pope would naturally have been the very first man to whom he would have applied. Rome had very little interest in maintaining anti quated claims of the E glish bishops and archdeacons, and she had a very great and thoroughly legitimate in terest in keeping well in with the English king. Wolsey had ound English king. Wolsey had ound little difficulty, perhaps hardly enough, in having leave from the Pope to suppress abbeys and priories in order set up colleges, and his master could have procured far larger license the same ends, had he shown that his purpose was redistribution of old en dowments, and not utter confication think we may not unreasonably presume that there was scarcely an iastical change made by Henry, whether in the monasteries or in th dioceses, which, if kept within fair bounds, would not have been ratified Rome, it is true, would not have telerated Lutheran doctrine, but then the King hated this as much as Whether eventually Protestant-

other question. Dr. Hodges will not put up with any pailiation; of Henry's meaning in calling himself "Head of the Church" He says that it made him, and was meant to make him, a lay Pope Therefore, Mary disowned it, and Enzabeth did not renew it, although sne took pains to have it said that it involved no claims of a priestly char acter. Yet she called herself Supreme Governor of the Church, and as worthy and wise " Doctor Faller humorously says, the latter title was hought to say less but mean more than the earlier

ism would not have flooded in irresist-

ibly under Eizabeth is of course an-

Her claim, continuing in her successors, and acknowledged by every Euglish bishop at his institution, of being the fountain alike of temporal and spiritual jurisdiction, may variously explained, but certainly it has always been a great stone stumbling, alike to Catholics and Con gregationalists In Scotland the Presbyterians have always flouted it.

The Dean gives a beautiful though condensed portrait of both More and Fisher, and of their martyrdoms. No one will dispute that they were the two most illustrious Christians who suffered death at the hands of this brutal tyrant.

Although the Dean seems to disparage the friars beyond reason, he por-travs the ruthless spoliation and destruction of the atbeys, and the hang-Richard Whiting, Abbot of Glaston bury, "for having hidden away a golden chalice out of the reach of their unclean fingers, with quite as much energy of indignation as any one could CHARLES C. STARBUCK. desire

Andover, Mass

SELF-DESTRUCTION

The other day a young man wealth and education startled the ped estrians on the streets of Now with the wild ex :lamations - "A man's life is his own, I will cash in my chips And suiting the action to the words committed suicide. Some in the crowd cried pity, others called him brave The intelligent, however, rightly call

His act was a crime against the social order, was contrary to the law of reason, but above all was a violation of God's prerogative. Self destruction is contrary to the social law because it is an upsetting of that order of things. demands that a man shall live as long as possible and perform his duties towards it. The suicide, how ever, overturns this order and de troys the rights of others dependent It is the act of the coward because brave men never run away from danger.

But by virtue of what right is a man's life his own? He is not the author, of his own existence. In that he has neither voice nor choice. Existence comes from God. As its author, therefore, a man's life is God's and not his own. And because God is its author to Him belongs the prerogative of fixing the time of its termination.

In no order of things are we permit ted to destroy that in which we have no ownership. But when man, by his own act ceases to exist, he destroys that which does not belong to him. rebeis against the prerogatives of God and robs Him of His right.

Man's ultimate destination is God

He is under obligation, therefore, to so use his life only in such manner as will aid him to that end. In no other sense is it his own. Suicide, however, defeats this purpose. It is the crown ing act of infidelity

Perfectly healthy people have pure, rich blood. Hood's Sarsaparilla purifies and enriches the blood and makes people healthy. think the world in general is not.

There is no doubt that at this time the Eoglish clergy, even some whose personal worth was very eminent, were stubbornly conservative in mainwestubbornly conservative in maintaining, not only their reasonable claims of influence, but a great many the statement of the thought of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or some of influence, but a great many when supposed to be far advanced in consumption.

FIVE MINUTES' SERMON.

First Sunday of Lent.

THREEFOLD TEMPTATION.

"Begone Satan, for it is written: The Lord, thy God shalt thou adore and Him only shalt thou serve." (Matt. 4, 10.)

Great must be our astonishment when in reading the gospel of this Sunday, we see the Son of God, the infinite Sanctity, engaged in combat with the temptations of the infernal adversary. And, yet, our Lord per mitted it, as the holy Fathers of the Church teach for three reasons. In Church teach, for three reasons. In the first place, He wished to conform Himself to us in the sad necessity of being tempted, as He did in all other human miseries. Secondly, by victor iously overcoming the temptation of the devil, He wished to merit for us the efficacious grace to overcome a! temptations Lastly, He wished His example to teach us how to use the weapons in the strife with our adver sary, the devil, in order to gain the

victory.

How did Satan begin his specious pretext in tempting our Lord? Is it not singular that he used the same artifice as he did in tempting our first parents in the garden of Paradise, namely, the temptation of the sensual appetite, which springs from concupi-scence of the flesh. "If Thou be the scence of the flash. "If Thou be the Son of God," said the tempter coming to Jesus, "command that these stones be made bread" (Matt 4 3) An be made bread " (Matt 4 3) An easy way to satisfy His hunger, but it would question God's providence which cares for all our temporal necessities, on condition that we first seek the kingdom of God; hence our Lord answers "It is written: Not in bread alone doth man live, but in every word that proceedeth from the mouth of God." Thus Christ teaches us to overcome sensuality and gluttony; but alas! for how many of His children does not the daily bread become the cause of their eternal destruction ! The first question in the morning and the last at night for thousands of Christians is: What shall we eat and drink, and where with shall we be clothed? Satan tempts them by offering unlawful ways as the easiest way of providing

This allurement leads them to the most unjust and sinful actions. So long as the body is cared for it mat ters little to them what happens to the soul. Parents are influenced to con tract marr ages for their children watch will be sources of the greatest unhappiness. To gain a few dollars, the children accept positions where the soul is in imminent dauger. To procure this world's goods for their children, parents depart this life with soul laten with the greatest injustice. Ah! Satan, you need not despair, which you found impossible with Jesus you will find no difficulty with many of His disciples. The temptations of sensuality so successfully indulged in the garden of Paradise leads many to destruction

The first attack was a failure, but Satan tries a second Upon the pin-nacle of the temple in Jerusalem Satan wishes to tempt Jesus to presumption and false reliance on God's protection and to achieve his purpose, he uses a beautiful, but oft misquoted passage from Holy Scripture. Our Lord, how ever, corrects the tempter by saying : "It is written again: Thou shalt not tempt the Lord thy God" Again our Lord is victor, and teaches us not to be overcome by the temptation of pre sumption; but alas! many of His dis ciples fall into the snare when the

devil thus tempts them. It is true. God has promised us His mnipotent assistance in all tempta. tions which may assail us without any fault of ours, but not in those which we ourselves carelessly bring about If you, my dear Christians, place your own life in jeopardy, Goo will not protect you ; if without caus or necessity, you are with bad asso-ciates where you know that the tempt er is lying in wait to seduce souls, you will say in vain : I will commit no evil, God will protect me. If in a seri ous case of sickness you reject a phy sician, and console yourself with the idea: God is my physician, He can edical aid, you need cure me without medical aid, you need not expect that God will work a mir acle in your favor. You postpone your penance and conversion from one year to another, and think God is mer ciful; before the end of my life [will put all things in order. Are you cer tain that you will receive time and grace for this conversion? No, my friend, for presumptuous sinners God has neither help nor grace, only an Thou shalt not tempt the Lord, thy God," your Saviour says

to you The infernal tempter, however, is not discouraged : he makes a third at tempt, and this time uses the most se luctive means which he possesses, that of pride, ambition and avarice. He takes our Lord upon a very high mountain, showing Him all the glory, wealth and power of the world, say-ing: "All these I will give Thee, if, falling down, Thou wilt adore me." (Matt. 4, 9) In this temptation of idolatry, the devil demands total sep aration from God. Our Lord's divine Majesty casts the tempter from Him saying: "Begone Satan, for it is written the Lord thy God shalt thou dore and Him only shalt thou serve. (Matt. 4, 10.) Do you think, my dearly beloved Christians, that it is necessary on the part of the devil to make these great promises to the majority of mankind, and even to many Christians, in order to make them sub servient to his will and induce them to cast their salvation at his feet? Alas! no, sinners will barter souls for much less.

For a short illicit pleasure, a few dollars, the gratification of sensuality,

TELL YOUR DEALER YOU WANT

The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

or drupkenness, of revenge, a piece of meat on Friday; for a short rest at home, instead of going to hear Mass on Sundays, they cry ou', as it were, for the devil to take possession of their souls; they, without compunction or resistance. lay sanctifying grace and heirship of Heaven at the feet of Satan Oh disgraceful contempt for the Divine Saviour! Is this the battle and strife against temptation which Jesus has taught us! Is this to renounce the devil and all his works, and all his pomps! as we promised in the solemp hour of our baptism and in that of our holy Communion! On, what a judgment awaits those in the hour of death who have thus insulted our Lord : Oh let us be warned, and increase the number of those notle disciples of our Lord who have fought the good fight temptation, were wiling to sacrifice their lives rather than sell their souls to the devil for any pleasures of sensuality, of pre sumption, of pride and of avarice. Be gone, Satan, for Heaven cannot be bartered for bread alone, nor for all the glory and pomp of the world gone. Satan, eternal enmity be tween us, we adore the Lord, our God and serve Him alone. Amen.

LA GRIPPE'S RAVAGES.

A Campden Lady Cured of Its After Effects.

SHE WAS LEFT WEAK AND RUN DOWN, AND UNABLE TO REGAIN HER STRENGTH UNTIL SHE USED DR. WIL-LIAMS PINK PILLS

In the village of Campden, Oat.,

and throughout the surrounding coun try there are few people better known or more highly esteemed than Mr. and Mrs. Daniel Albright Mr. Albright has for many years filled the position of village postmaster, in addition to conducting a boot and shee business. But it is with the postmaster's estimatle wife that this article has chiefly to do, as it gives, practically in her own words, the particulars of her recovery from a severe illness through the use of Dr. Williams' Pink Pills To a reporter who asked Mrs Albright if she would consent to give the particulars of her illness and cure for pub-lication, she said: "If you think my experience will help some other suffer er I am quite willing to give it, for I may tell you that I am a very enthustastic admirer of Dr Williams' Pink Pilis. For some years prior to the winter of 1898 I suffered with a lame back, which frequently prevented me from doing my household work. Later exposure to cold developed sciatica, and every movement of the body caused intense pain. In this way passed gloomy days and restless night until the winter of 1898, when my trouble was aggravated by an attack of la grippe. The first and most of la grippe. The first and most severe symptoms of this trouble passed way, but it left me in a weak and depressed condition. I did not appear to be able to recover my strength; my appetite was very fickle; I was ex tremely nervous, and my heart would palpitate painfully at the least exerbut did not recover my strength, and as a consequence I was much depresse in spirits. At this juncture a friend who called upon me advised me to try Dr. Williams' Pink Pills, and I decided to follow the advice and procured supply. To my gratification I felt an improvement in my condition almost from the outset, and after using the pills for a little over a month I was once more enjoying the best of health, every trace of the trouble that had afficted me having disappeared. It is nearly three years since I used the pills and I have been well and strong ever since and I have the best of reason for ascribing my present good health to the use of Dr. Williams' Pink Pills

Dr Williams' Pink Pills are a tonic and not a purgative medicine. They enrich the blood from the first dose to the last and thus bring health and strength to every organ in the body The genuine pilts are sold only to boxes with the full name, "Dr. Wil liams' Pink Pills for Pale People. printed on the wrapper. If your dealer cannot supply you send direct to the Dr. Williams' Medicine Co., Brockville, Out, and the pilis will be mailed post paid at 50 cents a box, or stx boxes for \$2 50

Pale sickly children should use Mother Graves' Worm Exterminator. Worms are one of the principal causes of suffering in children and should be expelled from the

THE BEST should be your aim when buy ing medicine. Get Hood's Sarsaparilla, and have the best medicine MONEY CAN BUY.

TOBACCO, LIQUOR AND DRUGS. TOBACCO, LIQUOR AND DRUGS.

Dr. McTaggart's tobacoo remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

Simply marvellous are the results from taking his remedy for the liquor, morphiue, and other drug babits. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure.

Address or consult Dr. McTaggart. Room 17, Janes Building, corner King and Yonge streets Tor nto.





SCOTT'S EMULSION, and is on every bottle of SCOTT'S EMUL-SION in the World, which now amounts to many millions yearly. This great business has grown to such vast proportions,

First; - Because the proprietors have always been most careful in selecting the various ingredients used in its composition, namely; the finest Cod Liver Oil, and the purest Hypophosphites.

Second: Because they have so skillfully combined the various ingredients that the best possible results are obtained by its use.

Third:-Because it has made so many sickly, delicate children strong and healthy, given health and rosy cheeks to so many pale, anaemic girls, and healed the lungs and restored to full health, so many thousands in the first stages of Consumption.

If you have not tried it, send for free sample, is agreeable taste will surprise you.

SCOTT & BOWNE, Chemists,
Toronto.

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OUR BOYS AND GIRLS. MADGE BARRY.

(From Our Young People).

Madge Barry; the name sounded like her, rapid and mischievous, and as I write it I see again the old Dene country schoolroom, the dingy daks, the torn spellers, the crowd of restless, healthy, noisy children, and foremost. conspicuous among them all, Madge

Barry.
She was taller than most of the other pupils, a strong, bright, dark eyed girl of fourteen, perhaps, whose girl of fourteen, perhaps, whose shining black hair tossed itself in short round curls all over her well poised She was straight and active quick to learn, quick to plan, quick to quarrel or forgive, quick in every

I can see her now, seriously intent over Mary Baner's slate, working out her problems with a flying pencil, and setting down the correct answer with a triumphant flourish, and a moment later carefully tying Annie Wally's curls to the back of her seat with pieces of twine, while the questions in geography are slowly travelling down the class to find the unconscious Annie a prisoner in her place.

Indeed, Madge's energies seemed equally divided between good and evil doing; not that her mischief took any really wicked form, while her gener-osity was broad as sunlight and as

All the little helpless sixth-form children looked to Madge as to a strong power of retributive justice. Any thing forlorn or wretched, kitten beggar, tramp, frog or angleworm found a ready champion and helper in this loud, wilful, merry girl.

She had a way of dividing up her nuts and candies right and left, that made me somehow think of the "loaves and fishes," and her "bounty was spread abroad so widely as not to cause e'en her foes to be idle in her praise."

Child as she was, I yet was conscious of a great power in Madge to command and control, but she was terribly indolent at times, and could do nothing with better grace than any human eing I ever saw

Madge was a first division girl, and I a third, so I could only observe her from afar, but I remember my feeling of mingled pain and wonder when I saw her stand up, tall, handsome, clever, "the observed of all observers," and fail, utterly, day after day.

I recall, so well, the look of weary, hopeless contempt on Miss Gaynor's

and the blush that stole burning to my cheek as she sat down again, smiling and indifferent under scathing rebuke

or still more scathing silence. Poor Miss Gaynor! how plainly she. too, comes before me, flushed, and fretful and pretty, with a steady bril-liant light in her hazel eyes, a lustre whose sad meaning I had not learned to know. She was precise, methodical, thoroughly practical in character, but tight-lacing, pastry lunches and bad air had made her irritable, whimsical, full of cranks and corners.

To the good girls, the galaxy of shining lights in the front row, Miss Gaynor was, no doubt, an excellent teacher, for they needed neither discipline nor severity; but beyond these, her reign was a tumult, a sort of civil war led on by Madge.

It is very probable this state of af fairs would have brought about the speedy expulsion of the chief "turbulent spirit" only for the fact that Madge's parents were among the most esteemed and respected people in Dene, and were, moreover, constantly showering kindnesses and friendly at tentions on Miss Gaynor, as if anxious to counterbalance the shortcomings of their rebellious daughter, whom they adored and spoiled and found fault with, after a foolish fashion known only to fathers and mothers that pos-sess but one child. It never occurred to either of them, honest, kindly souls, that the pranks and foiles they so much deplored were simply the legiti-mate outgrowth of their own lack of will or knowledge to direct the strong unfolding energies of Madge's char-

I used to wonder in my dreamy, childish brain, if anything could ever happen to Madge, to blot away the daring happy smile from her face, or soften her ringing voice, or cloud her open, joyous eyes in tears. And one day, very suddenly and unexpectedly,

my question was answered.

How it all comes back to me on thought! The royal June day, bright and burning, that hung above the broad fresh meadows of Dene!

The schoolroom windows are wide open, and all the soft beauties of the alet outside world seem crowding beckon us. The warm wind stirs szily, breathing a sort of general list less invitation, which the honeysuckle on the porch seconds by waving its slim green fingers, as if pointing us an easy way to freedom and delight. Little white clouds go sailing down the ky, and lose themselves beyond the hills; the river dreams and sparkles, birds cross in the sunlight from tree to of their exquisite music, for the dull, heavy noise that prevails within. It is not the studious din of recita-

tion, but rather a confusion and discord as of "chaos come again." Girls are yawning, girls are humming, girls are talking, girls are laughing.

Dolly Spencer is writing notes; Ida

Joyce and May Miller are blowing the good and forget and forgive all the good and forget and forgive all the Dolly Spencer is writing notes; Ida
Joyce and May Miller are blowing
paper pellets; down in the corner by
the rusty stove Annie Grant is telling,
in hoarse whispers, the story of "Wil
ful Alice," to a select audience of three
wide mouths and six very wide eyes.

And Madge Barry, as usual the center of a group, is making an elaborate caricature of Miss Gaynor receiving the visiting committee.

shricks of laughter, as the work pro gresses, but the artist sits unmoved by homage, and undisturbed by elbows, putting in, with an impartial hand, the gigantic noses and emphatic shirt collars that are supposed to distinguish

visiting committees in general.

As usual, also I am near to Madge, at least within reach of her nod and smile, and the kind protecting looks she buried her face in her bare brown she loves to send me from time to time, perhaps because she knows I watch and wait for it.

The prim, busy girls on the front seat are working out exercises, slates in hand. Dot, dot, dot, citck, click, go the hurrying pencils. Miss Gay arithmetic and explains; I can scarce ner that repenteth ly hear her above the tumult, but I Iscarcely knew what happened next, can see her very plainly indeed, sitting behind her deek and leaning forward and pardon and promises, of smiles

a little on her elbow.

She is dressed in a light blue cam. and neck; her smooth brown hair is built in glossy braids behind, and long coral eardrops dangle from her ears; her arm round Lucy's shoulder their her cheeks and line are her cheeks and was a line are her cheeks and was a line are cheeks and was a line are cheeks and line are cheeks and was a line are cheeks and line are cheeks and was a line are cheeks and line are ch her cheeks and lips are brighter than long shadows striking over the "seas ever, but her voice sounds spent and of daisies and clover," but she never faint; she seems to speak and act mechanically, as if her mind were far

away.
I have just finished writing thirty

It is only 2 o'clock. How slowly the hours move! How drowsy they make me, the heat and noise and bustle! If I could only lay my head down on the desk-lid a moment, just a moment! I suppose I am falling gently asleep,

when my senses come back with a jump. A strange sudden sound, a cry, a gasp, rings out above the drouing hum, and stills it instantly. And we all see Miss Gaynor leaning back in her chair as pale as death, holding against her lips a handkerchief stained

For a moment or two we sit staring at her as if paralyzed. Then little Lucy Morris, the angel of the school (she was indeed an angel, and has gone to heaven since), stands at her side holding a glass of water to her

Some of the others now rise hurried. ly, but Miss Gaynor holds up her slim hand, and they sit down, obeying the mute gesture, as if it forced them into

How quiet the room has grown! The clock ticks out sharply, and the wind comes in with a sort of a shuddering

After a while of waiting, breathless silence, Miss Gaynor arises, supporting herself with her hand on Lucy's shoulder. She is still terribly pale, but she looks round on us with a wistful smile.

"Girls, I must leave you; I am very ill." Her voice is scarcely louder very ill. than a whisper, but it sounds in our ears almost like a trumpet. "Lucy will walk home with me. If I am able, I will surely be here in the morning as usual, but if not I should like to appoint one of you to take my place for a day or two, so that the studies can go on. I wish to do this especial-

She was stient a moment, glancing through the classes. At length-"If she is willing," speaking firmly and clearly, "I appoint Madge Barry.

Will you come here to me, Madge?" "Madge," Miss Gaynor says, gently, and still faintly smiling, "you are my tallest girl, and have the greatest in-fluence. Do you think you could be, for a day or two, my best and wisest girl? Will you try to take my place while I am gone? I have sometimes been grieved that you did not better use your opportunities, but you have many noble qualities, and I see them

"To teach and keep them in order,

and-and everything?" "To do everything you have seen me do. You can do it, I am sure, if only you are willing."

"Yes'm, Miss Gaynor, I'll try," she answers, briefly, still looking straight before her; but I can see a great flush rise over her face, and her lips twitch a little.

near and peeping in to tempt and tween the worst girl and the best girl in school, and says good bye quietly and tenderly. Many of the girls are weeping, and some are sobbing audi-

"Girl, probably I shall be back among you in a day or two, and per-haps I shall never come back any more. I have been sick for a long time, and not really able to work, but I am all alone in the world and there is no one tree, singing and calling to each other no doubt, but we cannot hear one note an effort, I am afraid, beyond my an effort, I am afraid, beyond my strength. And now before we part, for I may not see you all together again, I must ask you to forgive me, and try to forget all that was not pleas

Mary Baner is cutting paper dolls, ing out his wild sweet rhapsody of World that the secret of popularity is receive letters from men and women well-shielded from view by Mate gurgled music.

Joyce's open atlas.

How glad the hurried notes sound,

breaking from his eager fluttering throat, as if life were almost too dear,

He sings on, and on. Still on one There is much crowding, and cran speaks. All the hard hearts are melting of necks, and various stifled ed now. We are weeping, each girl to herself, silently and heartily.
"But at least you must tell me you forgive me!" said the quiet voice again. And then Madge Barry cried

out passionately, stamping her foot,
'O Miss Gaynor, whate to forgive? It
was us! It was me! I did everything in the world to-to hurt and trouble you. Oh, if you die I will die, too!" arms, in a wild despairing passion of

Miss Gaynor lays her white hands gently on the bowed brown head, and Lucy Morris flings both her loving arms round the poor little breaking, penitent heart. Truly on earth as in nor's monotonous voice reads from the heaven there is great joy over a "sin-

shining through tears, and at last Miss Gaynor went away.
We crowded to the doors and win-

came back by the same path, and we never heard her voice in the old school-

Madge Barry kept her word. She punishment lines for spilling my ink, not only taught us carefully, wisely and am, therefore, at leisure for a and faithfully for the next few days,

but for all the remainder of the term
The school throve and brightened under her strong kindly guidance. All the warm energies of her nature were turned into broad, healthy channels. She studied hard herself and seemed to become a woman all at once, firm, lov-

ing, reliable. How much more dreamlike than any dream it was to see Madge seated in her chair of state, listening to the recitations, her hair still tossing over her fine open forehead, her air betokening caimness, determination.

When vacation came and broke the

school up, for the first time within memory, the girls of Dene were sorry. Madge became a hard-working stu-dent, and graduated from the high school in due time, with honors. But she always says, seriously: "Miss Gaynor was the best friend I ever had, for she taught me to see my

faults, by giving me her confidence when I felt I did not deserve it." The robins sing over the teacher's grave, and Madge is a woman now, long-gone days, while she regrets her negligence of the past.

CHATS WITH YOUNG MEN.

A man should first establish a repu tation for bravery before he talks of forgiving his enemy through Christian charity. Those that forgive through charity and not through cowardice, do not talk. Physical pluck, which is a matter of nerves and is shared with bulldogs, occasionally writes for the magazines after a battle, if Pluck has been at college in its youth; but Courage is silent. Courage often sweats with fear, but it does no falter: pluck frequently does not know

The Importance of Little Things. Dr. Johnson wisely said, "He who watts to do a great deal of good at once will never to anything." Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. We should be willing to do a little good at a time, and never wait to do a great deal of good at once. If we have the preaches. Be not a great stenographer, or great book keeper, professor, merchant, farmer or doctor, merely, but a great man,—every inch a king. The man who is drowned in his vocation, lost in his calling, is of very little use in any community. No man can be truly great until be outgrows the vocation which gives him bread and great deal of good at once. If we have the professor, merchant, farmer or doctor, merely, but a great man,—every inch a king. The man who is drowned in his vocation, lost in his calling, is of very little use in any community. No man can be truly great deal of good at once. great deal of good at once. If we would do much good in the world we must be willing to do good in little things, little acts one after another, speaking a word here, giving help there, and setting a good example at all times; we must do the first good thing we can, and then the next, and

Err, my friend, if that is possible, on the side of politeness. I do not think many men have died from colds caused by hats being removed when ladies were in an elevator. Unusally, because you are strong and young, you can stand in a street car better than a her teacher says; and so, with her other hand in Lucy's, she stands be happen that she does not the head of the he happen that she does not thank you, but her lack of manners does not excuse you.

After dark if you are walking with

a lady you offer her the protection of your arm—the left one, for the right is reserved for defense — but do not commit such a blunder as to take hers. that is too great a familiarity. It is true that you may take the arm of an elderly lady, or an invalid if she needs to be helped through a crowd or across the street, but these are exceptional situations. Never jest about a woman. The old-fashioned or ill-made gown worn by some young girl may look queer, but how do you know the why of the wearing it? What do you know of the mortifying tears that came when she saw herself in the old dress, butwell, there was no money for a better one, Make that girl happy by your polite attentions, and make her realize that a gentleman does not judge womankind by the finery worn.

How to be Popular. Lan Maclaren tells in The Christian

which is one of the features of our day, is very largely due to the fashion of intellectualism; but human nature below the surface of crazes and phrases

When the jury is selected, not from coterie, but from the market place, the person who is ever kind will ever clever; and "thoughtful," to use a cant word of our day is still less than warm-hearted. Walter Scott and Dickens will ever have a larger hold upon the people than Hardy and Mere-dith, not because their art is finer, but An because their spirit is kindlier affectionate child is more welcome than those monsters of modern precocity who furnish their foolish parents with sayings for quotation, and who have worn out all healthy sensation at the unaffected, considerate, good natured, still receives the prize of of love. No young man is better liked than he who has a genuine interest in the aged anp in little children, in poor ads and in weak people.

The Christian in Active Life.

Men are asking everywhere this question: "Is it possible for a man to be engaged in the activities of modern life and still be a Christian? Is it possible for a man to be a broker, a shop keeper, a lawyer, a mechanic, is it possible for a man to be engaged in a business of to day, and yet love his God and his fellow-man as him I do not know what transformations these dear businesses of ours have got to undergo before they shall be true and ideal homes for the child of God; but I do know that upon Christian merchants and Christian brokers and Christian lawyers and Christian men in business to-day there rests an awful and a beautiful respons ibility to prove, if you can prove it, that these things are capable of being made divine, to prove that a man can do the work that you have been doing this morning, and will do this after noon, and yet shall love his God and his fellow man as himself. If he can not what business have you to be doing them? If he can, what business have you to be doing them so poorly. so carnally, so unspiritually, that m look on them and shake their heads with doubt? It belongs to Christ in men first to prove that man may be a Christian and yet do business; and in

Don't Be Drowned in Your Calling.

the second place, to show how a man,

becomes a greater Christian

A European traveler, says Success tells of the following epitaph which he read on a tombstone in England "Here lies——; he was born a man but died a grocer." The man had dis appeared in his calling. We often find that a man's vocation has swal lowed him; that it has completely overwhelmed him, that there is noth ing left of him for any purpose outside his occupation.

It is a contemptible estimate of vocation to regard it as the means of getting a living. The man who is not greater than his calling, who does not overtop his vocation, so that it runs over on all sides is not successful. A any sermon he preaches.

butter. No man is realy rich until he has learned to do without money, or to

be greater than his check book Michael Angelo went one day into Raphael's studio during his absence and, finding a beautiful but rather diminutive figure on the canvas dis played on the artist's easel, seized a brush and wrote under it amplius (larger) This is a word which I would advise every student to out up over his door and to write upon his heart. Whenever you choose an oc cupation, choose upward and never downward.

Uncongenial Work. The editors, says Success, frequently



kindness and helpfulness. The de-preciation of kindness in private life, round pegs in square holes, with no possibility of changing their occupation at their time of life

We realize to the full how trying such conditions must be; and yet, even for those so unfortunately situated, judge a man by his heart rather than by his head. there is light in the present and hope and encouragement in the future, if they will only take heart and resolve to perform cheercully and to the best of their ability the duties of the postbe preferred to the person who is tion in which thexpeable circumstances may have placed them, says that publication.

If you find yourself in a misfit occupation, by which you are able to earn dependent upon you, and feel that there is no possibility of changing without inflicting serious suffering on those dear to you, the only thing for you to do is to resolve firmly to make the best of the situation, and, oyster which cannot expel the grain of sand which has entered within its shell, cover it with pearl and make it as beautiful as possible.
We know men and women who have

so thoroughly mastered uncongenial surroundings that they have really been very successful in their work, in spite of the unfavorable circumstances. A brave, strong resolution to make the heat of one's environment, whatever it

may be, often works wenders. If you fine yourself irrevocably tied to an occupation for which you have no liking, and have been slighting your work because it was uncongenial, resolve now that you will do so no long-er. Make up your mind to do everything intrusted to you, no matter ho trivial it may seem, as well as it can be done.

Not only do it well, but do it cheerfully. Make a firm resolution that you will not be unhappy and be the because you think you are not doing

It is barely possible, too, that you may have made a mistake in your estimate of your own powers. But, however that may be, your duty is now clear, and no matter distasteful or disagreeable the work you are compelled to do is, provided it is in itself honest and honorable, you should throw your self into it with all your might. Put yourself under stern and rigid

discipline each day ; be true to your best instincts and faithful to the daily task imposed upon you; be animated with the high purpose of pleasing God that the cultivation of this higher and nobler spirit will attract to you opportunities or better your condition shall purify and lift the business that which otherwise would never have he does, and make it the worthy oc opened to you. This, of course is cupation of the Son of God .- Paillips only a bare possibility; but, by coming up to this higher plane by refusing to allow your spirit to be fettered by any incident of circumstances, you environment will actually be transformed. 'No power on earth," said Lydia farie Child, "can prevent my soul from holy converse with the angels, even though with my hand I feed pigs." If you do your work in this spirit, you will not only be happy your self, but, even as the spotless lily draws its sustenance from the dark unsightly nud, and sheds beauty and fragrance all around, you will diffuse sanshine

Some of the noblest characters in the amid the most unfortunate and unconenough to swear. For can find about the students who are trying for the high school membership, and who cannot afford to lose any and who cann tain fame or distinction according to

That is what you must do when you have catarrh in the head. The way to cure this disease is to purify the blood with Hood's Sarsaparilla. This medicine soothes and heals the inflamed surfaces, rebuilds the delicate tissues and permanently cures catarrh by expelling from the blood the serofulous taints upon which it depends. Be sure to get Hood's.

The non-irritating cathartic — Hood's Pills. Pills.

Cholera morbus, cramps and kindred complaints annually make their appearance at the same time as the hot weather, green fruit, cucumbers, melons, etc., and many persons are debarred from eating these tempting fruits, but they need not ansian if they have Dr. J. D. Kellogg's Dysentery Cordial, and take a few drops in water. It cures the cramps and cholera in a remarkable manner, and is sure to check every disturbance of the bowels.



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and Western Canada



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matisfactory. You cannot do better than have Surprise Soap always in your house.

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(Marager of the Thames Dairy Co., late Dairy Government Instructor and Inspector.

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The object of the Company is to entheir milk supplied under thoroughly sanitary conditions. The Company will take over the property and assets of the milk supply business of the promoters on the 15th April next, including building, machinery, plant, bottles, real estate, stables, horses, wagons, cans, etc, together with milk routes purchased from milk dealers amounting to not less than 4,000 quarts daily

delivery.

A block of stock amounting to \$30, 000, placed on the market has all been taken up. The Directors have, howfurther lot of \$20 000 at par. Those who could not get the number of shares required, and others who wish shares in the Company, may secure the same by applying promptly either person-ally or by written application, at the office of Hellmuth & Ivey, corner Dan-

greatest success to which the most and the balance on call of the D.rec-learned and most highly cultured can notice.

PROFESSION AL.

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(alliedral Windows merican work

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LITTLE FOLKS' ANNUAL-1901. FIVE CENTS

With a frontispiece "First Steps"—The Infant Jesus, surrounded by ministering angels—with the Cross and the instruments of Hisoming sorrow in the distance—the Little Folks Annual for 1901 comes to us in even a more attractive and pleasing form than its predecessors. Besides numerous pretty lituates and a number of games, tricks and puzzles and a number of games, tricks and puzzles. HEAD OFFICE,
Sent any where on receipt of FIVE CENTS.
Address Thos. Coffey, CATHOLIC RECORDS.
London.
We have still a number of these Annals for 1900, which are well worth the price, 5 cents.

J. H. B A.—Branch No. 4, London, leets on the find and 4th Thursday of every nth, at 8 o'clock, at their hall, on Albier tok, Richmond Street. Wm. Smith, Pres' it, P V. Hoyle. Secretary

ARCHDIOCESE OF OTTAWA.

ceh to the disappointment of a large numof intending audience, the lecture on
quified Air "announced to be delivered
ir the auspices of the Ottawa University
of Association by Rev. Dr. Griffin, form
of that institution and now Professor of
ness in the Catholic University of America,
hingion, has been indefinitely postponed,
eak down of the machin-ry for the prepart of the liquid air at the last moment is resible. Hopes are, however, entertained that
on the distinguished Professor will appear

Mother Kirby, of the Water street con-

for an addition to the Rideau street t are being prepared. Provision is nade for dormitories, a studio, drawing lining-room and private room, also for

e Chidren of Mary, of St. Brigid's parish, give an entertainment on 12th April give an entertainment on 12th April give Father Edward Fisher, O. S. F. Secreto His Excellency the Apostolic Delegate. On the Child of the past week on his return galand The Canadian winters have been applied to the Canadian winters have been applied to the Canadian winters have been sent to the Canadian winters have been applied to the Canadian winters have been sent to the canadian winters with the canadian winters with the canadian winters

left during the past week on his return to England the past week on his return to England the Danadian winters have been too trying on the reverend gentleman's constitution. He will visit houses of the O'der in the United States before finally embarking.

On Sunday the Rev. Father Airxis, Superior of the Capuchin Monks in the parish of Strancis of Assisi (Hiutonburg), stated the condition of the parish is very satisfactory. A parenchial visit made by himself and Rev. Father Candide revealed the fact that in the ten years the purish has been in existence the number of families has increased from one sandred to three hundred and twenty.

The County Board of the A O H., are making elaborate arrangements for the procession as St. Patrick's Day, and they have requested the co-operation of the other national socie with the pastors of the outlying Irish parishes, asking them to arrange for delegates to come late the city and join their brethren. The present proposition is that the procession shall start from the Catholic Lyceum (in consection with St. Patrick's church) and march theme to St. Joseph's church, where they will be first addressed by Rev. Prallen. O. M. I., and, after the Senediction of the Biessed Sacressent, by Rev. Father Whelan. of St. Patrick's They will then proceed through the principal streets. and the Hibernians will by he uniform.

be bands of music and the Hibernians will be uniform. Sunday week preceding his death, and the H. J. C. Bonner presided at the organ was an and an angithe musical portion of the Mass and the th

On the first Sunday of Lent the extended amonths of Jubiley year commenced. Before the Mass the "Veni Creator Spiritus" was men in all the churches of the Archdiocese. In view of the severity of the season, and of the prevailing epidemic. His Grace the Arch menop has abrogated to a great extent the fast Lent. It is confined to the Wednesdays and Fridays, Ember Saturday and Saturday of Moly Week.

tidays. Ember Saturday and Saturday, oly Week.

The anat boys of St. Patrick's are having a tained glass wind w made, to be added to be selready in place in the church.

Rev. Father Paillier, O. M. 1., preached and tave Benediction in the Gloucester street shapel or Sunday.

DIOCESE OF HAMILTON.

THE ORPHANS FESTIVAL.

The annual festival of St Mary's Orphan Asjum—the forty-eighth on the long list—was elebrabed yesterday in the usual way, by two performances at the Grand Opera House. The afternoon event was for the children par ideularly and the evening for the adult friends of the worthy institution. On both occasions the seating capacity of the theater was taxed, and the quality of the entertainments offered was as excellent as the audiences were large and appreciative. Wolle the great center of interest at the evening p-riformance was the address from the orphans to the Bishop and the friends of the institution, the emeert programme which made up the bulk of the entertainment was of the sort calculated to satisfy, and the audience thoroughly appreciated it. The programme follows: THE ORPHANS FESTIVAL. PROGRAMME.

Selection—Irish Music. Van Manen
Thirteenth Regiment Band.

Gartet—"Crossing the Harbor Bar"
Adam Gebel

Messrs Swartz, Wodell, Robertson and Gay

Solo—' Angelus ''...... Operti Miss M. E. Nolan.

Quartet—"Ub to-Date Modley" Adam Geibel hamilton Male Quartet.

The gems of the evening were the duet numbers of the Buffalo ladies, the Misses Carbon . No better duet-singing has been heard in Hamilton, and the audience was not alow to in precise its beauty, encores by the Model of the Mod

the sort that made the audience laugh most heartily. The address was as follows:

"My Lord, Reverend Father, Ladies and Gen lemen—An older boy than I should surely, be chosen to address you on this first festival of the new century; but you see, dear friends, any boy who had a friend in the world was sent away to be cared for after the House of Providence fire, for there is little more than standing room, in our present quarters, for the handful of boys before you. So as the big people say, 'It devolves upon me' to speak to the orphans to night.

"I have heard a great deal about this new century; but I suppose I am too young to understand all the reasons why it is thought such a great event in the life of the world. I do understand this, however, at the first orphans' festival of the next century, you, my friends, will not be seated there—I shall not be here. None of the like ones who will then stand here with outstretched hands, few of those who will then occupy your places, listening to the orphans appeal; few, if any, of them will know that you or I have ever lived.

But, dear friends your good influence will not due, and your example in caring for the orphans and snettering the homel's spoor will cause future generations to rise up and bless you long after your names have faded from the memory of men.

we nreded both, for we had not even a bed to lie upon.

We nreded both, for we had not even a bed to lie upon.

Just on word more, my dear friends, before I bid you good night: When we boys return to Dundas we hope you will all come out to see us. We were always glad to see you when we lived here before, but row we shall be doubly proud and happy to shew you our new home for which we shall in a great measure have to thank you.

His Lordship Bishop Dowling made a next speech in reply to the address thanking the friends of the institution for the interest they had taken in the orph was. A. Hon. J. M. Gibson and Hon F. R. Latchford, who all occupied seats in the boxes with he Bishop, were called on for speeches and responded briefly and in good taske.

ASH WEDNESDAY.

The distribution of asnes took place in all the city churches last Wednesday. In the evening His Lordship was present at the cathedral and preached a very instructive sermon on the meaning of Lent and the need of mortification.

The Bishop also assisted in distributing the ashes.

ashes.

QUARTERLY MEETING OF ST VINCENT DE PAUL.

SOCIETY.

The quarterly meeting of the city conferences of St. Vincent de Paul was held in St. Mary's parish hall Sunday, the 21th inst. The reports of the conferences were submitted and proved very satisfactory. The Bishop was present.

DIOCESE OF PETERBOROUGH

FROM CAMPBELLFORD, ONTARIO.

FROM CAMPBELLFORD, ONTARIO.

The Campbellford bazasr, which was to have taken place last May, was held Feb 18, 11 and 15 of last week and provid a success, both socially and financially. The hall was beautifully decorated for the occasion, and the diff-rent stalls with their artistic drapings of the nation al colors interwoven with ever greens presented a very inviting apparance, Meals were served during the three days, and reflect great credit on the ladies who superintended the tables. The choir, under the direction of Mrs. D. Kerr, or ganist, provided excellent concerts for Wednesday and Thursday evenings Fiday even ing being reserved for the drawing of priz and the sale of remaining articles. Are Kerr deserves great praise for the manner in which the members of the choir acquitted themselves. The congregation of Campbellford have every reason to feel proud of their zealous payor. Rev. Father McCloskey, who has labored so carneatly in their behalf since coming to their parish. The winners of prizes are as follows:

Ticket No. 912 e. J. D. McGuire, Rochester.

their parish. The winners of prizes are as for-lows:

Ticket No. 942 e. J. D McGuire, Rochester, N Y: 91x. Mr. Geo Campbell Ormsby, Ont.; 944e J L. Lintz, Rochester; 495k. Mrs. Wm. H. ffron. Toronto; 70 Mr. Jas McCormick Cairo Ill; 95- Mr. Thos. McNarmara Madoc, 99c. Mrs. E. M. Johnston, Almonte; 986-, Mr. Owen Casey, Rochester; 5x. Mr. George Whitty, Striling; 408m. Miss. C. Bell, Keene; 618l. Mr. Richard Kenny, Chatham, N. B; 38 mm. Mrs. J. D. McDouseld. Montreal; 285, J. S. Fivon. Pressout; 362g. W. P. Graham Hailfax, N. S.

The proceeds of bazaar netted ten hundred and thirty dollars (\$1,030).

DIOCESE OF LONDON.

CONSECRATION OF ST JOSEPH'S ALTAR,

SARNIA,
On Sunday, February 17 the congregation of
the Catholic church of Sarnia, witnessed a
most solemn ceremony, namely, the consecration of St. Joseph a altar, by the Right R-vBishop McEvay, of London, assisted by Very
tev, Father Cushing, Superior of Sandwich
College, Very Rev. Father Francis of Chat
ham, Rev. Father Collins of Sandwich, the
rev. pastor, and Rev. Father Tobin. The
ceremony occupied from 950 until 10:45 during
which time the members of the choir rendered
very (xcellent music.
When the c. remony was ended the Right

and Mugan as deacon and subdeacon, rescrively.

After complimenting the choir, especially the juveniles, on the superior quanty of the sing ing rendered, the lishop gave a very pleasing description of the public life and trials in and about the city of Jericho. He closed by appealing to the congregation to imfrate the life of Our Blessed Lord during the holy Lenten season, by acts of penance, mortification and soff denial. The exercises then terminated with the Benediction of the Most Blessed Sacrament.

FATHER BEST AT LA SALETTE.

The Rev. Father Philip A. Best of the Carmelite Monsatery, Nizara Falis, and editor of the Carmelite Review, last Saturday and Sunday was the guest of Rev. P. Corcoran, P. P. of La Salette parish, which he visited for the purpose of giving the Germans of that parish an opportunity to fulfil the Easter duty. Although the weather was stormy the special devotions were well attended throughout. These devotions consists of three Masses, Stations of the Cross and V spers. Father Best preached elequent and practical sermons at High Mass and Vespers, and a large number of the parishioners made their paschal Communion on Study and Monday. Father B st. was assisted by Rev. P. Corcorac, pastor of La Salette, and R. v. G. R. Northgraves, Editor of the Carhollo Record.

MR. THOMAS ALLEN, INGERSOLL.

MR. THOMAS ALLEN. INGERSOLL

The death of Thom is Joseph Allen, son of the late George Allen, occurred at Ingersoll, on Toursday, January 31 1941 in his forty-eighth year, of pneumonia, after only a few days illiness. Rev. Father Connolly a bend dhim and administered the last seraments of the Church and was also with him a short time before he breathed his last.

Deceased was of a kindly, generous and obliging disposition and made for himself many frends. He had lived in and near Ingersoli and vicinity all his life time and had at one time drove the Dominion Express Co wagon, and in this capacity made hosts of friends among the general public by his courteous demeanor towards them, and they will hear of his sudden death with sincere regret.

The funeral took place on Feb. 2.a. 9.39 a. m., to the shurch of the Sacred Heart, where High Mass of Requiem was sung by the Dastor, Rev. Father Connelly, who preached a very impressive sermon from the text, I would not he vey emburn like those without fail he. During the Offerery Mrs. Those Dunn sang the hymn. Vital Spark, and at the Communion, Pray for the Dead "and on leaving the church the touching hymn, "Nearer My God to Thee," was sung by the choir in a very impressive manner. The funeral was attended by a large concourse of sorrowing friends and relatives.

The pall bearers were six cousins of the deceased, namely: David and Henry Garvey, Luwrence, James and Basil Henderson, and Edward Comiskey.

The interment took place in the family plot in the Catholic cemetery, beside his father and mother.

Two sisters—Miss Lucy Allen, who resided with him, and Mrs. Jas. Howe, of London—are left to mourn his loss.

Requiescat in pace I.

BERNARD SMITH, OSHAWA.

Bernard Smith, Oshawa.

It is with feelings of deep regret that we chronicle the death of one of Oshawa's oldest and most respected citizens, in the person of Barnard Smyth, only son of the late Andrew Smyth who preceded decased by thirly five years, Decased was brin in the county Monakhan, Ireland, Aug. 14, 1824, and it was there he received his early eduration and fluished it in this town, where the Wellington homestead now stands. He came to Oshawa with his paronts in 1834, being then a mere boy of ten years, when this now husy town wasto a great extent, woodland. He was very industrious

MR R. W. CONNOR, ST JOHN, N. B.
The sudden and tragic death of 'r. R. W.
Comor was a sad surprise to thos: who knew
him and appreciated the kind character and
qualities of the man. He was probably the
quietest and most unobstrusive business man
in the cityand yet his word was considered as
good as his bond. He was uprigat in every
respect and apparently a model for those who
knew him Mr Connor's illness was of a
very short dura ion. Melancholy induced from
a severe cold, akin to is grippe could no doub
account for the destandent mood that led to
the act of self-destruction. Much sympathy
will be felt for his aged mother and for the
brothers and sister, who with him have always
been and shoppy family.—St. John, N. B.,
Progress Feb. 22.
Ms plus soul rest in peace!

MR JOHN MCCARTHY, TROROLD, ONT.

May his soul rest in peace!

Mr. John McCarthy, Thorold, ONT.

It is with feelings of deep and profeund sorrow we have to record the death of Mr. John McCarthy, son of Mr. Michael McCarthy, who died at his home bere on Pine street. Feb. 16.

After a painful illness of about five months.

The deceased was well known and highly respected, having been brought up and edu cated in Thorold, and loved by all those who had the privilege of calling him friend. His deceased profound sorrow throughout this

death caused profound sorrow throughout chis vicinity.

He bore his trying illness with patience and resignation to God's holy will, and his lips were constantly moving in silent prayer, no doubt, for a final preparation for a peaceful and happy death. His earnest prayer was granted, for he had the happiress of being for lifted with all the rites of Holy Church, and of eximly be a hing out his mortal life at the early dawn of Sa'u day morning, the feast of our Lady of Lourdes, surrounded by the members of his family.

mother, and four sisters. Viz: It V steef M. Macrina, St. Joseph's Convent, Oshawa, Ont; Mrs M. J. Jordan, and Misses Luccetia and F. ances McCarthy, all of Thoroid.

The pull-bearers were M. sers. E. P. Foley, A. McKesgue, J. Roach, M. Moran R. McDonaid, and Jo. ph. Stunders who were all officers of the C. M. B. A. R. I. P.

Determing Coughlist, DELHI.

A McKengue, J. Roach, M. Moran R. McCondition and Joeph Saunders who were all officers of the C. M. B. A. R. I. P.

PATRICK COUGHLIN, DELHI.

Mr. Patrick Coughlin, of D-lih, died at his residence on Wednesday evening, Feb. 13 of beart diseas, in the fifty fift hyear of his age. He was born in King's County, Ireland, and came to Canada, when a young man of s-yen teen years of age. He first lived in Hamilton, afterwards in Paris where he work-d with Mr. Finney in building the railway bridge over the Grand River and for the last twenty nine years he has been a respected resident of Delhi, during n arly all this time following his trade of carpenter and bridge builder under the superintendance of Mr. Finney. For the last few years, Mr. Coughlin was in poor health sup-rinduced by a severe attack of grip, which gave rise to a complication of diseases, and one withstanding the oest medical artendance and the tender and affectionate nursing of his sister, Miss Margaret Coughlin, he succumbed to his ailmen s. His funeral took place on Saturday, the 16th inst., to the Catholic Church of L. Sciette, where Hequiem High Mass was a member of the Catholic Mutual B-n ft. Association, a conting at from that fraternal society attended the funeral wearing their badges and the foll wing members act d as pall bear ers; Henry M. Ehone, J hn Burke Frank Casey, William McNumara, William Moore and Joseph Wagner. Lietment took place in the Catholic cemetery at L. Stette. Mr. Jos. Church was director of the fun. ral ceremonies.

—Delni R. Poorter.

May his soul rest in peace!

MR, JOHN RYAN, SR, ASPHODEL.

On Truersday, the 7th Feb. Mr. John Ryan

Paul's church, by the Rev. Father Conway, who spoke very highly of the d-ceased. Rev. Father McGuire, of Hastings, was also pressure, and took part in the solemn and impressive

May his soul rest in peace !

Miss Cecilia Teresa Call, Picton.

There died on Sunday, 17th. ult. at the home of her sorrowing mother in Picton. Miss Cecilia Teresa Call, at the early age of twenty-five years. For months she bravely struggled against disease with patience and gentleness. All that loving kindness and medical skill could do was done for her. but she fleally succumbed to the fell destroyer, consumption. The funeral on Tuesday morning was largely attended A solemn Requiem Mass was celebrated by R-v. Father Twohey for the repose of her soul After the chanting of the libera the cortege proceeded to the vault where the remains were piac d to await interment. The family have the sincere sympathy of the community. The pall bearers were Messars. T. Kelly, E. M. Manus. A. Powers. E. Powers, Pacet. MISS CECILIA TERESA CALL, PICTON

MR PATRICK O'MALLEY, BRISTOL QUE
L'is with feetings of unfeigned sorrow that
we record the death of Mr. Patrick O'Malley,
which o-curred at his home in Bristol en
Mond-y evening, Fr.b. II, He had been suffer
ing for the past few months with disbetes and
two days b fore his d-ash wasserized with convulsions. Not with sits, ding the kind and loving
attention of his wife, mother and sister as well
as the efforts of the best medical skill that
could be procured he passed peacefully away
feer having had the nappiness of receiving
the last rites and conso ations of the Church.
His two brothers, John and Richard, were
the graph-d for to Wisconsin, but for some u
avoidable reason did not arrive until after the
unstral, which took place on Thursday, Feb.
14, to St. Bridget's Church, North Onslow,
where the Requiem Mass was celebrated for
the repose of his soul. R. I. P.

MRS WM WHITE PETROLEA.

Sudden and unexpected but not unprepared.

where the requiem mass was celebrated for the repose of his soul. R. I. P.

Mrs WM WHITE PETROLEA.

Sudden and unexpected, but not unprenared, was the death scene of Mrs. William White, of Petroles parish, on Feb. 7a day that will leave a memorable record on the death page of the family calendar. Attacked with that treacherous epidemic la grippe, hurriedly the best medical skill called in the pastor sum mened to the bodside, the last consoling rites of the Church administered grave in Mount Calvary cemetery marks the sleeping place of a wife and mow a snow-rest digrave in Mount Calvary cemetery marks the sleeping place of a wife and mc ther, who by her departure, brings united grief to one of the best families of Petrolea congregation. The very large funeral on Saturday more they best families of Petrolea congregation. The very large funeral on the feeling references made by Father Gasm of the decreased brought visible tears and audible so St. Johns, Newfoundland. Mrs. White brought with her to Western Canada, the old fail hef her forefathers of the isle of the Shantock, a fail planted and d-epip rooted he little Canadian isle of her birth. This fails he guarded inviolably, and the Church sing to be children the predict so of the nattended in health, came in time of eickness with her plenicule of powers to comfort this going-home soul, thus bequeath in the of the children the predict shandard oil Co. Three children Lyon, came to Petrolea wenty seven years ago, where her husband holds a responsible position in the Standard Oil Co. Three children John Mary and David, while the good husband silendy b ars his hid den grief. When those lines reach the many raders of the Catholic Recordio Newfound land, of those in whose m mo y he decased lady still lives, wasks a Requirescat in page.

MRS DONALD O'HENLEY AND MISS SARAE POPPLE, MICH.

MRS DONALD O'HENLEY AND MISS SARAH POPPLE, MICH.

Died at her home in Sheridan, an affection are and devoted daughter and sister, and a kind and loving mother. About three weeks ago they were taken down with the grip, and after a f-w days of medical trea men; were considered out of danger. All at once Mis-Sarah O'Hen ley was taken worse, and, surrounded by friends and relatives, on Feb. I she passed out of this life with the names of Jesus. Mary and Joseph on her lips, oleading for them so open the gite of heaven for her. She was buried from S. Columbkill church, Sheridan, where High Mass was sung for the repose of her soul by Rev Farher Stap-lion, our beloved pastor.

May God have mercy on her soul.

One week later, Feb. 18, 1991, her mother. Mrs. Donald O'Henley, a kind and loving mother, passed out of this life, also surrounded by friends and relatives. She was buried from St. Columbkille church, Sheridan, F. Dis, by Rev. Father Stapelton, where High Mass was sung for the repose of her soul. May God have mercy on her soul.

Mrs. O Henley was born in Bornish, Invernies shire Scotland, seventy-seven years ago, of a noble Highland race. Her malden name was Christ na McLellan. She was married to Donald O'Henley, if y five years ago, as the age of cignty-seven years ago, of a noble Highlander, who died in Sheridan four yearsago at the age of cignty-seven years. Of their union there were eleven children—Katie died in infancy, Sarah, last week. There is left to mourn their loss nine chi dreo.—Mrs. Alick Mc Loyre, Mrs. Michael Dalton, Chicago; Mrs. Mick Mc Loyre, Mrs. Michael Dalton, Of Parkhil Dat., nleee and nephews of deceased. R. I. P.

MARRIAGES.

COLLINS HOOLEY.

COLLINS HOOLEY.

There was united in matrimony on Wednesday, Feb 6, at the Catholic church, Dunwich, Elyin courty, by the Rev Father Quinlan, Thomas Collins, of Caradoc, to Miss Mary Hooley, Miss Kate Hooley, cousin of the bride acted as bridesmaid, and Mr. J. res Hooley, brother of the bride, as best man After the ceremony the happy couple and guesta repaired to the home of the bride's mother, where a sumptuous breakfast awaited them.

SULLIVAN MCASEY.

On Wednesday, the 3th inst., in St. Josephs.

Sullivan McAsev.

On Wednesday, the 13th inst. in St. Joseph, church, Markdale R. v. Father Hauck united in holy wedlock Mr. J. F. Sullivan and Misa Maggie McAsey, eldest daughter of Mr. Thoshig on the arm of her brother, Mr. Thoshig on the arm of her brother, Mr. Thoshig on the arm of her brother, Mr. May was the arm of her brother, Mr. Mr. Wednesded by her sister. Miss N-lite McAsey, while the wadding miss N-lite McAsey, while the wadding mr. The groom was assisted by his brother, Mr. E. Sullivan The bride the popular organist of Gleneig and Markfale Ca holydroches, was necomingly attred in a caster lady 's cloth traveiling gown, pettilly frimm d with applique and cream axin. She wore a black sik velvet picture half.

cream sain She wore a black slik veiver ploture hat.

A weoding breakfast was served at the home of the bride's father, where a number of immediate relatives were present. A very pleasing feature of the occasion was a well chosen address by the pastor. Rev Father Hauck, who but voiced the sentiments of their many friends when he wish d the happy couple every pleasing during their wedded life, so happily begun.

After a few hours spent in social enjoyment. Mr. and Mrs sullivan left on the evening train, via G. T. R., for Brantford, Detroit and other points. After their two weeks' wedding tour they will reside in their new home in Polingo.

D-bild R porter.

May his soul rest in peace!

Mr. John Ryan Sr. Asphodel.

On Thursday, the 7th Feb. M. John Ryan, sr. who had been ill with his grippe for some imer, peacefully departed this life at his home in my, peacefully departed this life at his home in my, peacefully departed this life at his home in Asphodel, in his cightly second year. Mr. Ryan was a most highly respected, honorable upright pioneer. Being very generous and charitable he made numerous friends and dewithout an enemy.

Du ing his late illness he was frequently strengthened by the rites of Holy Courch, together with his generosity in sustaining its funds, were vidences of his plety and devolute, honorable with his generosity in sustaining its funds, were vidences of his plety and devolute.

His faithful wife, fur seal word all wo daughters who were present at the funeral now mourn, as only those who have peased the plety and devolute word in the following his his to make the following his limiter extentiones can understand, the loss of a father and subsand.

The please are were: J. Lamey, M. Egg. Ish. Bish. play was a native of County Limerick, Ireland, and came to Canada fifty nice years ago. He was shipwrecked in the Gull of St. Lawrence and after undergoing numerous and costly, which is stifles to the head of Rice Like, His fits employer was the late Richard Birdsall, sr. In 1859 he took upland for himself on lot 13, con 4, of Asphodel, where he lived until the time of his death.

The deceased was married in 854 to Catheliae Renard Birdsall, sr. In 1859 he took upland for himself on lot 13, con 4, of Asphodel, where he lived until the time of his death.

The deceased was married of his death, and contributions in the himself on lot 13, con 4, of Asphodel, where he lived until the time of his death.

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The deceased was married in 854 to Catheliae Renard Birdsall,

C. M. B. A. Besolution of Condelence.

The following resolutions were passed at a squiar meeting of St. Mary's Branch, No. 177, M. B. A., Newcastle, held at their hall, Tues

The following resolutions were all the following resolutions where the following of St. Mary's Branch, No. 177. (C. M. B. A., Newoastle, held at their hall, Tuesday, the 12th inst:
Whereas we have learned with deep regret of the death of James Gill, the son of our esteemed brother, Thomas Gill, Resolved, that we express our deep sorrow for the great loss sustained by our beloved brother, and extend to him and the members of his bereaved family, our sincere sympathy. Resolved, that this resolution be forwarded to Brother fall and entered upon the minutes of this meeting.

H. A. QUILTY, F. W. BUILER.

Newcastle, Feb. 15, 1901.

At a regular meeting of St. Mary's Branch
No. 17. C. M. B. A., of Newcastle, held at their
hall on Tuesday, the 7th day of February, the
following resolutions were passed:
Whereas we have learned of the sad death
of Deals McEvoy, father of our esteemed
brother, P. trick J. McEvoy.
Resolved, they wide to our beloved
brother, his widew, and the other members of
the bereaved family, our deep and heartfelt
sympathy in their sad b-reavement.
Resolved, that this resolution be forwarded
to Brother McEvoy, and spread upon the minutes of this branch.

F. W. BUILER.

Newcastle, Feb. 15, 1901. Guelph, Feb. 18, 1901.

Guelph, Feb. 18, 1901.

At the last regular meeting of Branch No. 31. C. M. B. A., held Feb. 11, the following resolution was unanimously adopted:
Moved by B. A. Heffernan, esconded by Michael Purcell,
Whereas Almighty God, in His infinite wisdom has removed from his earthly abode to his eternal home the venerable father of our esteemed Bro her. Matthew Cheevers.
Resolved that we, while humbly bowing to the divine will in all things, hereby tender Bro. Cheevers and the other members of his family our deep sympathy in their bereavement, and pray that God, whos greatest blessings are unseen to our worldly eyes, will vouchasfe eternal rest to the soul of the dear departed.
Resolved that a copy of this resolution be sent to the bereaved family, a copy entered on our minutes, and copies ent to The Canadian and Catholic Resolution for publication.

Anes Kennedy. Sec.

London, Ont., Feb. 19, 1901.
At the last regular meeting of Branch No. 4.

London, Ont., Feb. 19, 1891.

At the last regular meeting of Branch No. 4.

C. M. B. A., London, Ont., an appropriately worded resolution of condolence was tendered Brother W. P. Regan, on the death of his mother. It was also resolved that this expression of the Branch's sympathy with our worthy brother should be published in the GATH OLIC RECORD and The Canadian.

D. F. Boyle, Boyle, Sac.

P. F BOYLE, Rec. Sec.

LETTER FROM BISHOP McNEIL

Antigonish Casket.

The following letter was not written for publication, but, knowing that it would be deeply interesting to our readers, the receiver has given us permission to publish it. Canadian College, Rome, Jan, 18, 1901,

Canadian Cellege, Rome, Jan, 18, 1901.

I have been gready interested the last few days in excavations that are carried on continually in the most interesting part of ancient Rome, the Forum—the place where temples, nouses of assembly, court houses, palaces, and other public buildings were grouped together. It is long since they were able to point out the exact place where Cicero used to speak where Julius Crear lived and died, and cuch things After the old buildings began to fail into ruin, especially after the normern batbariats devastated them, the place became a receptacle for rubbis nand earth which gradually raised the level of the soil and buried the old streets to a depth of twenty to thirty feel in many places. Hence the need of large expenditures by the Government to unearly the old vance and the church was taken down. When the workmen reached a depth of fifteen to twenty feel where the church had been, it became evident that they were in another church. At a depth of about thirty feet they reached the floor of the old church, and are now unearthing things of great interest every day. The archaeolog ists knew nothing of achurch in the place. I was in it a couple of days ago. The wails are still standing. One of the columns is in its place. The sanctuary and side chapts, in the place of the columns is in its place. The sanctuary and side chapts in the place of the columns is in the place of the columns to the place of the columns and inscriptions. It is astonically and inscriptions. It is astonical and place here with the place of the columns to the place of the was in it a couple of days ago. The walls are still standing. One of the columns is in its place. The sanctuary and side chapels are well preserved and, most interesting of all, the plastered walls are literally covered with paintings and inacriptions. It is astonishing to see how vivid the colors remain. The church is quite large, nearly as la ge as St, Parick's in rialifax, and the paintings on the main walls constitute what might be delled an Illustrated Bib'e. Over the altar in a side chapel is a very remarkable painting of the Crucifixion. Our Lord is represented alive on the Cross and not suffering—conquering death, as it were, not such city of the feet Beside the Cross stand the Blessed Virgin and St. John, also two soniers, of whom one holds a lance and the orier a sponge. The name of the former soldier isgiven—Longinus. Sancta Marra is also written over the figure representing the Blessed Virgin. The arch acologists were able at once to determine the date of the paintings. In olden times, a round n mbus or halo about the head of a painting indicated not only that the person was holy, but also that the person was dead, while a square nimbus indicated that the person was hill square balos have names inseribed, namely Pope Zacharias and Pope Paul I, so that the painting, or some of them, were executed actor ferent times between the years 741 and 767. But the church itself is older than that. Three days ago, the inscription showing the name of the church was discovered. A liveral translation of the rile is this—To Mary the Holy Mother of God and ever Virgin. This inserior the church was discovered. A liveral translation of the rile is this—To Mary the Holy Mother of God and ever Virgin. This inserior the church was discovered. A liveral translation of the rile is this—To Mary the Holy Mother of God and ever Virgin. This inserior the church was the part of the Church Added Old St. Mary's and last week the workmen unearthed part of a man who is during a liverage of the read of the read of the read of the rea

and water beside the altars, stone seats for the clergy, etc.
On often sees the words To Let on houses, especially in the windows of emoty houses. Now in Rome this advertisement is expressed in Lavin even to this day. You see Est locand is where yer there are people anxious to rent their houses. The corresponding expression in Italian is altogether different, namely Da affitarsi. It take it that the words Est locand is have siways been visible in the stree of Rome without interruption from the time when Latin was the everyday language of the poole. Anyhow, what is quite possibly true of this sign is certainly true of the pictures of St. Peter and St. Paul. Wherever they are discovered to whatever century they belong they are always the same. They have evidently been handed down without interruption from the time when their features were familiar to the first Roman Christians.

FROM DUDLEY, ONT.

Feb 25, 1901.

Dear Sir:—In your last issue I notice a hymn to the Pope, with note from Carmelite Review, credi ing the hymn to an Irish pilgrim in horor of two XIII, this is an error, as the writer has often beard and indeed belief to size the hymn twenty five years ago in "Old England."

Trusting you will find space for this, I am, yours very truly, GEO. FANN.

Anderson—In Cairo, Egypt, suddenly Thos. Joseph. son of the late William Anderson, of Petrolea. DIED.

AGENTS WANTED FOR OUR NEW WORK,

Beautiful Life and Illustrious

Reign of Queen Victoria." The Book is not yet completed, bu will, be shortly. An the events of Her Maj * yts life and reign, and * full account of her last moments, death, burish, etc., will be given. This will be a reliable work, well written, beautin illy illusvisted, well bou d, and the price remarkably low for a royal octave book—only \$1.50.

Se d in your name and order for an outfit, which is n w being prepared as speedily as possible, and the same will be sent to you is order as received.

No charge for outfit if you mean business. Preight paid. No terried y assigned. Don't wait to nink acout it, or some one will get ahead of you.

WILLIAM BRIGGS, Methodist Book and Publishing House,

A GERM

DISEASE.

THE GREAT ENGLISH SPECIALIST EXPLAINS

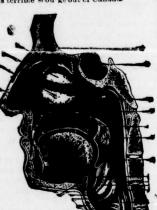
WHY ORDINARY TREATMENTS ARE VERY DANGEROUS.

ARE VLRY DANGEROUS.

My cured patients often ask me how it is that I am able to cure them so easily when so many other doctors and patent medicines had utterly failed in their cases. My answer is, because I have for years and years been finding out what is the asture of Catarrh, and that I claim I have successfully determined therefore I treat the cause and not the effects, thus removing the root of the disease. It is caused by the presence of counties living organisms which feed upon the parts affected. They oase irritation, inflammation and sometimes actual ulceration. They poison the blood and weaken the system generally. Careful observation has shown me that when any epide mic is raging, death reaps its largest barvest from the ranks of those whose systems have been thus weakened by Catarrh.

It is a great mistake to suppose that Catarrh is confined to the Nose and Throat. The Catarrh germs are alive and able to move about. This is one of the great dangers that accompany the use of the ordinary local treatments. By them the germs are very often driven away to other parts of the body, and there do much more damage than though they remined in Head and Throat. They are also consequents much earder to get at and successfully enalicate. It is often in this way that many of the great internal organs have become affected. When the germs have gone to the stomach, the suffer or thinks he has Dyspepsia; if to the Liver, Chronic Consipation; if o the Kidneys, it sometimes produces Bright's Diesase, and I have often known it to cause many of the trouble peculiar to the Female Stx.

It would take too long to show by what elaborate and careful experiments I have discovered the true nature of Catarrh, but the best and most convincing proof of my thory lies in the fact that I succeed after all other cures have been tried in vain. Not only that, but my cures are permanent. The treatment itself is pleasant, easy and in no way interferes with the eccupation of the patient, and the price in the fact that I succeed after all ot



The commonest Abode of Catarra Garme

Symptoms of Catarrh of Head and

Do you spit up slime? Do you spit up slime?
Are your eyes watery?
Does your nose feel full?
Does your nose discharge?
Do you sneeze a good deal?
Do crusts form in the nose? Do you have pain across the eyes? Does you breath smell offensive? Is your hearing beginning to fail? Are you losing your sense of smell? Do you hawk up phlegm in the morning? Are there buzzing noises in your ears? Do you have pains across the front of your forehead ?!
Do you feel dropping in back part of

Do you take cold easily? Is your breathing too quick? Do you raise frothy material? Is your voice hoarse and huskey! Have you a dry hacking cough?
Do you feel worn out on rising?
Do you feel all stuffed up inside? Are you gradually losing strength? Have you a disgus for fatty food? Have you a sense of weight on chest? Have you a scratchy feeling in throat? DR. SPROULE, B. A., English Special ist in Catarrh and Nervous Diseases (Graduate Dublin University, Ireland, for-merly Surgeon British Royal Naval), 7 to 13

Doane St., Boston. TEACHER WANTED.

POR CATHOLIC SEPARATE SCHOOL Number 4, Admission Dudies to communic March 1. Apply, ata ing salary, to John Quilly, secretary Quilty P. O. 1168-2. WANTED IMMEDIATELY AQUALIFIED female teacher; sdary \$225 Give particulars as to certificate and experience. Deniel Calnan, Sec. Separate school, Vernouville.

This is the love the direct interest and brings to pass even the evils we suffer; coshaping them that they are but lost une not prefer the good which, as yet, has not arrived.

—France.

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